



**M**ost lear-  
ned and fruitfull Com-  
mentaries of D. Peter Martir  
Vermilius Florentine, Professor of  
Diuinitie in the Schole of Ti-  
gure, vpon the Epistle of S. Paul to  
the Romanes; wherein are diligent-  
ly & most profitably entreated all  
such matters and chiefe common  
places of religion touched in  
the same Epistle.

*¶ With a table of all the common places  
and expositions vpon diuers places of  
the scriptures, and also an Index to  
finde all the principall matters con-  
teyned in the same. Latelý tra-  
nslated out of Latine into  
Englishe, by  
H. B.*

*¶ IMPRINTED AT LON-  
don by Iohn Daye.*

*¶ Cum Gratia & Priuilegio Regia  
Maestatis per decennium.*

*¶ These booke are to be solde at the  
shop vnder the gate.*



TO THE RIGHT HONORABLE  
AND VENERABLE  
FATHERS OF THE  
HONORABLE HOUSE OF COMMONS  
IN PARLIAMENT ASSEMBLED

IN ANSWER TO A RESOLUTION  
PASSED IN THE HOUSE OF COMMONS  
THE 14TH OF APRIL 1781

THAT THE SECRETARY OF THE  
TREASURY DO REPORT TO THE HOUSE  
THE STATE OF THE REVENUE

FOR THE YEAR ENDING THE 31ST OF MARCH 1781

AND THE AMOUNT OF THE  
REVENUE FOR THE YEAR ENDING  
THE 31ST OF MARCH 1781

AND THE AMOUNT OF THE  
EXPENDITURE FOR THE YEAR ENDING  
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TO THE RIGHT HONORABLE  
AND VVORTHY SIR ANTHONY COOKE  
KNIGHT, PETER MARTIR VERMILIVS OF FLORENCE,  
PROFESSOR OF DIVINITIE IN THE SCHOLE OF



*Hen I oftentimes consider*  
with my selfe (right honourable  
Sir, whome for godlines and  
learning I reuerence) all those  
things which happened all that  
whole time that I dwelt in En-  
gland, it driueth into me a great  
and manifolde griefe. And in es-  
peciall it is a grief vnto me, that  
so great an hope of the gospell of  
Jesus Christe, and of pure doc-  
trine in that Realme, geuen by  
the most mighty and most mer-  
cifull God, and confirmed by the great laboure, industry, and study  
of godly men, hath now in a maner vtterly pearished. It is a griefe  
vnto me, to thinke that that most noble wit, most sacred brest, and  
incredible piety of that famous king Edward the .vi. of that name  
your most deare pupill, is so sodainely taken from vs. It is a griefe  
vnto me that so many English men, being of great fame & renoum,  
as well for theyr piety as for theyr knowledge and nobility, are by  
voluntary exile for religion sake, disperfed throughout externe and  
straunge countreys: and they which at home were counted moſte  
noble, and heroicall, doe now wander abroad as men obscure, ab-  
iect, and in a manner vnknowne to all men. But it is well in that  
this happeneth not vnto them for any wicked actes by them com-  
mitted, or for filthy life, but only for the name and doctrine of oure  
Lord Jesus Christ. It is also a griefe vnto me, that so great a mul-  
titude of godly brethren are (as doubtles it is to often from euerye  
where signified vnto vs) moſte cruelly for theyr holy profession put  
to the sword, fire, and tormentes: whome, for as much as they are  
our brethren, and haue to theyr head together with vs one and the  
selfe same Christ, and are members of one and the selfe same body,  
and finally are euen oure owne bowels, when we heare to be en-  
treated with so great cruelty and tyranny, it is not possible, but that  
we also should in minde be shaken with horror, and set on fire, euen  
as they are in body tormented and murthered. These and a greate  
many moe things being vnto me a great griefe, so that I am nowe  
in a maner hardened to any newe griefe, yet cease I not to haue an  
eye hither and thither, to see if I might by any meanes gette some  
healthfull and profitable remedy bothe for my selfe and for such like  
as I am: but now I haue long time had experience of, that it is in  
vaine to hope for mannes helpe, or for ayd at the worlds hand. And  
therfore



## The Epistle dedicatory.

therefore I perswade both my selfe & also others to withdraw their  
minde from the aides of the flesh, and to implore the heavenly and  
diuine helpe: which doubtles I see is offered vnto vs two wayes.  
One is, that we with prayers turning our selues vnto Christ, shold  
say: How long Lord shall the wickednes and fury of Idolatry, of  
superstitions, and of the ignorance of the scriptures range abroad  
on the earth: How long Lord shall thy holy Gospell be troden vn-  
der foote: we in dede haue sinned, we haue ben rebellious against  
thee, and haue not harkened vnto thy wordes, for which cause we  
are iustly, and for our euill deserte, thus daily put to confusion and  
shame. But thou O Lord our God are most iust in all thy workes.  
But on the other side Lord, for as much as it belongeth to thy cle-  
mency and constancy, to haue mercye, to spare, and most faithfully  
to kepe thy covenantes and promises, how long Lord: how long  
wilt thou be angry vnto the end: Remember not our iniquities of  
olde. wherefore we beseeche thee, that for as much as in these laste  
times, thou hast by pouring abroad thy plenteous light, (and that  
being most mighty,) boughsased to make manifest vnto men which  
lay in darknes, yea more then palpable darknes, the secretes of thy  
truth: thou woldest once at the length turne away thy wrath and  
fury from our ingrate mindes, and from the most greuous sinnes,  
whereby we haue laid forth thy most holy name, and the pure doc-  
trine which we professe, to euil speakings and to blasphemies. And  
deliuer thy congregation from the contumelies and oppressions of  
the wicked, which doubtles light not only vpon vs, but also vpon  
the maiesty of thy name. Although thou of thyne owne nature be  
ἀσπαστος & ἄβυσσος, that is, vntouchable, and not able to be hurt. Illu-  
minate O most louing Christ, thy face vpon the Church redeamed  
with thy blood, which is now in a manner vtterly leste desolate.  
Thy name only, and not any other mannes name, we call vpon,  
not vndoubtedly trusting to any our own righteousness, but to thy  
goodnes only and mercy, that thou woldest either appoynt an end  
or measure of those euils, and lenify the vexation wherewith we to-  
gether with our brethren are afflicted, or that thou woldest at the  
least boughsase to geue vnto the hearts of thine, such faith and con-  
stancy, that they fall not away from the profession of true piety, yea  
rather that they may so nobly and valiantly behaue them selues,  
that by their exile, imprisonment, pouertye, ignominy, sword, fire,  
and how cruell so euer kinde of death it be, the liuely knowledge of  
thy gospell may more and more shine forth, and be made more ma-  
nifest to the whole world. This kinde of ayde and remeady, (right  
honorable sir,) is the first, which I see is to be sought for at Gods  
hands against our euils, and which the holy fathers, prophets, A-  
postles, and blessed cofessors of the Christian faith, with great fruit  
bled in their afflictions. wherefore seing that God heard them pray-  
ing after this maner, or muche like therevnto, let vs in no wise di-  
strust, but that he will also heare vs when as we haue comon with  
them, one and the selfe same cause, and one and the selfe same God.  
Vndoubtedly if he heard them, he will not despise our prayers: but



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forasmuch as he is alwayes like vnto himselfe, if he most louingly and with incredible facilitie receaued theyr prayers, he will also fill vs making supplicatiō vnto him, not with a small but with a most ample consolation. The second helpe which is also brought vs from God, and is euery where offered vnto vs, are the holy scriptures, which we ought alwayes to haue in our hands as a present remedy. For if we be infected w<sup>th</sup> ignorance, there shal we finde light to shake the same off: if we be disturbed with sundry perturbations, and languishing affectes of the mind, and if also we be vexed with the conscience of most greuous sinnes, in them are offered vnto vs remedies both easy & ready: if we be oppressed and in a maner ouerwhelmed with the troubles and greues of outward thinges, there shal we finde sound and firme consolation: if we be sometymes in a perplexitye, not knowinge in thinges doubtfull whiche way to turne our selues, we can in no other place better then there, finde good and faithfull counsell: if we be tempted, and be in daunger (as it oftentimes happeneth) of our saluation, there we haue a most strong & most sure place of refuge. And doubtles our latter David, drue out from no els where, but out of this scrippe, most small stones of the word of God, wherewith he smote the forehead of Goliath, and selled to the ground Sathan, by whome he was tempted in y<sup>e</sup> desert. Wherfore the first David, not without iust cause wrote that he considered wonderfull things touching the lawe, that is touching the scriptures of God, and that he had hidden in his hart the worde of God, to the ende he might not sinne against him, and this word he confessed to be his consolation in affliction, for that the wordes of GOD quickened him. What should a man seke farther: here out doe flow the fountaines of our Sauour, and we are all invited, freelye to drinke water out of them, whereby our intollerable thirste is quenched and satisfied with a singular desire to obtaine blessednes. Here haue we a storehouse of GOD full stuffed with the plenty of all good things, and set abrod wyde open for vs, therout may euery man prouide for his owne want. Here is layde for vs a table most plentifullye furnished, where the wisdom of God hath mingled for vs most pleasant wyne, wherewith euery man may most penitentlye refresh him. Here is set forth for euery man a garden and paradise more pleasant then the garden of Alcinous & Salomon. Wherfore let vs gather out of it things profitable & not hurtful. Let vs rather imitate y<sup>e</sup> bees then y<sup>e</sup> spiders, in sucking out the most sweete iuyce, and not the deadly payson. We vse commonly with an incredible study to embrace bookees set forth by any industry of man, wherout yet we attayne nothing els, but a meane how either to defend or to recouer health, or a way to encrease thinges domesticall, or rules to gouern a commonwealth, or institutions of husbandry or of other artes, or some entisements to pleasures: how much more is it profitable for vs with our whole hart to apply our selues to the reading of the holy scriptures: forasmuch as in them speaketh not vnto vs humane wisdom, but God himselfe, vnto whome vndoubtedly if we hearken & geue hede



## The Epistle dedicatory.

we shall receaue a singular alacrity and chearfulness of mynd; we shall drive away heavy cogitations, we shalbe eased and lightened with a most sweete consolation, and shall put on strength aboue mans reach, we shall now thinke nothing hard or difficill, we shall thinke the yoke of the Lord and his crosse to be thinges most light, and shall offer our selues most redy for his name sake to suffer any thing, yea and being instructed with heavenly eloquence, we shall talke vnto men not with the wordes of men, but with the wordes of God himselve. Doubtles I know that there are many, which beleue not these thinges, and that there are not a few which deride them and thinke that we are out of our wits, but I would gladly desire these men to vouchesafe once to make a profe, & beseech them not to disdayne to reade. I dare sweare, and that vpon my greatesse perill, that they shall at one tyme or other be taken. They shal at the length feele how much these thinges diuine differ from humans thinges. They shall feele I say, if they reade attentiuely & diligently, that at the length thorough the mercy of God these scourges of feare and shame are encreased in their senses: they shall feele them selues to be effectually perswaded, once at the length to dye vnto death, that they may liue to life: they shall feelee also themselves smitten with an horror of their sinnes and pleasures past, when as before in them they thought themselves blessed, & happy. They shal feelee that the whole misery of this carnall life, is heaped vp before their eyes, and they being tormented with the bitter feeling thereof, it will cause to burst forth out of their eyes greatesse showers, and mighty floods of teares, for the oracles and wordes of GOD, when they are earnestly read, and deapely considered, do not slightly nippe the mind, but do most deapely digge into the hart with most sharpe piches, and therout after a sort plucking vp by the rootes vices, & wicked actes, do in their place plant peace of conscience and spirituall ioye: they shal also at the length feele kindled in them the wonderful and most pleasant loue of the sweetenes & goodnes of God. Wherefore they being thus vtterly changed, shalbe compelled to say that which Dauid excellently well recordeth: How sweete are thy wordes made to my iawes, they were sweeter vnto my mouth then hony. But of such an helpe, then which can nothing be found more diuine and more heathfull, are those men depriued, whiche ether will not read Gods booke at all, or els reade them with a certayne disdayne, lothelommes and contempt, so that they haue no feale to the wordes of GOD, but thorough theyr owne proper deuises, their mind is vtterly caried to other matters. Of which impiety and wickednes God in y<sup>e</sup> Prophet Osea the 8. chapter greauously accuseth Israell saying, I haue writtten to them the greatesse things of my lawe, but they were coucted as a strange thing. Doubtles those children are to much degenerated, which count that voyce where-with theyr most louing parent calleth vpon them to liue godly and vertuously, for a strange voyce: and contrariwise do folow as theyr owne and proper voyce that which is in very dede a strang voyce: and so it cometh to passe, that after the maner of beels they re-

fule



## *The Epistle dedicatory.*

use sweete sauiors, and go to stinking donghils. Therefore it is not to be meruailed at, if they were rotte in the filthy puddle of worldly pleasures, if they be burnt by wyth unwoorthy and filthy cares, If they dyspayre in aduerities, and if at the laste they perishe in sinnes, and in a lyfe altogether corrupted. In summe as touching the holy scriptures, I may iustly pronounce (although somewhat inuerred) that which Demosthenes affirmed of money, namely, that with the word of God ought al things to be done, and without the same can be done nothing that is good. But what go I about? Do I take vpon me to set forth the commendacions and prayses of y<sup>e</sup> holy scripture? This doubtles is not my purpose, but hauing mencioned a part many thinges, which both engender a encrease my sorow & grieve, I thought good to adde remedies which I saw were geue of God agaynst the same grieve: namely, holy prayers, & reading of y<sup>e</sup> holy scriptueres. These thinges, as they are the weapons of Christians, especially in those troublesome times of theirs, so (right honorable & worthy sir) there was no nede that you should with many wordes be by me admonished of them: when as I am not ignorant, what your piety and learning is, and how redy and well in bre you are in either kind of those actions. Therefore it may seme that I ought rather to haue shewed this, how you thorough these most excellent aydes, haue bene holpen euen to this time hitherto, and that not only thereby you susteyne your selfe, but also become euery day better, wiser, and stronger. Howbeit this feared me away from doing so, for that I thought it not good to molest your eares, for I know that it is much agaynst your will to heare your owne prayses. Neither doubtles is it nedefull to set forth your vertues chiefly of this kind, when as it is well known and vnderstanded of all men, that with out such aydes you had neuer been able to reach to y<sup>e</sup> excellency of Christian vertue, of the knowledge of thinges diuine and humane, of holy conuersation and of notable valiantnes and perseuerance in the confession of the true fayth. To what purpose then haue I written these thinges? To this end vndoubtedly, that writing vnto you touching the, I might instruct, teach, and comfort others which should read them, and therewithall set forth vnto them a man, which continually bring the aydes before set forth, doth both offer vnto God most acceptable sacrifices, and also comforteth and strengthneth himselfe in the Lord, and moreouer geueth a singular example to others for the wel ordering of thinges in the pure and sincere religion of Christ. I for my part doubtles haue euen since the time that I dwelt in England, borne a singular loue, and no smal or bulgar affection to wards you, both for your singular piety and learning, and also for the worthy office, which you faythfully & with great renoume executed in the christia publike wealch, in instructing Edward, that most holy king and most worthy to be beloued, whose wit, goodnes, religion, and other vertues heroical, yea rather Christian, may indede be touched, but can neuer be praysed according to theyr desert. Therefore when in that realme, and in that office I began to loue you (right hono-



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able sit) and affected God by his singular providence which he  
bleth in the government and administration of things pertaining  
to his, so wrought, that I saw you againe in Germanie, and knew  
you to be even the selfe same man you were before, I was so affect-  
ted where as before I did indeede loue you, yet now I do most  
feruently loue. wherefore I oftentimes thought with my selfe, how  
I might once in some thing if it were possible, signifie and testifie,  
both how much I esteeme your vertues, and how gratefull I am  
towardses you, for the benefites which you somtymes have bestow-  
ed vpon me: but to accomplish this I had for a long ceason no occasi-  
on offered vnto me. I happened afterward to come to Tigure, but  
since my departure from you, that selfe same cogitatio neuer went  
out of my minde. Yea rather I alwayes thought it my part once at  
the length to pay vnto your honour, that whiche unwitting vnto  
you I had in my minde with a good will promised vnto it. where-  
fore minding now to put abroad my commentaries vpon the E-  
pistle of Paul to the Romanes, I thought it good to set them forth  
vnder the protection of your name: and fully perswade my selfe that  
you will take it in good part. Although at the first you can not but  
wonder, and peraduenture take it ill, for thinges which are not lo-  
ked for, and which happen besides expectation, do commonly cause  
admiration. And we see that a light gift, and such a gift which tur-  
neth rather to a burthen, then to honour, is many tymes not so wel  
accepted. wherefore I hartely beseeche your honour to pardon my  
boldnes, which I cannot tel whether others will call rashnes. And  
I thinke that that thyng which I haue besides your knowledge  
thought vpon, came from the spirite of God, which gouerneth our  
hartes: and receiue this booke dedicated of me vnto you with the  
same fauour, wherewith that your most worthy and deare pupill  
Edward king of England not long since receiued my other Com-  
mentaries vpon the first epistle to the Corinthians: and conceaue  
that my minde was by this dedication (how meane soeuer it be) to  
ioyne you a scholemaster of much renowne, and a scholer of most ex-  
cellency. Doubtles by the authoritie of the king I taught at Ox-  
ford in his last tyme, those thinges which you shall here read, and  
when it was not onely required, but also begged at my handes to  
put abroad this worke, I yelded thereto. But considering that it  
was due to some man of the English nation, I thought you a man  
most mete, to whom it might be geuen in the stede of the king now  
dead. wherefore I earnestly desire you to take that which I haue  
done not in ill part, but in good, neither thinke that I ment to bur-  
then or to charge you, but rather after a sort to couple you together  
with my king and yours, and in some part to answer vnto your  
deserts both towards religion, and towards my selfe. I know  
doubtles that the thinges which are here taught of me, will not  
make you either much lesse neder, or much better: for you both know  
them already, and also as much as the state of this flesh will suffer  
do expresse them in your maners and life. But forasmuch as all are  
not come so farre, I desire and beseech God the father of our Lord  
Jesus



## *The Epistle dedicatory.*

Jesus; that the thinges whiche are put abroad vnder your name, may at the least be profitable vnto others; though you your selfe litle nede them, and that they may enioy the fruite hoped for. For my earnest desire is that these my writings may serue to the vse of the Church of Christ: My desire is to confirme, to amplifie and to illustrate the Gospel of the sonne of God: My desire is to establish the weake in fayth, and playnly to instruct the vniuersed. And that I may attayne to these thinges, I most earnestly require of you, by your most faythfull supplications and prayers at Gods hand to obteyne them: but I am aserid lest you or some other, should aske me: what neded you at this time to take such great paynes in the interpreting of this epistle? Did you thinke that we wanted expositors either old or new? Doubtles you were not ignorant of the, wheras you so often in your commentary alledge both Greke and latine fathers: neither can you dissemble that you haue not sene the latter writers for in some places you so follow and treade their steps, that it playnly appeareth that they are after a sort red in your writings. To these thinges first I answered, that I did not at the first take in hand this charge to write an exposition vpon this epistle, for I knew right well that the fathers both Grekes and latines haue with great labour and fruite exercised themselves herein. Neither was I ignorant that there are of the latter writers, which haue done the same. First Phillip Melancthon, a notable man, who elegantly and with an exquisite methode hath more then once explained this epistle. Afterward Martin Bucer, a man not onely endued with singular pietie and incomparable learning, but also so long as he liued coupled with me in most deare frendship, set forth vpon the selfe same epistle a large and learned commentary. And I had red also two other most shining lightes of the church, Bullinger, I say, and Caluine, both most faithfull pastors, the one of the church of Tigure, the other of the church of Genena, ether of which men hath with great trauaile to the great profite of the flocke of Christ set forth most excellent and most learned commentaries vpon all the epistles of the apostle: but it is not my entent in this place to collect and celebrate the prayses and vertues of all these men. And I knew that there haue bene others and that not a few whose learned trauailes vpon this epistle of Paul haue bene set abroad, and therefore there was no cause (as I said) why I shoulde take vpon me the trauaile to frame a new interpretation, when as other men had in this kind of speaking sufficiently and aboundantly trauayled. But thus stode the case, when in England, during the time of the Gospel I was appointed to teach at Oxford: I publicly interpreted the first epistle to the Corinthians, and also this epistle to the Romanes, & as the maner is, I privately collected those interpretations which I daily vled, which afterward, by the earnest sute of others I was compelled to put abroad, and to make common to all men those thinges which I had noted for my selfe alone or a few of my frendes: wherefore that whiche I tooke not in hand to any such purpose rather to the contrary, first God, and then



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then & instant desires of men, haue brought to this point: namely,  
& those things which were at the beginning destined to be famili-  
ar and priuate scholles, should be turned into commentaries. Nei-  
ther do I professe my selfe to haue bene only author, a finder out of  
all those things which I haue by this epistle written. For I haue  
ben in many things excellently wel holpe by the old writers in espe-  
cial, and also no lesse by the new, such as I haue before mencioned,  
vnto whome yet though I haue not bene enery way and in all  
thinges agreeable, yet haue I not done that either of a corrupt af-  
fect of the mind, or of a desire to gaynesay, or of a lust to reprove a-  
ny man: but for that I iudged otherwise of some certayne thinges  
then they did: which I doubt not seing it was done with a good  
mind, shall also be taken in good part, when as by this meanes is  
not broken the vnitie of the Church, neither is any part of my good  
will & reuerence towards the thereby empayred or diminished.  
Secondly this I thinke to helpe to the defence of this my edition,  
for that the fruitfulness of the holy scriptures is so great, that it can  
not all whole be drawn out of any man, though he be neuer so  
wise, learned, wittie, and industrious. Wherefore this is earnestly  
to be wished for, that all men might prophesie, to the end that those  
vnumerable riches which still lye hidden in the mines of y word  
God, and in the hidden baines of the holy booke, may with great  
study be digged out. Which thing as I to my power haue taken  
vpon me to do, so I besech the sonne of God, that others may suc-  
cede, which may picke out gold and siluer much more pure then  
mine, that vpon Christe the only foundation of our fayth may be  
built most perfect doctrine to the commoditie of the Church. Now  
should rest for me somewhat to speake of the worthines, commodi-  
ties, and content of this epistle: but I thinke it good at this time to  
leue the matter vntouched, partly for that these thinges are in  
a maner knowen to all men: and partly for that in the pre-  
face we haue spoke so much as we thought sufficient  
touching this matter, and touching a few other  
thynges pertayning to the same. Wherefore  
omitting them at this present, this agayne  
I desire and require at your handes  
(right honorable and worthy sir)  
that you would bouchsafe to  
accept my small gift, as a  
moste certaine pledge  
of my loue and affection towarde you, neither  
take it in ill part, that with my bolde  
offer, I presume to trouble  
your honour.

*I Fare you well, and God send you as  
you haue begon long to liue to our  
Lord Iesu Christ the sonne of God  
and redemer of mankind. Written  
in my study at Tigre the Kalēdes  
of August. 1558.*



**The Preface, wherein is set forth the dignitie, utilitie, and summe of the Epistle to the Romanes, and consequently of the whole doctrine of Paul.**



**P**f the dignity of a booke should Depend of the prayle of the writer, then *Chrysostome*, then a great many others had bestowed a necessary tra- uayle, which haue set forth *Paul* with wonderfull prayles. But bycause that the holy ghost is the au- thor of this epistle to the Romanes, and *Paul* is on- ly the writer thereof, therefore I will the more spa- ringly touch his prayles. The Lord called him a vessel, which in the Hebrew phrase is an organ or instrument, elected whereby his name should be spread abroad thoroughout the whole world. And the name of the Lord we know is *Iesus Christ*. Rather did *Paul* preach amongst the Gentiles these let- ters only or wordes or soundes, but also those things whiche are by them signified: namely that *Iesus Christ* is the sauour of mankind, also our wisdom, righteousness, and sanctificati- on, and finally whatsoever good thing we haue. And forasmuch as we come of the stocke of the Gentiles, we right chiefly to hearken vnto him, which aboute others was appoynted the maister and Apostle of the Gentiles, and was thereunto sepe- rated from his mothers wombe. And as valiant souldiers, and couragious hoiles, when they heare theyr trumpet blow, do erect themselves do make redy theyr wea- pons, neyther can theyr force be restrayned: so ought we, when *Paul* is recited, or whē we rede him by our selues, to erect our minds, and all our motions, endeuors & appetites to the obedience of God, as men which fele our selues stirred vp by our owne trumpet. And to what office this Apostle was appointed, he declared in the Actes of the apostles when he made his oration to *Agrippa* the king: when he sayd, the lord had said vnto him, For to this end haue I appeared to thee, to appoint thee a mini- ster and a witnes, both of those things which thou hast sene, and of those things in which I will appeare vnto thee, deliuering thee from the people and nations, to whome I now send thee: that thou mayst open theyr eyes, that they may be conuerted from darkenes to light, and fro the power of Sathan to God: that they may receaue forgeuenes of sinnes, and inheritance amongst them which are sanctified by fayth in me. And with how great diligence *Paul* executed this office, it is manifest, when as towards the end of this epistle he writeth, that from *Jerusalem* to *Illyricum*, he had filled all the pla- ces rounde about, with the Gospel. which thing he with so feruent a minde per- formed, that in the 10. chapter of the Actes he in effect spake these wordes to the *E- phesians*, I haue by the space of three yeares preached the Lord, and that night and day, with many teares, and haue opened vnto you all the counsel of God: I haue not coueted any mans gold or siluer amongst you, these handes haue ministred to my necessities, and to the that were with me. These wordes haue a wonderful emphasis: He sayth that he had preached vnto them not one day or twayn, but whole 3. yerres: not by turnes & times, but night & day: not with a cold affection, but with many teares: not guile- fully or disceitfully, for he opened vnto the all the counsel of God: not in a quiet & peace- able state, when as the *Hebrues* sought sundry and manifold ways to destroy him: neither had he a regard to his owne thinges, when as he desired nothing that per- tained to any man: neyther finally tooke he small paynes in this office, when as with his owne handes he gotte thinges necessary both for himselfe and his. These thinges can not we without shame heare, which so leue destitute our wiues, chil- dren, family, frendes, kinsfolkes, and cosins, and finally all those with whome we are conuersant, that we neuer at any time preach either *Christ* or his doctrine vnto the: vnto whō yet we ought most feruently to preach. For we are no lesse Apostles to these, then *Paul* was appointed for the Gentiles. And whē as he sayth he had ope- ned vnto the all the counsels of God, it is to be wonderd at, how that many will so with tooth and nayle hold fast thinges as necessary to saluation, which we know of what *Bishoppes* of *Rome*, and of what counsels, & of what decrees of men they were brought in, and are not prescribed vnto vs of *Paul*, nor of any part of the holy scripture. *Paul* for the better executing of his office, contēned wonderful great dan- gers: and where he saw the gate open thither he slackd not to go, although he had many aduersaries which sought to withstand him. He was made all thinges to all men, to the *Jewes* a *Jew*, and to those that were without the law, as one that wanted

*Paul* a ves- sel elect to preache the name of our lord *Ie- sus Christ*. *Paul* is to be hearkned vnto of the Gentiles pecially.

What was the ministe- ry of *Paul*

How *Paul* behaued himselfe in the minis- tery.

In what sort all men ought to imitate *Paul*.



## The Preface.

Why  
Paul some  
times in  
his sermons  
used verses  
of poets.  
Paul came  
to Jerusa-  
lem to con-  
ferre his  
gospel with  
the apo-  
stles.

What lent  
is to be lo-  
ked for of  
counsels.

That  
Paul at  
the begin-  
ning perse-  
cuted the  
church,  
waited not  
fruits.

Paul was  
not of the  
meane sort.  
Paul was  
most studi-  
ous in the  
law.

Of those  
things  
which are  
sayd to be  
done of a  
good entet.

From  
whence the  
epistle to  
the Gala-  
thians was  
written.  
Why Paul  
spoke more  
gently tou-  
ching the  
obseruyn-  
g of the law  
to the Ro-  
manes, the  
to the Ga-  
lathians.  
Pauls se-  
cretary  
was named  
Tertius.

From  
whence  
these let-  
ters were  
geuen.  
Argumēt  
whereby  
the Jewes  
thought  
that the  
Gentiles  
were to be  
excluded  
from the  
Gospel.

wanted the law: Yea and to the Ethnikes, whē as they had no skill in the prophets neither had any knowledge in the scriptures, he cited verses out of theyr poets, as out of *Aratus, Menander, and Epinemides*. And the same Paul was not ascerd to go vnto Jerusalem to conferre the Gospel with the chiefe Apostles, not as though he had small confidence in his doctrine, which he had receaued from the Lord out of heauen: for he had an assured persuasion, and as the *Greecians* say such a *πληροφορία*, that he pronounced him to be Anathema or accursed, which preached any other Gospel: neither as touching this thing spared he the angels. Neither is it any inuail, for such a certaintie sayth requireth. wherefore we learne, that Counsells are not to this end to be called, as though our sayth ought to depend of theyr determinations: but that there we should make manifest, that those thinges which we beleue exactly agree with the holy scriptures, and playnly to proue the same to our aduersaries. Neither is there any more fruite or comodity therehence to be looked for. The louing mercy also of God provided, that that also turned to good to y Church that Paul had at the beginning so vehemently persecuted it. For they which afterward saw him suddenly conuerted vnto Christ, could not beleue, that this could haue happened with out the mighty power of God. For as a man doth not vpon the so-dayne become most vile, so also is not a man of a wicked man straight way made most holy, vnles the Spirit of God worke the same. Paul was none of the common and meane sort, he was not an obstinate Jewe, which wanted learning and knowledge, but he was most studious in the law: neither had he bent his study to it only, but also applied himselfe to the traditions of the fathers. And thereof it came, that he persecuted the Church of Christ. For if he had geuen himselfe to the law of God only, without adding vnto it the leuen of humane traditions, he should the easelie haue acknowledged Christ. But whosoener haue addicted themselves to humane traditions, they must nedes be persecuters of the Church of Christ. They say that Paul did these thinges of a good pretence, and not of an euill purpose, but of an holy entent (as they vse to speake) For my part as I confesse, that this somewhat diminisheth the greuousnes of the sinne both before God and before man (for I do not make all sinnes a like) so also affirme I that the case is thereby the more dangerous. For they which sinne vnder the shew of holines, and vnder a goodly pretence, and not of an euill purpose, do with the more difficulty retorne agayne into the right way, for that they are farre of to vnderstand that they sinne. wherefore in that case there uereth the wonderfull great mercy and helpe of God. But this is all y I mind at this time to write touching Paul.

Now in what order his epistles were written, *Chrysostome* as I thinke hath sufficiently shewed. From whome herein only I disagree, that I thinke that the Epistle to the Galathians was written at Rome. For that in it he vehemently reproveth the obseruers of the rites of the old law: touching which matter he spake more gently in those epistles which he had before written, and in those which were the last he wrote when he was at Rome. For that at the beginning he thought it good somewhat a while to beare with their infirmity, whom he thought mought be won vnto Christ, vntill they were better instructed. But when he afterward vnderstode that the deuill abused this gentlenes, so that by his fall apostles he obtunded y obseruation which was then but permitted, as a thing necessary to saluation, as though Christ with out it were not sufficient, he began more vehemently to resist, so that he sayd: If ye be circumcised, Christ is nothing profitable vnto you: & other thinges which were more sharply written to the Galathians the here in this Epistle. The scribe which wrote this epistle as Paul endited it, was named *Tertius*: and he sent these letters fro the port Cenchries, which is not farre distant from Corinth, & they were caried to Rome by a Christian woman called *Phoebe*. The occasion that moued him to write this epistle was this: The nation of the Jewes as they had a great pride in themselves, so also they alwayes enuied other nations. wherefore at the beginning many of them would not haue had the grace of the Gospel of Iesus Christ communicated but only to the Jewes. And they thought, although falsly, that the promises were deu only to the seede of Abraham as touching the flesh. Moreover forasmuch as they iudged that the Gospel was to be distributed according to the dignity of the receauers, and they saw that the Gentiles were prophane and wonderfully addicted to idolatry, they thought them to be unworthy one whom should be bestowed so great a benefit. Yea and the Apostles stayed long, before they went to the Gentiles: although they had heard that Christ gave them in charge to go to all nations, and to preach the Gospel to euery creature. Neither as I suppose wanted there some which went about to auoyde these commandemēt, thinking that the Apostles should go to diuers nations, to the end to preach Christ to the Jewes which



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which were dispersed thorough out the whole world, and not to the *Ethiopes* and that which was spoken to all creatures they contracted to the *Jewes*: for that al the earth is sometimes called that part only which pertayned to *Jewes*. But the Apostles being illustrated with the holy ghost were neuer infected with this error. Howbeit they differed the going to the gentiles, for that they knew that the gospel should first be preached in *Jewry*, and they knew not how long they should abide there. Wherefore they waited to haue geuen vnto them from God an assured signe when they should goe: which the expectation was satisfied. For the lord by a vision shewed vnto Peter that the nations were sanctified when he sayd vnto him: Say not thou that that is common, which God hath sanctified: and he impelled him to goe to *Cornelius* the Centurion: vnto whome, when he had heard the word of the Gospel, God by a visible signe communicated the holy ghost. These were manifest tokens, that the calling of the Gentiles should no longer be differed. Of this, which I haue spoken, the Acts of the Apostles beare witness: in which also we read, that the Apostles & the disciples, that were at *Jerusalem*, wondered, that the Gentiles had receaued the holy ghost. And Peter was accused by reason of *Cornelius* the Centurion, for that he hadde gone to the Gentiles. But he defended himselfe both in declaring vnto them the vision whereby he was admonished, and also shewing vnto them, that the holy ghost had visibly fallen vpon those *Ethiopes*. We read also that after the death of *Stephen* many of the beleuers went to *Antioch*, and to *Cyprus*, and to other places of the Gentiles, but yet taught not *Christ* but only to the *Jewes*. But when they now by Peters oration manifestly vnderstoode that they should no longer stay from admitting the Gentiles, they thought that though they were put downe from the first steppes yet they would stay in the second, namely, to lay vpon the neck of the Gentiles conuerred, the yoke of the law. There were doubles *Jewes* dispersed thorough out the whole world, to whome the pharisees and priests sent letters not to admitte the doctrine of *Christ*. But they which were now *Christians*, but yet not thoroughly instructed, wrote, that *Christ* indeede is to be receaued, but yet together with him it behoued them to receaue the ceremonies of the law of *Moses*. Hereof sprang no smal trouble, and the state of the Church was at that time very vnquiet: this was the cause why *Paul* reprimanded Peter. And the same *Paul* consented, to circumcisse *Timothee*, to polle his hed in *Leenchies*, and to offer in the temple at *Jerusalem* a gift, as though he had made a vow. This therefore was the occasion that moued the Apostle to write this epistle to the *Romaines*: which were sicke of the same disease, that the *Galathians* were afterward infected with. Howbeit the condition and state of ech of these nations was not alike. For the *Galathians* were first well instructed of *Paul*, whome afterward the false Apostles and lieng preachers corrupted. But contrariwise the *Romaines* were not at the beginning well taught: and as it should seme, they receaued together with *Christ* much of the leuen of *Moses*: but when they knew the falsshode, they repented: wherefore they sayth is much commended. But by whome they were first brought to the sayth, many put great doubt. That Peter went thither and was there sayne for *Christis* sake, I will not deny, when as in a manner all the fathers and the ecclesiasticall histories testifie the same. Howbeit it is not very likely that the *Romaines* were by him first brought to the sayth. But peradventure they by this meanes came to the sayth, for that now a great multitude of the *Hebrewes* were come to *Rome*, partly being brought thither by *Pompey*, and partly by reason *Jewry* was now in subiect to the *Romaines* and was brought into the forme of a prouince. And amongst others many of the saythfull remoued thither. Touching *Priscilla* and *Aquila* it is very manifest by the last chapter of this epistle. By these and such other like of the saythfull, the Gospel mought there haue had beginning, but not without contesuer touching the ceremonies of the law. Some haue by reason of these things take occasion to withholden men from studieng of this epistle: and haue said, that from the first chapter to the end it is worthy to be read, for that there is set forth an excellent instruction touching manners. But vnto that chapter, so far as as (say they) there is nothing entered of, but only strifes and contentions concerning the ceremonies of the law, it serueth litle to our vse to knowe them, for that they conduce not to our times, wherein are utterly remoued away the ceremonies of the *Jewes*. But these men are farre deceaued themselves, and like also to deceaue others. For the whole epistle doubtles is a golden epistle, and most worthy to be read: It containeth places touching naturall knowledge, and civil duties, touching the law of *Moses*, and touching the Gospel: it expoundeth instruction and original sinne: it setteth forth grace, it entreateth of election, predestina-

By what signe God first shewed that they should preache to the Gentiles.

The *Jewes* sought to lay vpon the Gentiles the yoke of the law.

Whereof sprang the trouble in the church.

The fault of the *Romaines*, and of the *Galathians*, was partly like, and partly unlike.

That Peter was sayne at *Rome*, it can not be denied.

What they were as it is most likely, which preached the Gospel first to the *Romaines*. Their reason why they neglected the Epistle. Commendation of this Epistle to the *Romaines*.



## The Preface.

The questi-  
on being  
moued tou-  
ching cere-  
monies, is  
reduced to  
the genera-  
llie.

Argumēts  
to proue  
here are en-  
treated of  
worke ge-  
nerally, and  
not of cere-  
moniall  
worke son-  
ly.

These rea-  
sons wherby  
is moued  
no man is  
iustified by  
the ceremo-  
nies of mē.

Whether  
we be free  
from the  
law.

tion, the execution of the Jewes, and of the restoring of them agayne. From the twelfth chapter it containeth what kind of sacrifice we ought to offer, and en-createth touching the magistrate, and touching bearing with the weake, and removing away offence. And who seeth not that these are great matters and most profitable to be knowne? But whereas they object vnto vs, that as touching the first part is entreated of ceremonies I graunt indeede, that by the meanes of them the question began first, which Paul seeking to dissolve reduced it to the genus of generall word. And to declare that we can not be iustified by the ceremonies of the law, he proueth generally that iustification can not come of any our workes. And so when he had taken away the genus, the species of parts could by no meanes consist. For it followeth. we are iustified by no workes, therefore, neyther by ceremoniall workes, nor by morall workes, nor by iudiciall workes. And that the reasons of Paul extend so farre I will proue by these arguments following. First he teacheth that we are iustified by faith, and by the mercy of God, that the promise might be firme. But that promise is not firme if it depend eyther of the execution of ceremonies, or of the obseruation of the ten commaundments: for that we are as touching each part a like weake. Moreover he sayth, that we are iustified freely, which word, freely, is of no effect vnles we exclude morall workes. For he which worketh, vnto him reward is rendered according to debt and not according to grace. Afterward he entreateth of the obseruation of that law, by which we haue the knowledge of sinne, which thing belongeth rather to morall precepts, then to ceremonies. This is the law which worketh anger: neyther doubt we, but that God is more prouoked to anger, if we transgresse the ten commaundments, then if we offend in certayne rites and ceremonies. And moreover Paul putteth our iustification to consist of the grace and mercy of God, to the end our boasting should be excluded. But if thou remove away ceremonies only, and say that we are iustified by morall workes, boasting is not taken away: for we may at the least boast of them. Farther it is certayne, that the ceremonies of Moses pertayned to the first table where the worshipping of God is commaunded. Neyther were the elders any lesse bound to these ceremonies, then we are at this daye bounde to receaue baptisme and the Eucharist. And if Paul proue that we are not iustified by those thinges which pertayn to the first table: much more then is it proued that we can not attayne vnto righteousness by the workes of the latter table. Paul, when he had declared that we are now by the benefit of Christ free from the law, objecteth vnto himselfe, Let vs sinne more freely, and abide in sinne, that grace may the more abound. If the question had bene moued touching ceremonies only, he mought haue answered: ye are not deliuered but only from ceremonies, ye are still bound to the morall law. But he maketh no such answer, but sayth, that we ought to sinne no more for that we are now dead vnto sin, and grafted into Christ, and buried together with him. And the same Paul when he wrote, that by the fauor of Christ we are deliuered and absolved from those thinges, which in our flesh resist the law of God, expressedly declared of what law he entreated. For he made mention of that commaundment, Thou shalt not lust. Lastly in the epistle to the Galatians, where he entreateth of the selfesame matter, he pronounceth him accursed which abideth not in all the thinges which are written in the booke of the law. when he saith, all, doubtles he excludeth not morall workes. wherefore this disputation of the Apostle is not superfluous. Yea rather vnles he had taken it in hand, the liberty of the Church had bene put in great danger, which the deuill sought to bring vnder the law, as though Christ of himselfe were not sufficient to iustifie men. And the reasons which are particularly brought in touching ceremonies are not superfluous. For by the selfesame reasons we may proue that mens traditions, and the rites which men haue appoynted vnto vs, are not such worship-pinges of God, as can not be changed, nor omitted, if they shall seme not to conduce to saluation. For these thinges much les pertayne to the obteyning of righteousness, then do the ceremonies instituted by God himselfe. wherefore if these auayle not to righteousness then can not those of necessity be required vnto it. Thou wilt demanda peraduenture, whether bicause of these reasons of the Apostle, we ought to thinke our selues losed from all manner of law. Not so vndoubtedly, neyther doth this follow of his sayinges: vnles thou vnderstand that we are free and losed from the law in respect that we can not be iustified by it. Otherwise we ought to obey it, and to the vttermost of our power to labour to execute it, but yet not with this purpose to seke thereby to be iustified. And as touching the ceremonies of the old law, two extreme errors are to be take heed of,



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the one is of the Ebionites and others, which Jewishly sought to toyne of necessity the ceremonies of Moses to Christ. Contrariwise the other extreme error is of the Marcionites, which affirmed that the old law was not given of a good God, but of an evil governor, the maker of this world. We saile in the midst betwene these extremities, and affirme, that now after Christ, the ceremonies of the law are not still to be kept, when as they time is now expired. Howbeit we commend them, as thinges which in the time of the fathers before Christ came, were good: and we beleue that they were instituted by the selfe same God, which is the father of our lord Jesus Christ. But to make the discourse of the first part more playne, and vniuersally the vtility of the whole epistle, we will briefly touch the summe thereof, that it being in that maner layd before our eyes, the whole epistle may haue the more light.

Two errors to be taken heed of, as touching the olde law.

Brief content of the whole Epistle.

In the first chapter is set forth vnto vs, how that neyther naturall knowledge nor ciuill offices could by any meanes iustifie men: for that it is evidently shewed that men endewed with them, liued drowned in most horrible sinnes: whiche thing shoulde not haue happened, if by these thinges they had bene iustified.

The first chapter.

In the second chapter the Jewes are made equall with the Gentiles, whose life accused as most corrupt: for that they preached that a man should not steale, and yet stole, that a man should not commit adultery, and yet committed adultery, that a man should not commit sacrilege, and yet committed it himselfe. By which it is manifest, that the law which they had receaued brought them not to iustification.

The second chapter.

In the third chapter lest he might seme to deface the law, he confesseth that it was an excellent gift of God: but yet not of that kind, that it could iustifie. He attributeth vnto it other offices, namely, to bring forth the knowledge of sinne. And so he reduceth both the Jewes and the Gentiles to one Christ, as to the fountayne and authoꝝ of all righteousness. And yet notwithstanding he doth not by this meanes he sayeth violate or ouerthrowe the law, but most of all establishe it.

The third chapter.

In the fourth chapter, he proueth the selfe same thing which he had before put forth, by the example of Abraham, who before woꝝkes, and before he had receaued circumcision, was for this cause pronounced iust, for that he beleued the promise of God. This doubtes was imputed to him to righteousness. And to confirm the same he bringeth a testimony of Dauid who saith, Blessed are they whose iniquities are forgiven and whose sinnes are couered. Blessed is the man to whome the Lord hath not imputed sinne. Which chapter if he diligently peysed, we shall find, that in it the Apostle in a maner ten times useth this word of Imputation. Wherfore it ought not to seme so strange, if we also vse it, when we affirme that concupiscence left in vs after baptisme is sinne, although it be not imputed vnto sinne: and although we are not able to get vnto our selues that righteousness, which is the true righteousness before God, yet if we beleue in him, the righteousness of Christ is imputed vnto vs.

The fourth chapter.

In the fifth chapter, after that this righteousness of Christ is apprehended by faith, many thinges are declared touching it: that is, that it is firme, and enbraceth Christ, who died for the weak, for enemies, wicked men, and sinners. And in it is set forth a comparison of Christ with Adam. For euen as by him all our kind was vitiated and corrupted, so by Christ are all the elect renewed: yea rather Christ is sayd to ouerpasse Adam. For he by one sinne infected all men: but infinite sins were not able to resist Christ, but that he performed that redemption which his will was to performe. Yea he so vled this euill, that he gaue the plentifulter grace, where the greater plenty of sinnes raigned.

The fifth chapter.

In the sixth chapter he ouerthroweth the importunate obiection of diuers which hereof inferred that we should sinne freely, and liue loosely, if, as the Apostle had sayd, greater grace should there be rendred, where were found more sinnes. The Apostle answereth, that they collection was not good, soasmuch as we are dead vnto sinne and grafted into Christ, we ought vndoubtedly to liue vnto him and not to iniquity.

The sixth chapter.

In the seventh chapter he declareth the maner how we are exempted from the law. And that is, that soasmuch as in vs whilest we liue here is not a full perfect regeneration, and corrupt affections do continually resist the lawes of God, by the grace of Christ is brought to passe, that we are deliuered from sin, although it perpetually inhabite in our members, and in our flesh.

The seventh chapter.

Whereof he concludeth in the eighth chapter, that there is no condemnation

The eighth chapter.



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to those which are in Christ Jesus, neyther walke they according to the flesh. For they haue the spirite of Christ, whereby they both liue and also are made partakers of the resurrection to come: they mortifye the deedes of the flesh, and in themselves they haue witnes of the selfe same spirite, that they are the children of God, and by the selfe same spirite they are confirmed in aduersities, to suffer them with a constat and valiant mind: and they haue this spirite making intercession for them, & which draweth them to expresse the similitude of the image of the sonne of God: and at the last bringeth to passe that they can neyther be acculed nor condemned before God.

The ninth chapter.

In the ninth chapter he answereth vnto the Jewes, which contended that these promises were bestowed vpon theyr nation only, and were not powred vpon the Gentiles. Vnto whome he sayth that touching this inatter all thinges are done by the election of God, whereby he hath mercy on whome he will, and whome he will he hardneth. And he compareth God to a potter, who of one and the selfe same clay maketh some vessels to honour, and some to contumely.

The tenth chapter.

In the tenth chapter he entreateth of the effectes of thys election, namely, that some embrace sayth: and other some reiect it. And he also declareth that Christ is the end of the law, and that the law requirerth this, that we should beleue in Christ. And hereby he proueth that the Jewes attayned not to righteousness, for that they went about to obtayne it by their owne merites, and by their owne workes: but the Gentiles attayned vnto it, for that they claue vnto sayth: And all those thinges he confirmeth by the oracles of God, that the Jewes (I say) were made blynde, and that the Gentiles were receaued.

The eleventh chapter.

In the eleventh chapter he mitigateth that hard reprobation of the Jewes which he had set forth, and declareth, that not all utterly were reiectred, but putteth them in good hope, that for asmuch as their roote is holy, many also of that nation shalbe holy: howbeit they are in the meane tyme excluded as touching vs, which were wilde Oliue trees, that we might be grafted into the good Oliue tree. And after that this is accomplished, they shall agayne be receaued. And so he knitteth vp this discourse, that God hath shunt by all vnder sinne: and he is compelled at the length to cry out. O the depth of the wisdom of the riches. &c.

The twelfth chapter.

Thys controuersy being thus taken vp, he beginneth hys twelfth chapter wth an obsecration, wherein he requirerth vs to offer our bodies a sacrifice most acceptable to God, and to approue the wyll of God, and to haue a care that we agree on with an other, forasmuch as we are one body, and one an others members. He commendeth also vnto vs the loue of our enemyes.

The thirteenth chapter.

In the thirteenth chapter he willet vs to be subiect vnto the Magistrates, to loue our neighbours, to liue iustly, and to put on Christ.

The fourteenth chapter.

In the fourteenth chapter he commendeth vnto vs those that are weake in sayth that we should louingly beare wth them: and that we should as much as is possible see that concord be kept euen towards those which haue but small knowledge, that we should beare wth them, and to take hede, that through our default they be not offended. And on the other syde he commaundeth the weake ones not rashly to iudge the stronger sort.

The fiftene chapter.

In the fiftene chapter he exhorteth to this selfe same thing by an example of Christ who bare vpon hym our contumelies and punishments, and communicated hymselfe not only to the Jewes but also to the Gentiles. He wishteth vnto the Romanes the holyghost, and rendreth vnto them a reason, why he wrote those letters vnto the, he promisseth vnto them hys commyng, & desireth them to pray for hym that he myght be deliuered from the vubelcuers amongst the Jewes which sought hys destruction.

The sixtene chapter.

In the sixtene chapter being also the last, he commendeth vnto the Romanes Phebe an holy woman, by whome he had sent vnto them these letters. He most courteously saluteth a great many, and admonisherth them to beware of those which vse doctrine for the comodity of their belly, and for filthy gayne sake. This is a brieft and manifest summe of this whole epistle, which being set forth vnto vs, we shall the more redely interpret eury thing particularly. But still there are many which therfore abhorre from the reading of Pauls epistles, for that he seemeth to speake so rudely and barbarously, that he filleth the readers with tediousnes, neither can men easely come to the sence of them. Vnto these men we answer that Pauls phrase of speech, if we beleue Augustine in hys fourth booke de doctrina Christiana is not vterly wythout iust order of speaking. For that he sought after eloquence, but for that eloquence followed his wisdom. For he is iudged to speake aply, which taketh vpon hym to entreat of thynges most excellent, and speaketh all those thinges which are necessary, neither entreateth of them otherwise then behoueth. Chrysostome

The readers ought not to be offended with Pauls manner of speaking. Augustine in his booke de doctrina Christiana, attributeth vnto Paul a certayne eloquence.



## The Preface.

Some in hys fourth booke de Sacerdotio is of the same myde with Augustine: where he maketh a distinction of eloquence, that one is deceitfull, whereat men are amased, when they see that thinges of no force are extolled, and thinges high are plucked downe. This eloquence vseth coloures and deceit. This eloquence finde we not in Paul. There is an other eloquence which is of much force to establish doctrine, and most constantly to defend the truth: and with this chiefly was the Apostle endewed. Wherefore let vs not in him require the pleasant spech of Isocrates, the high stile of Demostenes, the excellent dignity of Plato, or the reuered maiesty of Theucidides, but a bare and simple oration, which cōtaineth the knowledge of thinges most chiefe, and most strongly confirmeth that which it taketh in hand. They which are slouthful and sluggish, pretend at theyr pleasure the vnskilfullnes of Paul: namely, lest doctrine should be required at theyr hands, whē as Paul, as they thinke without it gouerned the Church. But let these men take hede and consider how they deny that Paul was endewed with sharpnes of wit and vehemency of speach, when as in the Actes of the Apostles the 9. chapter it is written, that in the Synagoges he confounded the Jewes, and vtterly vanquished them in his disputacions. And in the 17. chapter it is written, that he so taught, that he continued his preaching euen beyond midnight, as when Eutichus a young man being overcome with slepe fel out of a window into a parter. How was it possible, that he should so long time cōtaine his auditoꝝ, if he spake so barbarously or vnaptly as these men imagine he did? It is manifest by the selfe same chapter, that he delt at Athenes with the Stoykes and Epicures: & there is none which is in his right wittes which will not wonder at his preaching which is described that he had there. He was also of the men of Licaonia taken for Mercury, by reason of his eloquence of speach. And if thou say, these thinges indeede are true, for that such giftes were byrthed into him by the holy ghost: let it be so as thou sayst: therefore his phrase of speach is not to be reprobued, as a thing euery way vnapt and barbarous. And yet doth it not thereof follow, that therto he added no endeuor at al to speake aptly. He was very diligēt in reding and writing: which is hereby proued for that being at Rome and being there a prisoner, he desired Timothe to cause to be sent vnto him a sackell with bookes and parchment. For although he were a captiue, yet he would not want the benefite of studieng. And the same Paul writeth to Timothe, to geue himselfe to reading: Which thing if thou doo (sayth he) thou shalt saue thy selfe, and those also which heare thee. Doubtes he would not haue exhorted his scholler to those thinges which he himselfe would not do. By all these thinges it is manifest that Paul wrote not without diligence and vigilant studie. Yea he not without greate fraite attained vnto thre principal poynts pertainyng to eloquence: namely, to deliuer good and holy doctrine, and so confirme the same honestly and holily: to engender delectacion by a cleane and pure kind of speach: and lastly to bow the hartes of the hearers which way he will.

Agaynst these thinges Origen continually complayneth, that Paul hath often darke and vnoꝝderly speeches, and imperfect and mained sentences and other such like kindes of defects. Ierome is diuers, for somtimes he taketh away from him the strength and art of Rethorike and sometime he attributeth it vnto him and especially vpon the sixth chapter to the Galatians, he writeth that Paul indeede in his owne tounge was very skillful, but in a strange tounge he was not able to bring forth depe senses. Which sentence of Ierome I wish to be mitigated. For I thinke that the holy ghost so gouerned the tonges and also the penne of the Apostles, that they most aptly and expessedly haue set forth those thinges which are necessary to saluation. And if at any time they seme to stagger in speaking, that came of the greatnes and deapth of the thinges which they entreated of: which thinges to expresse are very hardly found amongst men mere words and apt phrases. Farther forasmuch as they spake to men as yet very carnall & weake, and of the common sort, they framed themselves to theyr capacite. Touching eche part of this difficulty Origen semeth to bring an apt similitude: That Paul dealt like hym that leadeth a stranger to se the house of some great noble prince. He goeth thorough many parlors, many turninges, many haules, and in a maner infinite chambers: many precious thinges are shewed hym, some at hand and some a farre off: some thinges are hidden, or are shewed only as they passe by: and whilest the stranger is so often brought in at one doze, and led forth at an other doze, he with great admiration beholdeth thinges present only, and is ignorant which way he came thither, or which way to go out. Ierome attributeth vnto the same Paul not the pure Greke tounge, but that tounge of the Cili-

Chrysostom

Paul was able to hold his auditoꝝ a long season.

The eloquence of Paul haue an admiration into men.

He did put to some industry in speaking & writing.

These principal points of true eloquence.

Diligence.

Ierome,

Why the Apostles speech somtimes fully satisfied not the elders. A similitude of Origen.



## The Preface.

**Jerome** as-  
tributeth  
vnto **Paul**  
the speech  
of the **Li-  
cians**.  
**Peter**.  
The obie-  
ctions are o-  
ne thron.  
**Paul** was  
feruent in  
writing and  
in speaking

**A** simili-  
tude.

**Chryso-  
stome**.  
The diffi-  
culty and  
obscurenes  
are lenified  
by continua-  
l reading.

**Chrysostom**  
stirreth vp  
the people  
to the study  
of the holy  
scriptures.  
There were  
many heresies  
in  
**Chryso-  
stomes** time.  
In maner  
of euils  
spring of the  
ignorance  
of the scrip-  
tures.

**A** simili-  
tude.

**Why** **Paul**  
is laud som-  
tymes to  
have vsed  
the **Lici-  
ans** tongue.

cians, and that which hath mixed with it the properties of the Hebrew tongue. Yea and the Apostle himselfe seemeth to finde fault with his unskilfulness of speache, although he claime vnto himself, knowledge of thinges. And **Peter** the Apostle in his latter Epistle, confesseth that **Paul** hath in his Epistles, many thinges hard to be vnderstanded, which men not very well learned, nor thoroughly strong, wold peruert to theyr destruction. These thinges seeme to be repugnant to that which **Augustine** and **Chrysostome** haue written: but they are easily dissolued. For whereas **Origen** complaineth of the darke, vnoorderly, & imperfect sentēces, it may by this be excused, for that the Apostle went to worke coldly, but wrote with so feruent a mind, that sometimes he may seeme to be rauished beyond himself, and he leauing all other study and care, only hereto endeouored himself, to drawe the hearers vnto **Christe**, being not very carefull for the fine ioyning together of wordes, but vying most mighty engines to stirre vp, and thoroughly to moue our hearts. And as streames when they swell and rage, cary with them what so euer thinges are in theyr way, not obseruing the disposition of thinges: So in this Apostle the spirit of the **Lorde** sometimes stirred vp the force of writing and of speaking: in whom these thinges which seeme to be faults in writing and in speaking, were most singular vertues. Touching that which **le-  
uane** bringeth, I haue already declared my iudgement. But if thou wilt still continue to proue that the Apostle was not able in a straunge tongue to expresse depe sentēces, for that his writings, as **Peter** said, sometime haue in the great obscuritie: to this we say, that the diuine thinges wherof he entreateth, can not out be hard to our senses. But this ought not to driue vs away from reading of him. For this difficulty as **Chrysostome** teacheth in those thinges which he wryteth in his Preface before the Epistle to the **Romanes**, is lenified by daily studyng, and continuall reading: and is so lenified, that he was not afraid to say, that we by our selues without a master, shall be able to vnderstande the thinges which are there entreated of, so that we occupy our selues in these Epistles day and night. For we do not, (sayth he) by the sharpnes of vnderstanding, perse vnto all those thinges which we vnderstand. For euen they also which are of more dull wits, doe by continuall study, attaine to hard thinges. And he bringeth a very apt similitude: The cogitations and senses of a man are most hard to be knowne: yet notwithstanding our friends whome we feruently loue, and with whome we are continually conuersant, doe oftentimes euen by a becke, open vnto vs the cogitations and senses of their minde, without any token of words and speache, by them spoken. So (sayth he,) shall it come to passe in these Epistles, so that a man loue them, and be continually conuersant in them. He which asketh, receiueth, he which seeketh, findeth: vnto him that knocketh, it shall be opened. This spake he to the people, exhorting them to the study of the holy scriptures, which scriptures yet our men at this day like as much as lieth in them to pluck out of the hands of the common people: pretending that there are now many heresies, and therefore it is not very safe nor good for the people to read the holy scriptures. As though **Chrysostomes** time wanted heresies, and those in dede most pestilent heresies: in whose time the **Arrians**, the **Maniches**, the **Novatians**, the **Digenistes** and innumerable suche like kinde of pestilences troubled the Church. And the same father in the selfe same place addeth. That of the ignorance of the scriptures spring all maner of euils: and especially he maketh mention of heresies, dissolute life, and vniuersall labours. Wherefore we must not thinke that this diligence to attayne to vnderstand the scriptures, is in the people vaine curiositie, but a profitable study. For the prose wherof, he bringeth an other similitude. Euen as if a man walke without this visible light, he must needs stumble in the dark, and so oftentimes fall, so he which turneth not the eyes of his minde to the light of the scriptures must needs of force sinne. By these thinges maist thou gather, that the difficulty in the writings of **Paul** ought not to feare away **Christians** from reading of him.

Touchyng the **Licians** tongue, which is sometimes objected agaynst the Apostle, thus we may answer. That the holyghost decreed to write those thinges both for the learned and vnllearned. Wherefore it was requisite to vse the common and vulgare speach. For it oftentimes happeneth, that the vnllearned are through too much exquisitnes and fines of speach so hindered, that they are not able to vnderstand the sense or meaning. For remedy agaynst the same, it behoueth that there should be vsed a playne and accustomed kynd of speach. And as touching the learned for it oftentimes happeneth, that they more esteeme thynges beside the purpose and not necessary, neglecting in the meane tyme those thynges which are the principall: and they are so sometymes rauished wth the admiration of that art, that they litle geue heed to the matter and wisdom, which is set forth vnder the ornaments of **Rhetorickes**. Moreover this is to be added, that **Paul** was the Apostle of hym that was crucified, and preached **Christ** crucified, vnto whom were not meat the ornaments and goodly shewes of wordes, least the power of the crosse should be abolished. For this



## The Preface:

thys was to be taken hede of, that it should not be ascribed to humane wisdom, that men were drawen vnto Christ. Neyther wil I casely graunt that Paul had no care at all in the placing of hys words and sentences, when as hys words are euer where sharpe, neyther can there lightly be found more vehement wordes: so that Ierome, who sometymes accuseth the negligent speech of the Apostle confesseth that when he readeth hym, he heareth not wordes but thunders: and Paul had without doubt vled thys way greater diligence, if he had knowen that the same should more haue conduced to saluation. And whereas it was objected, that the Apostle so spake Greke, that a man might casely know that he was an Hebrew, it is not to be wondered at: for as much as the Church at that tyme consisted both of the Hebrewes and of the Ethnikes: which church for that it dayly vled the scriptures turned into the Greke tonge, it had learned so to speake of thynges diuine, that it did not much disagree from the Hebrew maner and phrascs of speech. wherefore Paul is not to be reprobued for vling towards the Church of Christ such a kynd of speech, which was both Greke, and also sauored somewhat of the naturall tonge, wherein the oracles of God were set forth. The Apostle (say they) findeth fault wyth hys vnskilfulnes of speech, he semeth indeed to do so, but if a man more diligently weigh the thyng, he shall see that Paul when he sayd, Although vnskilfull in speech, yet not vnskilfull in knowledge, spake thus by way of graunting: not that he acknowledged great faults in the speech breathed into hym by the holy ghost, but he defenderh hymselfe from false Apostles which sayd, that hys epistles were of great wayght and strong, but hys phrase of speech when he was present was but weake. Amitte (sayth he) that I am but of small force as touching my phrase of speech, wyl they also take away fro me the knowledge of thynges? Doubtles although he seemed to those which were strangers fro Christ to speake foolishlynes: yet notwithstanding they which belonged to Christ, iudged those thynges which he spake to be most high wisdom, as they were in very dede. And when we affirme that the writings of Paul want not eloquence, which yet he sought not after, but it folowed hym in speaking, yet meane we in no wyse to feare away men from y study of good artes. Yea rather we geue the counsell, y they most diligently apply theselues vnto them, that afterward when they come to teach Christ earnestly, they may help them euen when they thinke not of them. For thys is not to be suffered in a preacher of the Gospel, that when he writeth or speaketh, he should addice hys mynde to the preceptes of these artes: but if he be instructed wyth them, it shall be free for the holyghost to vse them when he shall thinke good. This only ought to be the worke of the preacher, to set forth Christ and hys word. And if he be well learned, the force of good artes wyl follow hym whether he wyl or no. But if preachers shall cyther in wytyng or speaking labour for finesse & ornaments of Rhetorike, they shall waxe colde as touchyng matter. For the mynde of man is not able at one tyme with a singular sharpenes to applye it selfe to two thynges. Therefore we sometymes see preachers well learned in artes deale very coldly: & contrary wyse such as are not so well learned handle theyr matters wyth greater vehemency. But if that measure be kept which I haue set forth, an vntruth though it be garnished and fensed wyth good artes shall take no place, and the truth though it be vnarmed and weake and without any ornament shalbe made manifest. These artes are placed in the midst, & therefore we may make them to do Christ seruice and to loose them from the bondage of the deuill: so that as Origen sayd: The heathen woman haue her nailes payred, her heare cutte, and her garment chaunged. By all those thynges we gather, that the phrase of speech of Paul is not of that nature, that it ought to feare vs away from the reading of these epistles. But let vs on the other side consider what pricketh vs forward wyth singular diligence to read thys epistle to the Romaynes. In it is set forth the controuersy of iustification, a matter of great wayght, and such as not only at that tyme very much vexed the Church of Christ, but also in our tyme vexeth it, and doubtles it is of that sort, that there is nothyng more mete whereby to impell men vnto Christ. And besides that, the thynges which are here written are dedicated to the people of Rome, whose empire extended farre euen throughout the whole world, wherefore it much inaide to the saluation of the whole world, what kind of religion they should receaue. For the nations vnder them commonly wyth great endeuer imitated the orders, rules, maners, and religion of their princes. wherefore when he taught the Romanes, he in a maner instructed the whole world: of which thyng the deuill was not ignorant. For he left no stone vnturned, to infect that citie with corrupt doctrine. To the accomplishing of this he instigated false Apostles and wicked preachers, which with the preposterous ceremonies of Moses obscured the glory of Christ. Neyther is it of small force to the setting forth of the worthines of thys epistle, that Paul himselfe both was, and was borne a citizen of Rome, wherefore he

*Ierome.*  
Why he so  
seth the  
hys phras  
ses.

*Whether*  
Paul found  
fault wyth  
his vnskil  
fulnes.

*Good artes*  
are not to  
be contem  
ned of those  
which pre  
pare them  
selues to  
the minis  
tery.

*Why this*  
epistle is  
most dili  
gently to  
be red.

*In tea  
ching the*  
Romanes  
he instruc  
ted the  
whole  
world.



## The Preface.

Paul loved  
the Ro-  
manes best  
next to the  
Hebrewes.

In what  
thing al me  
agre, and in  
what they  
disagree.  
Now the ex-  
cellenter  
sort of men  
thought  
they should  
attayne to  
blessednes.  
What was  
the opinion  
of the com-  
mon people.  
The people  
of the He-  
brewes as a  
meane be-  
twene both.  
Paul over-  
throweth  
all those  
things.

was bound and that by no small bond of loue to fauor these men best next to the Hebrewes. Now let vs come nerer to the matter. It is certayne that all men desire the extreme and chiefe good thing: but they are deceaued, for that they sometimes place it in the riches, pleasures and good things of this world. But agaynst these me there nedeth no long disputacion, for they are sufficiently confuted euen of y philosophers and of them that are but meanely learned. But others thought, that they might attayne to perfect righteousness and felicitie, if they gaue them selues to ciuill offices, to mortall vertues, and to the contemplation of things most excellent. But others when they saw that euen the most excellent men also fell oftentimes into horrible vices, thought that by religious expiations sea rather by superstitions and worshippinges, of them selues inuented, they might make God fauorable vnto them of whom afterward they might be able to obtayne all good things. This in a manner was the opinion of the common people: whiche iudgement was after a sorte not so ill as the iudgement of the philosophers. For they were so puffed vp with the pride of vertues, and of ciuill offices, and by reason of theyr knowledge in things naturall, that they thought that these things were sufficient for them to attayne felicitie. But the common people were not ignorant both of the filthines of theyr sins and of theyr dayly offending of God: wherefore they thought it requisite to flye vnto religion. And forasmuch as they had no pure nor chaste religion they fell into idolatry. The people of the Hebrewes were as a meane betwene these and embased either part. By reason of the decalogue or ten commandments they boasted that they had the summe of all vertues: and if they should chance to transgresse in them, they had ceremonies prepared for them, to make satisfactio for them. Paul striueth against these things, and proueth that it is not possible for vs to obteyne righteousness by mortall or naturall offices. For neyther the Jewes nor the Gentiles do in any wise expresse in life and in manners, so much as they acknowledge the law either of nature or of Moses requireth at theyr handes. Neyther is it to be graunted that we can fully and perfectly obserue the law, for then should we obteyne perfect righteousness by workes, which were utterly absurd: for our iustification herein consisteth, that our sinnes should not be imputed vnto vs, but that the righteousness of Christ should be imputed to them that beleue. There cometh indeede some instantiation, when we being iustified do worke vpright workes, but that is not perfect. Grace also is geuen to the regenerate, but not such a grace which remoueth away all impediments which are a let to the most perfect obseruation of the law of God. Neyther when we speake this do we set forth paradoxes, or ascribe vnto Paul strange things, but we defend those things which most of all agree with the doctrine of the Apostle. And as touching ceremonies and rites, of which on the other side the Jewes boasted, when they are without Christ and without fayth, they are counted detestable before God, as Jeremy, Esay, and other prophets which were interpreters of the law haue most manifestly taught. wherefore it followeth, that although the Hebrewes boasted that they were endued with eche part of righteousness, yet were they not iustified. Howbeit I speake of them, which embased these partes of the lawe wyth out Christe.

Ye haue now the scope of the Apostle. And in this whole disputacion, forasmuch as it is a long discourse, it shalbe very good oftentimes to call to memory this summe of it now set forth.

Of the first  
chapter spe-  
cially.  
The propo-  
sition and  
the confir-  
mation.

But let vs now come to exposition of the first chapter. what is there entreated of I haue already declared: namely that the Gentiles were not able by the strength of nature to be iustified. This he proueth, for that they liued most wickedly, and overwhelmed them selues with most filthy sinnes, when yet notwithstanding they were not ignorant what they ought to haue done. But first is set forth a salutation, which I will expound, and afterward will deuide the rest of the chap. into his partes. The things that are hard I will the more largely explaine: and the things y are easy I will but briefly touch: and in such questions which shall chance by the way I will somewhat the longer tary.

(\*)



# Places out of the olde and newe Testament, expounded in this Commentary, by Peter Martir.

## Genesis.

**T**his is now bone  
of my bone, and  
flesh of my flesh. 4  
I will goe downe  
and se whether it  
be so. 55. a  
In thy seede shall all nations be  
blessed. 68. a  
And thou shalt be the father of  
many nations. 72. b  
Abraham beleued in God, and  
he imputed vnto him righte-  
ousnes. 73. a  
Because thou haste done this  
thyng, thy seede shall be en-  
creased. 174. a  
I am the God of Abraham, of  
Isaac, and of Jacob. 68. a  
The soul which is not circum-  
cised, the 8. day shalbe cut of  
from my people. 86. b  
Because thou haste done these  
things, I haue sworn by my  
selfe. 104. b  
The imagination of mannes  
heart, is euill euen from his  
childehode. 121. b  
God made man after his owne  
image and similitude. 124. b  
All the dayes of the earth shall  
be sowing, and haruest, cold  
and heate. 218. a  
It repenteth me that I made  
man. 363. b  
And her seede shall breake the  
Serpentes head. 401. b  
Now I know that thou fearest  
God. 402. a

## Exodus.

**B**e mindful of Abraham, Is-  
aac, and Israell thy ser-  
uants. 41. b  
Shewing mercy to thousands  
of them that loue me. 42. b  
I am the God of Abraham, the  
God of Isaac, and the God  
of Jacob. 68. a  
Thou shalt not lust. 125. a  
I wil visite the iniquitie of the  
fathers, vnto the thirde and

fourth generation of the that  
hate me. 132. b

Blot my name out of the booke  
which thou hast written. 241. a  
If any sin, I wil wipe out his  
name out of my booke. 256. a

## Deutronomy.

**T**hou shalt loue the lord thy  
God with all thy hart. 23. a  
Ye shall destroye the altars,  
groves, and images. 32. a  
God shall circuncise thy hart  
that thou maist loue him. 82. b  
Thou shalt circuncise the fore-  
skin of thy hart. 85. a

## Iosua.

**Y**e are not able to serue God. 2  
God hardened the hartes of  
the vnbelieving Gentiles. 27.

## Regum. 1.

**T**his is not he whome I  
haue elected. 299. a

## Regum. 2.

**A**nd he moued Dauid that  
he should say to Joab: go  
and number the people. 27. a

## Regum. 3.

**B**ehold the lord sent a lying  
spirite. 27. a  
There is no man but sinneth. 159  
The Lord was not in the fire,  
and after the fire came a still  
and softe voyce. 332. b  
Hast thou not sene Achab hum-  
bled before me. 380. b

## Paralipomenon. 1.

**H**e prepared not his hart to  
seke the Lord. 28. a

## Paralipomenon. 2.

**B**ecause God had so wron-  
ght, to deliuer him into  
his handes. 27. b

## Psalmes.

**T**hey made a calf in Horeb. 24  
I haue deliuered him ouer  
to the lust of his own hart. 27. a  
If they shal prophane my Te-  
stament. 41. b  
To thee only haue I sinned. 51  
In my haste I say euery man  
is a lyer. 51. a  
Against thee only haue I sin-  
ned, that thou mightest be in-  
sified in thy word, and ouer-  
come whē thou art iudged. 51  
That thou mightest be iustified  
in thy sayings. 54. a  
Their throte is an open sepul-  
chre. 55. a  
The poison of Aspes, is vnder  
theyr lippes. 55. b  
The folish mā hath said in his  
heart, there is no God. 22. a  
The Lorde hath heard the de-  
sire of the poore. 381. a  
Loke vpon my labor, and my  
vtility, and forgene me al my  
simes. 382. a  
Blessed are they, whose synnes  
are couered. 75. a  
And in his heart there is no  
guile. 75. b  
Blessed are the immaculat which  
walk in the law of the Lord. 75.  
Doping in his mercy. 102. a. b  
Beholde I was conceived in  
iniquitie. 130. b  
The heauens declare the glory  
of God. 327. b  
Let their table be turned into a  
snare. 342. b  
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conscience. 2.a  
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vnto me, I will enter in and  
sup with him. 384.a  
Take vengeance vpon y earth  
for our bloud. 345.b  
Vntill he put his enemies vn-  
der his fete. 360.b  
Holde faste that thou hast, leaue  
an other receiue thy crowne. 347.b

## Common places.

### Of Iustification.

### Of Predestination.

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1.

The first Chapter.



**P**aul the seruaunt of Iesus Christ, called to the office of an Apostle, put aparte to preach the Gospell of God, which he before had promised by his Prophets in the holy Scriptures, of hys son which was begotten of the seede of Dauid as touching the fleshe, and declared to bee the sonne of God with power, according to the spirite of sanctification, in that Iesus Christ our Lord rose agayne fro the dead, by whō we haue receaued grace, and the office of an Apostle, to be obedyent to fayth amonge all nations in hys name, of the number of whome ye also are, the called of Iesus Christ. To all you which are at Rome the beloued of God called Saintes: grace and peace to you from God the father, and from the Lord Iesus Christ.

As touchynge the salutation, fyrste we muste note, who it is that wyrteth it: secondlye, to whome it is wrytten: lastly, what maner of good thinges hee which saluteth wylleth vnto them. It is Paule which saluteth: the Romanes are they whom he saluteth: and the good thinges which he wylleth the, are grace and peace: indeede, the chiefest thinges which of men can bee attayned vnto. Rhetoricians vse in theyr Prohemies to gette vnto them selues authoritie, diligent hearing, and beneuolence: which thinge the holy Ghoste here fullye performeth. For whylest that Paule doth adorne hym selfe with these titles, he winneth vnto hym selfe authoritie, and he also when he maketh mencion what are the thynges that hee will entreate of, maketh the mindes of the readers attentive. And in wythying vnto them such excellent good thinges, and opening hys great loue towarde them, he obteyneth theyr good will. For by that meanes are they drawen to loue agayne such a man, which so well wylleth vnto them. If any man thinke that this salutation is moze full of wordes then nedeth, they must remember that Paul was greuously accused of false Apostles, that he had fallen from the lawe, and agreed not with the other Disciples of the Lorde: and that hee was not to be counted for an Apostle, which had not bene conuersant with the Lorde in the fleshe, as the other Apostles were. To all these false accusations it was necessary to aunswere even in hys Prohemie, that he might haue the better eare geuen vnto hym. As touching hys name I will nothing speake, for I know that the elders dyd not rashlye geue names. But because the holy Scripture testifieth not, for what cause he was eyther called Saule in hys Jewishe religion, or Paule after hys conuersion, I will omitte coniectures, neither will I stand about this thing. In hys superscription hee setteth forth thre titles wherby he beautifieth hys name: the fyrst is, The seruaunt of Iesus Christ, and that name is common vnto all the faythfull. And the propertie of a seruant is this, not to bee hys owne man, but to doe the busines of hys maister. Wherfore if we be the seruantes of Christ, this is required of vs, that what soeuer we lye, breath, and thinke, be directed vnto Christ. And in these wordes are false Apostles reprobued, which sought their owne thinges, to satisfie the bellye, and to increase their gaine: and they wanne not men to Christ, but rather to Popes,

These things to be considered in this salutation.

Rhetoricians as precepts concerning Prohemies are here observed.

Why he is so long in his salutation.

Paule claimeh vnto himselfe thre titles.

The propriety of a seruant.



## Cap. i. A Commentarie vpon the

**Note**  
wherein  
the most  
part of men  
differeth  
from the  
seruice of  
God.

**We ought**  
to serue  
God more  
then ser-  
uauntes  
ought to  
serue their  
maisters.

**Iohn. 15.**  
**Rom. 8.**

**There are**  
two maner  
of seru-  
tudes.

**In what**  
part we are  
seruauntes.

**In what**  
part we are  
free.

or to them selues. For as much as to be the seruantes of Christ, is (as we haue sayde) a thing comon vnto vs all, let vs diligently consider *h* Metaphoze, whereby we are so called: namely because we ought so to obey God, as seruantes do their maisters. But we are farre of, fro performing it. For seruantes do spend the least parte of the daye about theyr own busines: and all the rest of the tyme they are occupied about their maisters affayres. But we do farre otherwise. We are a very short space, or an houre of our time, occupied about things pertaining to God, but al the rest of *h* tyme that is graunted vs, we spend about thinges humaine and earthly. A seruant hath nothyng of hys owne nor proper vnto hym selfe: but we do priuately possesse many thynges, whiche we will neither bestowe for Gods sake, nor for Christs sake. Seruantes when they are beaten, and stricken, do humbly desire pardon and forgiveness of their maisters: but we in aduersities resiste God, murmur agaynst hym, and blaspheme hys name. Seruantes do receaue onely meate and drinke and apparell, and therewith are content: but we neuer come to any ende or measure of heapyng vp of wealth and riches. Seruants when they heare the threatnynges of their maisters, do tremble fro top to toe: but we are nothyng moued with the threatnynges of the Prophetes, Apostles and holy Scriptures. Seruantes wil neither haue talke, nor familiaritee, nor yet shewe any signes of amitye vnto their maisters enemies: but we are continually in fellowship with the deuill, the fleshe, and the world. Wherefore we are farre from that seruice whiche we owe vnto God, whom yet we ought much more both to obey and to serue, then our seruantes ought to obey and serue vs. For God besides that he both feedeth and nourisheth vs, hath also brought vs forth, & hath geue vs euē our being. Farther what soeuer seruants do towarde vs, all that is to our commoditie, and nothyng helpeth them: but we contrarywise, when we serue God, do bring no profite or commoditie vnto hym. For though we lyue iustly, he is thereby made neuer a whit the better or more blessed then he was before. Also we geue litle or nothyng vnto our seruants: but God hath for vs geuen forth his onely sonne, and together with hym hath geuen vs all thinges. We promise vnto our seruantes a very small rewarde: but God hath promised vnto vs the same felicity, whiche Christ him selfe hath the fruition of. Whereby appeareth how much more we are bounde to serue hym, then are our seruantes bounde vnto vs.

But in that we haue sayd, that this vocation is common to all, to be the seruantes of Christ, it seemeth not very well to agree with that whiche is written in the Gospell: *Now I will not call you seruantes, but frendes.* Paul also seemeth to be against it, whiche sayde: *Ye haue not receaued agayne the spirite of seruitude in feare: but the spirite of children, whereby we cry: Abba, Father.* And contrarily we can not deny but that we are the seruantes of God. Christ hath payd the price for vs, wherefore being redemed of hym, we are hys seruantes. God hath created vs: and it is the rule of the workes of euery artificer, to serue hym that made them. Wherefore there must be had a distinction, namely of the inward man, and of the outward, of the spirite and of the fleshe. As touchyng the outward man, and workes of the body, we are called seruantes: because we execute offices in seruing God, and our neighbours as much as lieth in vs. Further, as concerning aduersities and the crosse whiche we dayly suffer, we are punished of God, no otherwise then seruantes are stricken and beaten: not in dede alwayes for punishment sake, as they are, but for the most part, to try our faith, and that the fleshe and the lustes therof should be repressed, and that repentance of our faultes and sinnes, whiche continually breake forth should be stirred vp. Also the forme and humble behauiour, whiche the saythfull vse, hath a shew of a certayne seruitude. After whiche maner Christ also to the Philippias is sayd to haue taken vpon hym the shape of a seruant. But our spirite because, it is not moued with the hope of rewarde chiefly, or with the feare of punishment, but frely and of hys owne accord executeth the commaundementes of God,



God, therefore we are sayd to haue the spirite of childezen. Also bycause we are  
 hyndled with loue and not compelled of necessitie, we are frendes, neither are  
 we dishonored with a seruile condition. Paul hath manifestly said: when I was  
 free from all men I was made the seruaunt of all men, and in that maner to  
 serue God is a thing of no smal weight. For in the last chapter of the booke of  
 Iosuah wee reade, that that Captayne preached vnto the people of Israel: *Ye are*  
*not able to serue God.* Of which place Augustine entreatyng in his questions,  
 whiche he made vpon that booke, sayth: If we will serue God accordyng to his  
 dignitie and maiesty, and as the law requireth, it is impossible for vs. Where-  
 fore that people should haue answered the Prophet, we will go about and en-  
 deuour our selues to performe that: and when we sayle, we will desire pardon,  
 and by prayers we will obteyne strength, dayly to behaue our selues better. But  
 they with great stoutnes and much pride answered: we will serue our God, and  
 will do all those thynges, whiche thou hast spoken. What could be more arro-  
 gantly spoken then this? Yet experience taught that the Prophet spake the truth.  
 And for as much as it is a thing so hard vnto our fleshe, hereof it cometh, that  
 commonly we finde that men are sayd so to serue God, as Nabucadnezar in the  
 45. chap. of Jeremy, is called the seruaunt of the Lord: namely bycause he fulfilled  
 his will in ouerthrowyng of Ierusalem, although he ment farre otherwise. So  
 many in dede do the will of God, but not with that minde to serue hym: but the  
 godly onely haue a regard to that, wherefore they may truly be called the ser-  
 uauntes of God. And Dauid to amplifie that sayde: *Because I am thy seruaunte*  
*and the sonne of thy handmayden.* For hee whiche is bozne of a handmayden is  
 not onely a seruaunt: but also is bozne a seruaunt, for the child foloweth the  
 condition of the mother. But to serue is sometymes all on with that whiche o-  
 therwise we say to worship, & seruitude is a worshippynge of Religion whiche  
 is geuen vnto God. The Hebrewes call it Abad and Aboda, neither displeaseth it  
 me so to vnderstand Paul, as if he had said: I was once a persecutor, but now I  
 am a worshipper of Iesus Christ. And in this phrase of speache is to be sene the  
 Hebrew phrase, wherby Abraham, Moses, Dauid and Job, and many other are  
 commended, for that chiefly, bycause they were the seruauntes of God. But that in  
 other tongues is not counted an honor or praise, but the Hebrewes do after such  
 maner commend the most excellēt men. Wherefore in Esay the 49. chap. it is sayd  
 vnto the people of Israel, that it is not a thyng of small wayght, to be the ser-  
 uaunt of the Lord. And vndoubtedly to acknowledge the true God and to wor-  
 ship hym, is the head and chief poynt of wisdom. In that that he sayth he is  
 the seruaunt of Iesus Christ, that is, of our saluation, of our kyng and Priest, it  
 foloweth, that they to whom he writeth, should gladly and willyngly receaue &  
 heare hym. He claymeth also vnto hym selfe an other title, namely that he was  
 called to be an Apostle. For there are many kyndes of seruices: for some are  
 Prophetes, some Apostles some Euangelistes, &c. He declareth now presently by  
 what kynde of seruice he pertained vnto Christ: namely bycause he was his Apo-  
 stle: whiche degree is the chiefest in the Church, and he doth not arrogantly  
 clayme the same vnto hym selfe, as though he hym selfe vsurped it. For he affir-  
 meth that he was called: wherby he sheweth the great power and strength of the  
 word of God, by which God most mightely byngeth to passe what soeuer plea-  
 seth hym. Neither, to call is any thyng els as touchyng God, then to bring to  
 passe or els to appoint any thyng. Wherefore by creation it is sayd that he called  
 those thynges, whiche were not, as if they had bene. And the Prophetes write,  
 that he sometymes called pestilence, famine, and the sword, that is he brought  
 to passe that they should bee, and raunge abroad among men. They amonge  
 vs are sayd to be of excedyng great power, whiche byng to passe great thyngs  
 onely by their commaundement. Therefore we attribute the same thyng vnto  
 God, bycause by his worde and callyng he maketh to consist what thynges so  
 euer he will. Apostles, in the Greke are called, sent, pea and Christ also in the

Iosu 24.

Augu-  
stine.How the  
wicked  
serue God.

Psal. 116.

To serue is  
religiously  
to worship.How God  
is sayd to  
call any  
thing.



Christ hath  
communi-  
cated his  
Apostleship  
vnto his  
disciples.

1. Tim. i.  
Paul ac-  
knowled-  
geth that  
merites  
were not  
the cause of  
his calling.  
A place to  
Timothe  
expounded.

Hierome  
maketh  
three ma-  
ner of sen-  
dings.

What was  
the putting  
a part of  
Paul.

We are all  
borne in  
sinne.

Epistle to the Hebrewes is called an Apostle, that is, sent of the father: and this his dignitie he hath communicated vnto his Disciples, for he sayd: As my father hath sent me so send I you. And in that Paul sayth that he was called he sheweth that he was called when he thought nothing of it, but was occupied otherwise, for he was persecuting the Church, and was taken in the very crime it selfe, and as the Grecians say, *ἐν ἀπορώσει*, that is, in a very acte. By which place they whiche defend workes of preparation may see, that Paul had none such: vnles a man will say that to persecute the Church was a good worke. They are wont to object that God had a regard to his zeale, purpose, and his good entent: and therefore had mercy vpon him. For it is written vnto Tim: that he obtained mercy, because he did it ignorantly and of infidelitie. But Paul acknowledgeth no merite to be the cause of his calling, when he sayth vnto the Galathians: When it pleased him, whiche is in Greke *ὡς ἔβλητο*. And to Timothe: and I haue obtained mercy that God should in me first shew his long suffering, & that I should be an example of those whiche should beleue. So he utterly ascribeth his calling vnto the mercy of God and not to his merites. But where they alledge, because I did it ignorantly and of infidelitie that is therefore sayd, to declare that there needed mercy, where so perillously reigned ignorance and infidelity: not that infidelity and ignorance whiche are sinnes, should deserue pardon. And by this prerogative, that he is an Apostle by calling, he stoppeth the mouth of his aduersaries, which sayd he was not an Apostle, because he was not conuersant with Christ: he answereth them that notwithstanding yet was he called of him. And against those whiche sayd, that he had fallen from the Jewishe Religion, he excuseth him selfe, because he obeyed God whiche called him. But althoughe it here appeare not by whom he was called, yet vnto the Galathians it is expressed. For there it is written, not of men, neither by men. For that whiche the Grecians call, Apostles, the Hebrewes call Scheluths, Hierome interpreteth that some are sent of God and not by men, as Moses, Esay, and Paul: other are sent of God, but yet by men as Elizeus by Elias, Dauid by Samuel, and as there were also many other: other are sent by men onely & not by God, as they which are set ouer Churches not by iust election, but by affection of the flesh, or by fauour or giftes. And these can not be deposed, for as much as they haue the ordinary maner of institution although they can not be counted chosen of God: lastly there be other whiche thrust in them selues, neither are they sent of God nor yet of men: as at this day do many Anabaptistes, whiche being moued onely of their owne will, breake into the ministry. This was the office of Paul, & of the other Apostles to execute this function in Christs Rede, which thing in Paul goddyd illustrate by many miracles, to the end there should be no doubt thereof, for as much as it was not known vnto men, for they had not sene him conuersant with Christ. There is also added an other title, whereby Paul adorneth his name: namely that he was put apart for the Gospels sake, to declare that his vocation, whiche hee hath now made mention of, had his beginning euen of the predestination and election of God. And in the Epistle whiche hee writeth to the Galathians he manifestly openeth the nature of such a putting a part when he sayth, that hee was segregated from his mothers wombe, that is elected, not rashly, but with great wisdom and obseruation. Hereby we learne that that is false which some men thinke, namely that some men are borne good, and other some euill: Undoubtedly we are all borne the children of wrath, neyther is there any inequality, as touching birth, but it is the predestination and election of God, whereby we are vnited and grafted into the members of Christ: although some of the fathers sometymes sayd, that therefore some are predestinate of God, or separated from other, because he foresawe that they would by rightly vse both grace and also free will: howbeit they speake not that out of the wordes of God. Neyther did Paule at any tyme vse this reason, yea rather he sayd of Jacob and Esau: before they were borne, or before they had done any good



good or euill. &c. Which reason, had slenderly commended the grace of election, which then chiefly hee intended to doe, if it should be vnderstand accordyng to these mens interpretation. For a man myght haue sayd: although these being little ones had as yet done nothing in ade and in very deebe, yet as touching the prouidence and sight of God, vnto whom all thynges are present, they had done both good and euill: accordyng vnto the which they were eyther predestinate or reprobate. And by thys obiection, the argument of Paule should haue bene very much weakened. Farther, to reder this cause of election of God, it was not so hard a thing, y the Apostle should haue needed to stoppe the mouth of man, complayning of the iustice of God. Which thyng yet hee doth, when hee sayth: *But who art thou O man which answerest vnto God? Hath not the potter power ouer the claye, of one and the selfe same lump, to make one vessel to honour, and an other to contumely?* And he cryeth out, *Oh the depth of the riches of the wisdom and knowledge of God: how vnsearchable are his iudgements, how inuestigable are his wayes?* which thyng vndoubtedly neded not to haue bene spoken, if the question might so easily haue bene dissolued. Adde thys also which he saith in an other place. *It is not of him which willet, nor of hym which runneth, but of God which hath compassion.* And agayne, *he hath mercy vpon whom he wil, and hardeneth who he wil.* Whereby is manifest, that we are chosen to saluation, not by our workes foreseene, but of meare goodnes. But the knowledge of election and predestination hath a double vtilitie: fyrst that we shoulde not dispayre in aduersitie, but rather remembryng that we were deare vnto God, before the foundations of the worlde were layde, and that he hath not onely elected vs, but also called vs and iustified vs, we shoulde not doubt, but that he hath a care ouer vs, so that he euen now also will not forsake vs. It is of force also to represser our pryde, that we shoulde not bee puffed by for our workes or holynes of our life, knowing that we haue these thynges onely of the election of God. And hereby also it manifestly appeareth that God chooseth vs not for our good workes which hee foreseeth: for as much as they are comprehended in predestination. For whom God hath predestinated to saluation, vnto those same also hath he appointed to geue both grace and meanes, whereby they should come vnto saluation. These are the two principall vtilities which the knowledge of predestination byngeth vnto the elect. Wherefore they which haue such cogitations of it, that they are drinen to desperation, as though they coulde finde no remedye whereby to auoyde reprobation: or els doe put so much confidence therein to liue loosely and at pleasure, saying that it maketh no matter, for that, seing they are predestinate they can not be condemned: what doe they els, but most wickedly abuse a good thing? Euery thing ought to be taken by that part whereby it may be holden. For a sword is not drawe by the edge or by the blade, but by the haffe: neyther is a vessel taken by the middest of the bellye, but by the handle or eare. So predestination ought to be referred to the commodities now declared, and not to those thynges which may engender destruction. These notes and these titles hath Paule affixed vnto his name, that we shoulde not thinke hym to be a wandryng man, which rashly sowd contentions concernyng religion, and that we shoulde vnderstand that there is a great difference betwene Apostles and other common ministers: although there be some which dare teach, that we must no lesse beleue the Bishop of Rome, then Paule y Apostle. I graunt in deebe that eyther of them do both thunder and lighten, but yet after a farre diuers and sundrye manner. The Pope thundreth and lighteneth with bulles, belles, gunnes, and weapons of warre: but Paule hath by the worde of God, by admonitions, rebukinges, wholesome doctrine, & by miracles thundred and lightened in the Church. But let vs see by what reason these men defend theyr opinion. They say: the byshops succeeded the Apostles, wherefore both haue one and the selfe same authoritie, and so both ought we to obey a lyke. But

The knowledge of predestination is profitable.

Who abuse the knowledge of predestination.

Euery thing must be taken by that part whereby it may be holden.

The Pope and Paule do diuersly thunder and light.



**Apostles & Bishops are not of lyke authoritie.**

**The difference betwene the Apostles & Bishops.**

**Chrysostome deposed.**

**Why Paul ascribed vnto hym selfe these titles.**

**The grosse definitiō of the Gospell take of the matter.**

**In other definitiō of the Gospell take of the efficient cause.**

we answered them thus. It is true that the Apostles departing out of this world, left Bishops to be gouernours ouer Churches: but we utterly deny that Bishops succeeding the Apostles, are endued with the selfe same or lyke authoritie: and that thing we proue after this sorte: First, because we see that the Apostles were to this end chosen, to constitute the religion and dignitie of the Gospell, and to publishe vnto the beleuers, the thynges which they had heard of Christ. But bishops are to this ende instituted, to defend those thynges which are conteyned in the Gospell, and in the holy Scriptures: which they must so take in hand to defend, that they adde no newe thynges vnto them, nor sayne any new traditions at theyr owne will and pleasure. Farther, the holy fathers which were Bishops, when they gaue them selues to wryting, do confesse, that they are onely intreaters or interpreters of the holy Scriptures, and will not that those thinges which they wryte, should be had in so great authoritie as we attribute vnto the Canonickall Scriptures: yea rather they forbidde that any credite should be geuen vnto them, if they speake any thing agaynst the holy Scriptures. Chyrdly to the Apostolicall doctrine were adioyned many miracles, wherby theyr authoritie is confirmed: which thing we see is not done in these traditions of the elders. Farther, we are sure that the Apostles wrote by the inspiration of the holy ghost: which thing vndoubtedly we dare not as firme of our Bishops. Wherefore we conclude, that the Apostles could not erre in those thynges which they wrote. But we see that the Bishoppes very often tymes made vngodly decrees as touchyng rules of religiō, as it appeareth in the Counsell of *Ariminum*, and also in the seconde Synode of *Ephesus*, and also in many other, yea and they also erred very much in their actes. At *Chalcedon* and *Constantinople* were Synodes gathered together, in which *Chrysostome* was condemned and deposed: which thing also was done in the name of those Bishoppes which were of a ryght and perfect sayth. And there myght be alleaged many examples of the lyke sorte. Paule also wryting vnto *Timothe*, prayeth hym to saue that which is geuen hym to keepe, declaring, that he ought neither to adde nor to diminishe any thing of the doctrine of the Gospell receaued: that is, to keepe iustly the thing committed vnto hym. Let this also be added, that the Apostles be so vnto the Bishops and Ordinarie pastours, as in the olde time were the Prophetes vnto the high priestes and priestes. For they myght wryte bookes, and adioyne them vnto the Canonickall Scripture. For *Samuell* added his bookes vnto the Scripture. *Esaie*, *Ieremie*, and the other Prophetes, added theyr Monuments vnto the Scripture: which thing the Scribes, Priestes, and high Priestes could not doe. The Apostles called the Gentiles, and abrogated the ceremonies of the lawe: which thing was aboute the power of the high priestes and priestes. The Apostle doth therefore set forth hym selfe by these titles, that when we read hym, or heare hym, we should thinke that we heare not the wordes of a man, but oracles from heauen. Here is also put in the prayle of the Gospell, which must bee read by a *parentesis*, and the same extendeth euen vnto this place, where he sayth:

To all which are at Rome. &c.] The Gospell to speake briesfly, is the preaching of Christ offered vnto vs to saluation, accor dyng to the promises made in the olde tyme. This commendation is taken of the matter, which is entreated of in the Gospell: because euery science and facultie hath his dignitie of the thing, that it intreateth of. Afterward is geuen an other definition, and that is taken of the strength of working, namely that the Gospell is the power of God vnto saluation: that is, the instrument wherby Christ would haue vs saued. Definitions take of these causes ought to be ioyned together, to the end to haue the more full knowledge of the Gospell. In that it is sayd:

VVhich he had before promysed. &c.] It is a preuenting, whereby hee declineth the enuious name of newnes. For the Gospell was counted a new doctrine, For they which heard *Paule*, thus reasoned with them selues.



selues: The olde Patriarches and the Prophets had saluation, and a Church, and yet they wanted your Gospell: therefore thys doctrine is not necessary, yea rather moze then needeth. Here *Paule* confesseth that the elders were saued, but not without the Gospell. For in as much as God had before promised it, by the sayth of thys promise they were all made safe. But now it appeareth new doctrine vnto you, because ye haue ouerwhelmed thys promise with humane traditions, and haue made it obscure with your owne inuentions. Thys selfe same argument may we at this day make against our aduersaries, which cry out that we bzing in new doctrine. Undoubtedly we go about no new thyng: but they haue vtterly brought in straunge and new thynges, of which there is no mention at all made in the holy Scriptures: yea we know that very many thinges which they defend, were receaued long after the Apostles tyme, out of the decrees or Synodes of Bishops. And if there be any, whose originall is not certainly knowen, yet doe not the holy Scriptures make any mention of them. But here the Apostle doth for thys cause commend hys Gospell, because it was before promised by the Prophets in the holy Scriptures. All these thynges haue a wonderful emphasys. For that which was so long tyme before promised of God, can not be but excellent and wonderfull. And thys promise beganne fro that, which *Adam*, inspyred with the holy ghost spake: *Thys is nowe bone of my bones, and fleshe of my fleshe*: which the Apostle to the *Ephesians*, taketh to be spoken of *Christ* and of the Church: and from that also, which was sayd vnto *Eue*: *Thy seele shall breake hys head in peeces*. Afterward it was extended with continuall oracles by the Patriarches, & holy Prophets, euen vnto the end. Prophets are here taken for excellent men, namely interpreters of the worde of God: and by thys worde are signified all the wryters of the Canonickall Scripture, of what degree soeuer they were of. And that which is added: in the holy Scriptures, pertayneth to this end, to shew that they are not vayne oracles which he citeth, for as much as they are extant in the holy Scriptures. For they are sealed with publicke writings, and ratified and firme by an instrument. And in speakyng of these thynges, he commendeth hym self, which was the minister of so great a Gospell. And by the selfe same meanes he calleth them backe, both from ceremonies, and also from Philosophie: vnto which thynges they were wonderfully bent. It followeth:

V Which was made of the seele of *Dauid*. The incarnation of the Sonne of God is here touched: and in consideration of the person, he is sayd to haue bene made, although thys agreeth not with hym, but as touching hys humanity. But it is sayd: of the seele of *Dauid*, because vnto *Dauid* was made a notable promise, so that *Messias* was commonly called the sonne of *Dauid*: as we read in the Gospell, that the Scribes & the Phariseis testified, vnto whom *Christ* obiecteth, *How doth Dauid call hym hys Lorde?* By thys place are the wicked heretickes ouerthrowen, which affirme that *Christ* had a body not of the nature and substance of the Virgin, but brought from heauen. They saue vnto them selues this argument. Because our fleshe is subiecte vnto damnation & the curse, therefore it is not very likely (say they) that the sonne of God would take it vpon hym. Which argument may easily be confuted. For curse and damnation are accidents: wherefore God was able easlye remoue them, and yet keepe whole the nature and substance of man. Wherefore he could no lesse geue vnto *Christ* a holy and cleane body of the Virgin, then he could out of the vyle clay bring forth a noble and most cleane body vnto *Adam*. And in that we heare that the sonne of God so abased hym selfe, to take vpon hym humane fleshe, it ought to be vnto vs no small spurre, that nothing be offered vnto vs so hard which for *Christes* sake we will not suffer. Many demaunde why *Christ* the sonne of God tooke vpon hym humane fleshe. And although many reasons might be brought, yet will I bzing that which *Ambrose* hath rendred vpon this place: namely that punishment myght be taken in that fleshe which sinned, euen as men that are malefactours are there accustomed to suffer punishmentes, where they haue committed

The doctrine of the Gospell is not newe.

When the promise of the Gospell began.

Gen. 2.

Gen. 3.

Howe the sonne of God was made.

Math. 22.

Christ had a true body and flesh of the Virgin Mary.

Why Christ toke vpon hym humane fleshe.

Ambrose.

City.

mitted



mitted great wicked crimes.

VWhich was declared to be the Sonne of God.] Here I can not tell howe the Latine translation had: *Qui predestinatus est*: that is, which was predestinate.] By meanes whereof the interpreters had much adoe to declare it aptlye. They myght in deede saye, that Christ was to thys end predestinate, to be the Mediator and redemer of mankinde. But the thynges which followe agree not therewith: for the cause of thys predestination, could not be eyther the resurrection from the dead, or effusion of the holy ghost. Therefore we must read it as the Greke bookes haue it, *ἐπισθηνος*, which signifieth, as *Chrysostome* interpreteth it, *ἀποδεδειγμένος*, *ἀποφασθηνος*, *ἐπισθηνος*, that is, shewed, declared, and iudged. The Apostle first entreateth of the veritie of the humane nature: which is hereby shewed, because he was made & bozne of the seede of *Dauid*. Now he setteth forth the deuine nature. For he sayth, that Christ was by sure argumentes published, declared, and shewed, to bee the sonne of God. And although here is no mention of predestination, yet is not y<sup>e</sup> Latine translatiō new. For *Origene* maketh mention of it: who yet followeth it not. For he interpreteth it as it is in the Greke *ἐπισθηνος*. But how he shoulde cite the Latine translation, there are sondre opinions. Some attribute thys to hys diligent and painfull studie, which had a care to search out all translations. Pether is it to be thought that he was ignorant of the Latine tongue, for as much as he was called to Rome by *Mamma* the mother of *Alexander* the Emperour. Some thinke that these thynges were not written by the author, but put in by the interpreter. And there are some which thinke that that booke is none of *Origenes*: among whom is *Erasmus*. *Hierome* expounding the first chap. to the *Ephesians*, playnly sheweth that we shoulde here reade *ἐπισθηνος*, neyther addeth he the preposition *πρὸς*. And undoubtedly thys worde is bled, when Magistrates elected, are published and declared. Therefore thys is the sense: Christ which was man in very deede, and of the seede of *Dauid*, was declared, appoynted, and published to be y<sup>e</sup> sonne of God, by the reasons following.

*Origene*  
citeth the  
Latine  
translatiō.

*Hierome*.

The signi-  
fication of  
this word  
*ἐπισθηνος*.

The resur-  
rection is  
the only  
signe of the  
deuine na-  
ture of  
Christ.

*Iohn. 2.*

*Luke. 24.*

The sens-  
ing also of  
the holy  
ghost is no  
small token  
of the deu-  
ine nature  
of Christ.

*Iohn. 7.*

In power, according to the spirite of sanctification, & resurrection of the dead.] Thys kinde of speache being very darcke, hath sondre expositions. Some thus expounde it, as though it were one onely argument to proue the diuinitie of Christ, namely hys resurrection, which they say was done by power and by the holy ghost. And to proue thys argument to be of great force, they alleage that Christ gaue no other signe, but the signe of *Ionas* the Prophete, & that also which hee sayd: *Lose thys Temple, and on the thyrde daye I will rayse it vppe agayne.* And it seemeth that some of the Apostles dyd therfore dispayre of the diuine nature, because they saw the resurrection to be differred, as *Cleophas* sayd vnto the stranger vpo y<sup>e</sup> way: *We had well hoped that he should haue rayse agayne the third day.* An other opinion is, which thinketh that it is one onely argument taken of the sendyng of the holy ghost. For none but onely God can geue the holy ghost: for by it we are made companions of the diuine nature, and partakers of the minde of God. And thus they frame the wordes: that Christ was declared to be the sonne of God in power, that is to say, to be thereby mighty, because he sent vpon hys, the spirite of sanctification, and that from the resurrection of the dead, that is, after he was raysed vp from the helles. For although before also he had geuen the spirit vnto such as beleued, yet because it was not done so largely and so aboundantly, therefore (as *Iohn* also testifieth) the spirit was not yet geue. And so this argument is taken of the effusion of the holy ghost: which effusion, although as touching miracles it be not at this day extant, yet it so indureth, that without it the Church can not consist. For regeneration hath no place without the holy ghost. I leue to speake of this, that some take y<sup>e</sup> resurrectiō of the dead, as touching those which were raysed vp at the death & resurrectiō of Christ; whē the graues were opened: because this agreeth not well with those thynges which afterward shalbe spoken. But me thinketh that here are touched three princi-  
pall



all argumentes, whereby Christ is proued to be the sonne of God: One is of the miracles, and that is signified by this particule, *in uirtute*, that is, in power. For *in uirtute* with Paule signifieth the working of miracles. An other argument is of the resurrection, whereby he was rayled from the dead, and lieth for euer, and whereby we also shall ryle agayne with hym. The third argument is of the sending of the holy ghost, and these three thinges were done, according to the order and course of tyme. For Christ whilest he liued wrought very many miracles: after his death he was rayled agayne from the dead, and after his resurrection sent the holy ghost.

Three arguments of the deity of Christ.

By whom we haue receaued grace and Apostleship.] He had before sayd that he was called: but he added not by whom. Here he expessedly sayth, he receaued this of Christ. Grace signifieth in the holy scripture cheifely that beneuolence & fauor, wherewith God loueth vs. Wherefore we are wont to call those gracious which are loued of many, & are also acceptable vnto many. But this is the difference: they whom we call gracious, haue some thing in them whereby they allure men to loue them: whether the same be beauty or vertue or any such like thing. For men are not moued to loue a man, who hath not in him some thing that is woorthy to be loued. But we can not so say of God: because he befoze all thinges loueth vs, and whē he hath loued he geneth vnto vs his gyftes, whereby he maketh vs both acceptable, and woorthy of loue. And if we should affirm otherwise, God should not be counted the authoꝝ of all thinges. For by that meanes we should put some thing to be in vs befoze we were loued of him, which should allure him to loue vs, and so of a creature we should make a creator, in affirming that we haue something, which depēdeth not of God. Wherefoze grace signifieth the liberall fauour and good will of God, which he frely beareth vnto vs for Christs sake. And this may be taken eyther generally so that it is afterward contracted by adding thys, namely the office of an Apostle: or els it signifieth in this place a gift and faculty frely geue vnto Paule: which faculty is straytway expessed, when he addeth.

Paule called by Christ vnto the Apostleship, what grace is.

What is the difference betwene the loue of God and the loue of me.

The definition of grace.

And Apostleship to the obedience of sayth.] He addeth the ende whereunto the faculty of the Apostleship pertaineth, namely to obey sayth. And this may be done two maner of wayes: either in receauing faith, for it, soasmuch as it is a firme assent which is geuen vnto the wordes of god, may be called obedience: as Paule wrote vnto the *Corinthians*: that he had spirituall armors, wherewith he would make captiue all vnderstanding vnto the obedience of god. Or els it may be vnderstand of a good life, and holynes of maners, which follow sayth, whyles we expresse the might of our sayth by honest actions.

The ende of the Apostleship.

Obedience of sayth.

For his name.] We execute not the office of an Apostle for our owne gayne or glozy, but for the name, that is, for the glozy and prayse of Christ Iesu. in all nacions. And in that he addeth in all nacions, he sheweth that the office of the Apostles was not contra to certayne limites, but that they should throughout the whole world preach the word committed vnto them, and found Churches and bringe disciples vnto Christ.

In which ye also are the called of Iesus Christ.] Although ye be Lordes ouer all, yet neuertheles ye are in the number of other nacions. He calleth them the called of Christ: because without calling they had not come vnto him. Neyther vsed he the participle which hath the signification of tyme, and that to the ende he would wish them constançe, and stability in the purpose which they had taken in hand, as though they had not a tempoꝝall calling, but a firme & constane. And in that he so often bleth the name of calling he sufficiently declareth, what maner of thing our conuersation is when we embrace Christ. It is vndoubtedly voluntary, and not compelled nor violent. We are perswaded, when we are with efficacy called by the inward word of God. Here is the ende of the parenthesis, which began at these wordes, which he had before promised by his prophetes.

Called is not here a participle but a noun.

Now cometh the second part of the salutation of the epistle, wherein are



# Cap. i.

# A Commentarie vpon the

Whome he  
saluteth.

The  
Church of  
Rome con-  
sisted of  
many naci-  
ons.

Why the  
Romans  
were called  
holy.

Augu-  
stine.

This  
word holy-  
nes signifi-  
eth not  
perfection.

Whence  
this word  
holynes is  
deriued.

Ambrose.

What  
those be  
that thinke  
well of  
Christ.

Holynes is  
not the  
cause of  
calling.

The  
Jewes  
claymed  
holynes  
vnto them-  
selues on-  
ly.

are expressed the men whom he saluteth, when he sayth.

To all which are at Rome, the beloued of God, Sainctes by calling, He saluteth all the Romaines, because at Rome the church consisted not only of towne bozne men: but also of an innumerable company of straungers which were partlye Jewes, and partlye Grecians. Therfore Paul maketh the salutation common vnto the all, so y they beleue in Christ. To the beloued of God, he sayth, which worde ought to admonish y beleuers, to loue one an other: for how can I not loue him, whome I beleue is loued of God? He rightly calleth them the beloued of God, & not those which loue God, because it is he which loueth vs first. And therfore he geweth vs charity and other most noble vertues. He addeth, Called Sainctes. by which worde he admonisheth them of their state past. If they be called to holynes, for as much as there can be no motiō, but where limites are apointed, therfore they mought well conclude, that they were called from vncleanes and vnpietenes to holynes. Neither say thou: All they which were at Rome, ought not to be called holy, for that there were many there which were not absolute, and not yet perfecte: for these thynges let not. For Paul first had a regarde vnto the better sort, and in theyr name and prayse beautified the whole church. For certayne prerogatiues of singular members do redounde vnto the other members. Further the Apostle had a consideracion, wherevnto they were called, namely, to be made holy. He saue, that they were called to the communion of Sainctes: whereof they also tooke theyr name. And Augustine in his 6. booke against Iulianus, admonisheth vs not to thinke that this word holynes, signifieth perfection. And he citeth a place of Paul in the first epistle to the Cor. where he sayeth: The Temple of God is holy, which Temple ye be: And no man is ignorant but that the Corinthians were infected with many vices. And if we wil serche out the strenght of the significacion of the worde Sancti, that is Sainctes or holy, as the same Augustine teacheth in his booke, de Symbolo & fide, it cometh of this worde Sanctio, that is, to constitute. For that is called holy, which is constant and firme, and appoynted to abyde: but nothing moze letteth vs, to abyde for ever then doth sinne: for it is sayd, that the reward of sinne is death. Therfore it cometh to passe, that holynes consisteth chiefly in the forgiveness & remission of sinnes. Fro which sentence that disagreeeth not which Paul hath in the first to the Cor. when he sayeth, after he had rehearsed a cathaloge of enomious sinnes: And these thinges were yee sometymes, but now ye are washed, yee are sanctified. But the forgiveness of sinnes is had by the holy ghost. If that we shal call any thyng holy by reason of preparatiō, they mought truly be called holy, which haue beleued in Christ, because that by the grace and spirite of Christe, they are prepared to glory, and highe purenes of lyfe to come. Ambrose semeth to serche out, who are they which are called, the beloued of God and called Sainctes. And he aunswereth, that these are they, which thinke well of Christ. If thou wilt agayne demaund, what those are, he aunswereth: That those thinke well of Christ, which thinke that we ought to put our confidence in hym only, and that in hym is perfect saluation. And of it may be concluded as of contraries, that they thynke not well of Christ, which trust in theyr owne strengthes or workes: which thinge such as doo, are not to be nombred amonge the called Sainctes, and beloued of God, as Ambrose now speaketh of them. The called, he nameth Sainctes, because men of theyr owne nature are not able to attayne vnto holynes, vntles they be led by the celestiaall might of the holy Ghost. And this is not to be left vnspoke of, that men are not therfore called of god, because they are holy, but that they are therfore holy because they are called. Paul doth not rashely vse this kind of speech, because y Jewes, for that they had theyr origi-  
nal fro the holy Patriarches & Prophetes, boasted that all holynes consisted in theyr stocke only: as though other nations were so wicked, that it shoulde be counted an vnlawfull thing to communicate with them this proprietie of holynes. But now yt is manifest, that through the grace of Christ it is brought to passe



passe, that as well the *Gentiles* as the *Jewes* haue obtained the prerogative of holynes in an equall balance, so that they haue the sayth of *Christ*. Here we see also, that *Paule* in placing of these two wordes, obserued a iust order. For fyrst he setteth, to the beloued of God, befoze, called *Saintes*: because that holynes breaketh forth of no other thing, then of that charity and loue wherewith God loueth vs. And he might haue set forth the *Romanes* with other most ample titles: namely that they had the dominion ouer the whole world, & ruled ouer all. But passing ouer these things, he speaketh only of þe things that are of moze value, & chiefly, because it was not expedient to flatter þe *Gentiles* moze then þe *Jewes*: and especially because there was risen no finale discorde betwene both nations: Wherefoze he ouerskipperth those titles, which were proper vnto þe *Romanes*, & he toucheth the comon prayles of all such as beleue, that they which were of the *Gentiles*, and they which were of þe circumcisiō might in that church be the better vnited together betwene them selues. But we may not therfoze be afraid, both to salute, and also to call *Princes* by their proper titles. For in so doing, we both admonishe our selues what we owe vnto the, and also we put the in minde of theyr duety. For *Paule* also when in the actes of the Apostles he made an oration to *Agryppa*, was not afraid to call him by the title of a king. Hether to we haue expounded the second parte of the salutation, that is, what they were whom *Paule* saluteth. Now let vs see what good thinges he wisheth vnto them.

At this  
placing of  
wordes.

It is law-  
full to call  
Princes by  
their titles.

Grace saith he to you and peace. &c.] By þe name of peace, he vnderstandeth after the maner of the *Hebrues*, the increase of all good thinges. For as the *Greekes* say *χαιρε*, that is, grace, & saluten, that is, health: so the *Hebrues* say. *Schalom*, that is, peace. And in the olde testament this salutiō is ofte vsed. *Dea* and *Christ* also comming vnto the Apostles sayd: *Peace be with you*. And he commaunded the Apostles that into what house soeuer they entred, they should say: *Peace be vnto this house*. To this salutation commonly vsed among the *Hebrues*, *Paule* addeth this word grace, which word is not often found in the olde testament added vnto salutations. But *Paule* herein nothing offendeth: For it aunswereth vnto his vocation, for he was a preacher of grace, and in the meane tyme admonissheth them to whom he writeth, that peace is not to be looked for, that is, the heape of all good thinges, from our owne strengthe and merites, but from the grace of God. He sheweth the roote, and putteth it fyrst, from whence other good thinges are powzed vpon vs, that we may haue the childe together with the mother. Yet let vs not perswade our selues, that whilst we lyue here, we can haue absolute and perfect peace: howbeit it shalbe encreased dayly, and *Paule* wisheth that they might now haue it begon, and when tyme shal come, to haue it at full. And yet neuer theles we obtaine it perfectly by *Christ* if we haue God pacified towarde vs. For afterward it is written: *Now therefore being iustified by sayth we haue peace towarde God*: out of whiche floweth tranquillity of conscience, and so much of the spirite and deuine comfort, that what soeuer happeneth, we take it in good parte. Wherefoze in the midst of tribulations & tormentes, this tyme peace was not taken away fro holy men. For they gaue thanks vnto God, and they iudged that all thinges in these their afflictions were done for the best. And this is that peace, which passeth all sense and humane reason. When he sayth:

What  
peace sig-  
nifieth  
with the  
Hebrues.

Luke. 24.

Math. 10.

Grace is  
topned  
with  
peace.

Perfect  
peace is  
not had  
whilst we  
lyue here.

Rom. 5.

Peace  
which pas-  
seth all  
sense.

From God the father & from our lord *Iesus Christ*. He sheweth þe fountaine and beginning, from whence these good thinges should be hoped for. For they come not of our owne strengthe and workes, but of the mercy of God. And hereby we are encouraged to desire and to hope for these good thinges, which *Paule* wisheth for. For seeing that God, of whome these thinges are desired, is both good and also our father, he will without all doubt geue vs them. And *Christ* for asmuch as he is our mediator and redemer, will not vndoubtedly deny vs them. He is called *Lord*, which name is very agreable vnto him. For all thinges are geuen him of the father, and he hath paid the price for our salua-

An argu-  
ment of de-  
siring and  
hoping for  
the thinges  
which we  
pray for.

Why  
Christ is  
called lord.



# Cap.1

# A Commentaie vpon the

*Tertullian*

*similitude.*

*The equality of the father and of the sonne. The salutations of Paul are not vayne. The office of saluting is to be retained among Christians.*

uation, therfore he is iustly called Lord which name we may suppose that he hereby obtayned, because the Hebrines neuer pronounce the holy name Tetragrammaton, whiche is Iehouah, but pronounce it by other wordes, that is by Elohim, or Adonay, which signify might and dominion. Whereby it semeth it came to passe that the 70. interpreters, whē they red this name Tetragrammaton, turned it by this word κύριος, which is Lord, as it appeareth in many places, of the which we will bring one: The Lord sayd vnto my Lord. Where in the fyrst place is written Iehouah, which they turned, Lord. Wherefore when Christ is called Lord, it is as much as if he had bene called God. Although Tertullian agaynst Praxeas sayth, that Christ is called Lord when he is ioyned with the father. For then the father is called God. If the sonne being ioyned wyth him should also be called God, the Ethnikes might thinke we put more Gods then one. Wherefore to withstand their supersticio, we make this word Lord an Epitheton of the sonne. But if we name Iesus Christ by himselfe and alone he is playnely called God, as it appeareth in many places of the scriptures. And he sheweth a certayne similitude: as a beame of the sunne when we make mencion of it by it selfe, we call it the sun, and we say that the sun entrech in at our windowes. But when it happneth that the sunne is also to be named together with the beame, we do not call the beame by the name of the sun, but we say it is the beame of the sun. But the fyrst reason is more fyne: and by that that Paul declareth, that peace is to be looked for of vs as wel fro the son as from the father, is shewed the equality of eyther of them betweene themselves. And the salutation which Paul euery where putteth before his epistles, is of no small force. For if the blessings of the fathers were of much force, that is, the blessings of Noe, Isaac, Iacob, Moses, and of other, vndoubtedly the prayers of Paul also are not to be counted vnprofitable. And for as much as we see that both nature and the holy ghost abhorred not from this kinde of office to salute one an other, the same maner and vsage is still to be retayned. But we must onely take hede that we salute not any man dissemblingly, and thinking an other thing in the hart, do it onely in outward voyce or writinge. Otherwise saluting is an instrument not a little apte to admonish vs of loue towards our neighbours, and that our neighbour may vnderstande what loue we beare vnto him. And thus much touchinge the salutation. Now let vs come to the Exordium, that is, the beginning: wherein Paul very much laboureth to winne vnto him the Romanes, and chiefly for that, that he exceedingly reioyceth that they are come to Christ.

First, verely I geue thanks vnto God, through Iesus Christ, for you al, because your faith is published, through out al the world. For God is my witnesse, whom I worship wyth my spirite, in the Gospell of his sonne, that without ceasing, I make mencion of you alwayes in my prayers: beseechynge that at one tyme or other, a prosperous iorney might happen vnto me by the wyll of God, that I may come vnto you. For I am desyrous to see you, that I might bestow among you, some spirituall gift, to strengthen you withall: that is, that I might haue consolation together with you, through the mutuall fayth, whiche both ye and I haue. And I woulde not that ye should be ignorant brethren, how that I haue oftentimes, purposed to come vnto you (but haue bene let hether to) to haue some frute among you, as I haue among other of the nations. For I am debter both to the Greekes, and also to the Barbarous, vnto the learned, and also vnto the vnlearned: so that as muche as in me is, I am redy to preach the Gospell, to you of Rome also.

All



All wittinges in the beginning are wont to tend to this ende, to get the god will of the hearers, as much as is possible: which thinge *Paule* here doth, and first in that he sheweth them how he geueth thanks vnto God for them. He declareth the cause thereof, namely, for that their sayth was now published throughout the whole world. And he affirmeth, that he continually maketh pray-ers for them, that they might goe forward as they had begonne. Farther he sheweth that he is exceeding desirous to see them present. And thereof he sheweth causes, namely, both to comfort them, and also to confirme both himselfe and them. And he addeth this also, that he desireth to do these things euen of duety. For by reason of his Apostleship which he executed, he acknowledged himselfe debytour vnto all nacions. And he thereunto addeth, that for that cause he is not ashamed of the Gospell. And so concludeth he his Exordium. Here let vs first marke, that it is the duety of a Christian mind, to geue thanks vnto God, as well for the good thinges of other men, as for his owne: which thinge is cleane contrary vnto enuy, whose nature, when it is of great force, is to be soze for an other mans welfare: or when it is not of great force but somewhat remisse, yet at the least it little regardeth, or reioyceth in the prosperity of others. He sayth that he geueth thanks vnto his God. It is not to be doubted but that God of his owne nature is common to all, and yet the Saindes do make him proper vnto themselves, not to this entent to exclude their fellows and partners, but they are prouoked thereunto by a certayne priuate feeling of the goodnes of God, which stirreth them vp to vse this kind of speech. Besides this they perceiue that certayne thinges are singularly graunted vnto them, which vnto other are not geuen. In which consideration we reade that God named himselfe the God of *Abraham*, *Isaac*, and *Jacob*: when as yet he was the God of all men. *Paule* geueth thanks for the sayth of the Romanes: for which thing contrarily other men were angry and offended. Wherefore we see that in the Christians and in the vngodly there is a farre sundry mynde.

Through Iesus Christ.] He geueth thanks throughe him: because by the selfe same all good thinges are derpued vnto vs. And it is meete, that by this selfe same mean, they return vnto the authoꝝ again. For we with our infirmity and weakenes wherewith we are infected, do pollute the good and free giftes of God, when they are bestowed vpon vs. Wherefore if they should be referred vnto God, as we haue them in vs, they should easely ware vile: but thorough Christ they are purged, and being throughe him offered vnto God, they are made a sweete sauour. *Paule* is in a manner in all his epistles stirred vp, to geue thanks vnto God for theyꝝ giftes vnto whom he witteth: because he desired nothing moze, then that the name of God shoulde be sanctified and his kingdome enlarged, which thinge when he saw to haue successe, straight way he brake forth into geuing of thanks.

Your sayth (sayth he) is published throughout the whole world.] As though he should haue sayd: I do not in bayne geue thanks vnto God, neyther do I alone perceane the benefite of God towarde you: but the whole world doth now vnderstand, how deare you are vnto God. Wherefore it must nedes be that the sayth of the Romanes was feruent and lively, and which wrought by charity: otherwise it coulde not so easily be published throughout the whole world. Neyther was this a smale worke of God, that the Gospell was spred abroad so quickly, that in *Pauls* tyme (as he here testifieth vnto the Romanes, and also vnto the Colossians) it was amply solwed throughout the whole world. But by this word VVhole we must vnderstand the principall and chiefe partes of the world, and without doubt it was wonderful merueilous, how the Romanes being ouerwhelmed with supersticions (for when they had overcome the world, they called vnto themselves deuillish Gods out of all partes of the world) at the length should repent, and geue their mindes to the true religion. Further in that *Paule* sayth, he geueth thanks & prayeth for them, he admoni-

The ende  
whereunto  
the begin-  
ning of his  
sayth  
endeth.

What thing  
is most con-  
trary vnto  
enuy.

The saines  
call God  
theyꝝ God.

Thanks  
are to be  
geuen  
throughe  
Christ.

The Gos-  
pell was  
wonderful-  
ly spread as  
broede in  
the tyme of  
*Paule*.  
The excee-  
ding great  
idolatrie of  
the Ro-  
manes.



# Cap. i.

# A Commentarie vpon the

The childre  
of God do  
synd in eue-  
ry creature  
occasion of  
geuinge  
thanks.

The vngod-  
ly do neuer  
truly geue  
thanks vnto  
God.

The church  
of Rome  
hath degre-  
generated.  
The church  
hath not al-  
wayes the  
selfe same  
abiding  
places.

Religion is  
called sayth.

A praise ge-  
uen vnto  
the Thessa-  
lonians.

Chriso-  
stome.  
What  
things  
might feare  
away the  
Romanes  
from bele-  
uyng.

What the  
spirite sig-  
nifieth.

teeth them what they should do, namely that they also should geue thanks and pray for him. Let vs in this place behold, that it is the nature of the children of God, to synd in euery creature occasion to geue thanks vnto God, for this is their endeouour, continually to seeke God, but he is euery where. Wherefore forasmuch as they perceane him to be euery where, they geue him thanks for all thinges: for that there is nothing so discommodious but that some way it turneth them, to good. On the contrary part we may see, that the vngodly and the children of the deuill are neuer at rest, neyther haue they any thing so com- modious or quiet, which troubleth them not. And whilest they alwayes fixe their eyes vpon molestious and greuous thinges, they neuer from their hart geue thanks vnto God, yea they alwayes both blasphemie him, & are vnquiet. He commendeth vnto them the sayth which they had receaued to the ende they should not lightly regard or esteeme it. And the alteracions of the Church of Rome are much to be lamented, which being here so highly praysed for the re- ligious which it receaued, hath afterward so degenerated, that it is now made the seate of Antichrist, whereby we are admonished that the Church abideth not alwayes in one and the selfe same state and place. It dayly chaungeth his abiding places, and wandzeth from nation to nation. There were not long agoe in the East, most noble Churches, namely, at Hierusalem, Antioche, A- lexandria, and Constantinople, where at this day reigneth the filthines of Ma- homet, and those Christians which liue there, are addiaced vnto infinite super- stitions, and do by litle and litle degenerate into a straunge religion. Where- fore the sentence of our sauioz is most true, wherein he pronounced, that the last should be first, and the first last.

Neither is thys to be leste vnspoken of, that the Apostle myndyng to com- mend the Romanes, which had receaued the Religio of Christ, calleth the same Religio sayth: to the end we should vnderstand, that therof depēdeth our holines. Thou shalt find the same kinde of praise ascribed vnto the Thessalonians in the for- mer Epistle the. i. Chap, where Paul writeth that they were a paterne & an ex- ample to all them whiche belened, both in Macedonia, and also in Achaia: so that their sayth was now euery where published. But of the Romanes the admira- tion is the greater, as Chrysostome testifieth: for as much as they had most large dominions, abounded in riches, and overflowed on euery side with pleasures: all which thinges make men to shyinke from sound religion. Farther it was merueilous, that they gaue credite vnto the Jewes, men otherwise hated of all nations, being also fischer men and vnlearned, and as touching the world men most abiection: & especially whē they had heard preached vnto the a man that was crucified, conuersante in Jewrye, whome they had neuer scene, and were taughte to hope, that all good thinges shoulde come vnto the from him, which had bene so cruelly put to death: neither was there any felicity promised the in this life: but the crosse, persecutions, and all aduersities: moreouer they were commaunded to leade a strait lye, to put away pleasures, to dispise the world, and to mortify wicked affections. All which thinges do rather withdraw men from any religion, then allure them vnto it.

For God is my vvitness.] After that he hath shewed how he gaue thanks vnto God for them, he addeth the perpetuall memozy that he maketh of them in his dayly prayers. And all these thinges tend to this ende, that they should perceane that Paul loued them. For these thinges neither are found, nor can be found without benendolence and a singular charity. Neither affirmeth he these thinges simply, but ioyneth vnto them an othe. For his chiefe care was that they should geue credite vnto him.

whem I serue in my sprite.] By sprite he vnderstandeth a mynde inspired with the holy ghost. And Ambrose when he interpreteyth this place, sayth, that the spirit is the minde, wherewith we ought chiefly to worship God. For he is a sprite: and therefore it is meete that he be serued in sprite. The false Apo-  
cles



fles accused *Paule* as a forsaker of the law, & an Apostata from *Moses*. Where-  
 fore the crime of impiety was layd to his charge, which should exceedingly haue  
 alienated the mindes of the Romanes from him, if they coulde haue bene so  
 perswaded. Therefore he purgeth himselfe, that althoughe he worshipped not  
 God with the ceremonies of Moses and rites of the law, yet neuertheles he ser-  
 ued him in spirite. Which thing he testified also vnto *Timothe*, when he wrote  
 that he had from his progenitors worshipped God with a pure conscience. By which  
 words we must not thinke, that he excuseth his sinne and persecution agaynst  
 the Saintes: but only sheweth this, that it was not agaynst his conscience, as  
 some, which by reason of weakenes suffer not those things to take place, which  
 by a sound iudgement of the conscience they know to be vpriight. *Paule* fell of  
 ignoraunce, which without doubt was sinne: but not of that kinde, that it  
 should be sayd, that he did agaynst that which he thought in his mynde. But  
 that which he sayth here, that he serued God in spirite, *Christ* exprested, when  
 he spake vnto the woman of *Samarita*, sayinge of the true worshippers, that  
 they should worship in spirite and in truth. And that was spoken to this ende, to  
 expres that one day it should come to passe, that the describing of any certayne  
 places wherein God should be worshipped, should be taken awaye, and the cere-  
 monies of the Jewes should be abolished: so that, to worship in spirite, may be  
 referred vnto the place and ceremonies of the lawe: and that which is added,  
 and in truth, declareth the thinge it selfe, excluding shadowes whiche were set  
 forth in the olde Testament. These did in deede helpe the fathers in theyr tyme,  
 because they had the worde of God toynded with them, which might be com-  
 prehended in them by sayth. Wherefore God blessed them: so that (if sayth were  
 present) they were in their tyme very profitable: but when *Christ* came they  
 ought to geue place. But as touching rites inuented by men, we can not in like  
 maner say that they much profited, because they had not the worde of God.  
 Therefore they are woorthely to be extingueshed and put away: excepte some of  
 them, as touching outward pollicy, may be iudged profitable. We serue in spi-  
 rite, when no part of our flesh is any moze circumcised, but the mynde and vi-  
 ces: beastes are not slayne, but we crucify our owne flesh with the lustes there-  
 of. Which selfe same worshipping in spirite *Paul* in an other place exprested,  
 when he sayde: I desyre you throughe the mercye of God that ye geue your bo-  
 dies a lyncely sacryfice holy and acceptable vnto God, and that your wooshyppynge  
 be reasonable. He vseth this verbe *λατρεία*, from whence they saye is deriued  
 this word *λατρεία*, which signifieth that worshipping which is due vnto God  
 only, whereby we utterly addice our selues vnto him: neither can it (as *Augu-  
 stine* testifieth in his 5. booke *De ciuitate Dei* the first chapter:) be exprested, by  
 one word of the Latins. For *pietas*, that is, piety or godlines, is not only to-  
 wardes God, but also towards our parents and country. Also *Religio*, that is  
 religion, is not drawen onely to holpe thinges, but also belongeth to that due-  
 ty which we owe vnto kinsefolkes, and humane affinityes. But in the meane  
 while he iudgeth that, by the Greke wordes, diuers thinges are in this thyng  
 distinguished: so that this worde *λατρεία*, signifieth the worshipping which is geuen  
 vnto God, and *δουλεία*, the worship whiche is geuen vnto Princes and magi-  
 strates. As touchinge the thing we easely graunt, that there is a difference. For  
 we worship God after one sorte, and we honour Princes after an other man-  
 ner. *Chrysostome* in hys 33. homelye vpon *John* sayth: that it longeth vnto the  
 creature to worshippinge, and vnto the creator to be worshipped. And he obiecteth  
 vnto him selfe, why do we worshipping *Christe* a man, when as he hath in verye  
 deede a body created. He answereth: So man when he would reuerence a king  
 sayth vnto hym, Put of thy purple garments, and laye away the crowne and  
 other ornaments: for I wil worship thee naked, he dareth not speake these words  
 but honoureth hym beinge both clothed with purple, & adozned with a crowne.  
 So we, when we worship *Christ*, do not put away his humanity from hys de-

why *Paul*  
 so often put  
 geth him-  
 selfe.  
 A place to  
*Timothe*  
 expounded.

The true  
 worship-  
 pers wor-  
 ship in spi-  
 rite and in  
 truth.

*λατρεία*  
*Augu-  
 stine*

*Augu-  
 stine's*  
 distinction  
 betwene  
*λατρεία* &  
*δουλεία*.

*Chryso-  
 stome*,  
 The body  
 of *Christ*  
 created.  
 A similitude  
 The reason  
 why the  
 worship of  
*Christ* rep-  
 reseth of his  
 deumity.



λατρεία &  
δουλεία  
as touching  
the Greeke  
wordes sig-  
nify one and  
the selfe  
same thing.  
λατρεύω  
to serue  
for a re-  
ward.  
Augustine

θεοσιβεία  
Augustine  
εγκρατεία

wherof  
λατρεία  
is deriued.

We pro-  
strate our  
bodies both  
before God  
and before  
creatures.

Chri-  
stome.  
Simboles  
or tokens  
of the el-  
ders in  
worship-  
ping.  
Augustine  
What we  
signifie  
whilst we  
prostrate  
our selues  
before God.

How bow-  
inge or pro-  
strating is  
to be geuen  
vnto men.  
This hono-  
is not to be  
geuen nei-  
ther vnto  
images nei-  
ther vnto  
the bodies  
of the dead.

uine nature, but worship it together with it: But the reason whereon adoration dependeth is bys deuinity. But as touching the Greeke wordes, λατρεία is al one with δουλεία. For as *Suidas* testifieth λατρεύειν is δουλεύειν. But afterward it was vsed to signifie σεβομαι, & is, godly to worship. And he addeth, λατρεία είναι δουλείαν ἐπὶ μισθῷ: that is, a hired bondage. And this signification is manifestly had in *xenophon* in his 3. booke of the education of *Cyrus*: where the husband speaketh thus: Εγὼ μὲν ὡς Κόρη καὶ τῆς ψυχῆς πριάμην ὥστε μὴ ποτε λατρεύσαι ταύτην: that is, Undoubtedly I will spende euen my life, rather then she should be brought to bondage. Then the wife answered, ἑαυτὴ ψυχῆς ἀντὶ πριάιτο ὥς τε μὴ δουλεύειν. Pea and we reade in the holy scriptures that in *Leuiticus* it is sayd: you shall not do any seruile worke, ἔργον λατρευτῶν. And *λατρίς* in *Iob* is called an handmayden. And *Augustine* also himselfe in his booke *Locutionum Deut*: acknowledgeth that λατρεύω is not alwayes referred vnto thinges deuine. For where as it is sayde in *Deut.* the 28. chapter. Thou shalt serue thine enemyes, in Greeke it is sayd λατρεύσας. And *Paul* likewise when he affirmeth himselfe to be a worshipper of *Iesus Christ* writeth δούλω, wherefore thou seest that this difference of wordes is not obserued among the *Grecians*. Howbeit they haue a worde whiche is proper vnto the worshipping of God called θεοσιβεία. but whether it be a word vbled among good and olde authors, I know not. *Augustine* in the place already alledged *De ciuitate Dei*, maketh mention of an other word called εγκρατεία. But that properly belongeth vnto rites and misteries. For it is sayd that *Orpheus* first taught the *Thracians* misteryes. Wherefore that word was deriued of the *Thracians*, turning this letter α. into ι. But to returne to λατρεία. It is deriued of λα, which particule signifieth behemency, and τρέμω, which is to tremble. For seruantes do exceedingly tremble at the commaundementes of theyr Lordes. The same ambiguitie is there in this hebreue worde Schaah, which signifieth to prostrate himselfe and to bowe downe. Wherefore we reade oftentimes *Hiskaim*, that is, they worshipped, and *Histauh*, that is, a bowing downe: and in the plurall number it is sayd *Histauidoth*, that is, prostrations. And that honour of prostrating the body, and bowing the knees is not done before God onely, but also before kinges and Angells. For it is a simbole or token whereby we represent our submission and lowlynes. The elders vbled other signes also in worshipping. Wherefore *Chrysostome*, in an homely which he hath when he expoundeth these wordes of *Iohn*, the true worshippers shall worship in spirite and in truth, sayth: When thou shewest thy handes, openest thy harte, listest by thy face vnto heauen, and openest thyne eyes, what other thing els doost thou, then shew the whole man vnto God. *Augustine* *De ciuitate Dei*, in the place now alledged, sayth that this λατρεία is a religious and humble submission: which I vnderstand so to be obserued, that when we prostrate our selues before God we signify that we wholly submit our selues vnto him, and that as touching al thinges without any exception. But if we sal down before an Emperour or king, we signify that we submitte our selues vnto him, as it pertaineth to his gouernment: but yet not wholly, because we wil euermore haue god and his word excepted. And in these outward signes which are to be geuen vnto Princes, a Christian must obserue the maners of the countrey, making a difference in his mynde betweene ether subiection: and let hym chiesely beware that herein he do nothing contereately: farther let him not geue these signes, but vnto them whome he by the precept of God is commaunded to reuerence: that is, vnto all those which are put in any high authoritie, whether the same be spirituall or temporall. But let him not in any case prostrate himselfe before images: forasmuch as that is expessedly prohibited. Pea he must not also shew any such hono- of bowing the knees, or invocation, vnto the saintes that are dead. For there is no word of God concerning that thyng: neyther can we when we do this, leane vnto sayth: neyther know we whether they beare vs, or vnderstand what



what thinges are done among vs. And we must take heed, that when we honour Princes and fall downe before them, we desire not any thing of them through flattery, which lieth not in their power to geue vs: as is to aske eternall life, spirituall giftes, conseruation of life and such like. But of a king let vs desire the helpe belonging to a king: of learned and wise men, to communicate theyr doctryne to rich men, to deale somewhat of their goods. These are the circumstances which we must vse. And to speake briefly, this worshipping of god, which is to serue in spirite, is reduced vnto fouer principall points: which are adoration, trust, inuocation, and geuinge of thankes. Adoration is an humble and religious submission, whereby we utterly submitte our selues vnto God, and that in al thinges: Trust is, whereby we rest in him, considering the power, wisdom and high goodnes, wherewith he is adorned: For whiche thinges we cleaue vnto him, neither do we thinke, that he will forsake, or frustrate vs. Inuocation is: whereby we flye vnto God, in al perils, and aduersitytes: as which know that he is euery where at hande, and that, accordinge to his promises, he both can and will succor vs with his defence. Geuing of thankes is, whereby we referre all good thinges vnto him, as vnto the firste author. These fouer thinges, are due vnto God onely, neyther can they, as we haue defined them, be ascribed to other creatures. The Devil hath with much deceit, diligently traueled to obscure this kynd of worshipping, when he perswaded the worlde, that men might in dede principally, worship one chief God, and in the meane time, adioyne vnto him a number of lesser Gods. Whereby came to passe, that that was deuoted, which God would haue most of all vniited and ioyned together, & so the Ethnikes were deceaued. Farther in our times, such certayne distributions and proper offices, are so distributed vnto those which are numbred among the saintes, that very oftentimes, inuocation is made vnto them: This mozeouer is to be considered, that that which Paule sayth: *To serue in spirite comprehendeth a fatherly reuerence*, that is, of the childe, toward the father, and not a seruile feare: wherewith the Ethnikes being perswaded, hated the iudgement of God, and would haue no God to be at al. Wherefore they haue alwayes applied theyr cogitations vnto fained religions, and they performed certayne outward woorkes, whereby they thought themselves, full of all pietie: and yet in the meane time they absteyned not fro wicked actes. But godly men, so far as much as they serue him in spirite, are careful that they saue not vnto themselves a God, after theyr owne fashy: but do embrace him, euery as it hath pleased him to declare himselfe, in the woorde of the scriptures. And when they see that he is set forth vnto vs in the holy scriptures, as a Lord and father, they worship him, obey him, and study to aduance his honour, as much as they are able. And agayne, when they see hym declared as a iudge, they let his iudgement leate before theyr eyes in all theyr actions, lest they shoulde transgresse in any thinge, and incurre the anger of theyr mighty iudge. But they doe not so feare hym, that they hate hym, or that they woulde flye from hym: yea and thoughte there were graunted them a place to flye vnto, they woulde chuse rather to embrace him punishing and chasteringe them. And amonge these thinges which oughte to haue the principall place, as touching this spirituall worshipping, is obedience: wherof we rede, that it is better then sacrifices. Neyther had God a regard in a manner to any other thinge in the whole lawe, and rites of ceremonies, than to haue men truly subiect and obedient vnto him. But we so far as much as we haue contracted a corrupte and viciate nature by the sinne of Adam, are in nothyng moze diligent and exquisite, then to obtrude our own inuencions, and fained rites, for the worshipping of God: and greater seueritye is vnto the transgressors of the Commandementes of men, then there is agaynst those which publikely violate the Commandementes of God. A man shall euery where see blasphemers, whozemongers, adulterers, and perjured persons laughed at by the magistrates, so farre are they of, from punishinge them

To what principall point the worshipping and adoration of god must be reduced.

By what means the devil hath darkened this worshipping of god.

God is worshipped with reuerence of the child to the father.

God must be worshipped as he hath declared in the word of the scripture.

God is worshipped by obedience.



them. But agaynst hym whiche will vse the sacramentes of the Eucharist in both kinds they rage euen vnto the fyre. And to be brief, men are condemned to death for neglecting of humayne traditions: but for violatinge of the lawe of God, they are not so muche as once accused. Wherefore God did not without a cause in Deut. commaund Moyses: *Onely the thynges whiche I haue commaunded shalte thou keepe: neyther shalte thou adde nor dimynyshe any thyng.* And we haue no p̄ceter remedy agaynst this pestilence, then dayly to be occupied in the holy scriptures, and to gather out of them, by what meanes God would declare him selfe vnto vs, and to picke out such wayes whereby he hath chieflye commaunded vs to woꝛshyp him: & in thus doyng we may wout any great difficultie serue god in spirite. And contrary to this spiritual woꝛshyping is, to serue god in flesh, that is, onely wyth fayned rytes, and outward ceremonies, laying away faith and inward piety. This *Antithesis* or contrarie posicion *Paul* touched, when he sayd vnto the Galathians. *See which began in the spirite, beware ye end not in the flesh.* Those Galathians were rightly instructed: but by the deceates of false Apostles, they declined vnto the Jewishe ceremonies, and outward rites: which thyng was to spynish in the flesh, that whych was with holynes and byright begonne. Vnto the Philippians also he sayth: *We are the circumcision, whiche serue God in sprite, hauing confidence in God, and not in the flesh.* When he manifestly declareth what it is to trust in the flesh, saying: *Although I, if any other, may put confidence in flesh: as whych am of the kindred of Israel, of the tribe of Benjamin, an Hebrew borne of the Hebrewes and of the secte of the Pharisees, by feruentnes persecutinge the church of Christe, and as touchinge iustificacions of the lawe I was conuersant without blame.* &c. Thou seest nowe that carnall woꝛshippinge consisteth of all these thynges. But spirituall woꝛshippinge consisteth alsogether of faith and charity. *Paule* addeth:

A remedye  
agaynst hu-  
mane tradi-  
tions.

To serue  
God in  
flesh.

What it is  
to trust in  
the flesh.

Howe God  
is serued in  
the Gospell  
of hys son.

Two  
kinds of  
prayer.

In heresye  
of the Mel-  
chianites or  
Euchites.

In the gospell of his sonne:] By which wordes he declareth, that this spi-  
rituall woꝛshipping, if it be expessed in outward workes, consisteth principally  
in this, & we should preach Christ, & that we should allure vnto him, as much  
as lyeth in vs, as many of our neyghbours as we can. He hath alredey decla-  
red what God he called to witnes: now he goeth to the thyng which he would  
haue signified vnto the Romanes. And that is, that he continually made men-  
cion of them in his prayers. Neyther can it hereby be gathered, that *Paule* did  
alwayes so praye, that he neglected other dueties. He preached, he toyned, he  
laboured with hys handes: and spynallye he executed all such thinges as per-  
tained vnto hys office. Wherefore we must not expound those thynges, which  
are here spoken, accordyng to the word, but accordyng to the sence: and we must  
vnderstand them no otherwise the that, as often as the Apostle prayed, he made  
mention of them. And the prayers of the Sainas are deuided into two kyndes.  
For there are certayn which are appoynted, as whē they are had in a publike  
congregation at appoynted and prescribed dayes, the Lordes day (*I say*) and  
if there be any other oppoynted by the Church for publike prayers. Farther it  
is & duety of a Christian man, to haue euery day also appoynted houres, wher-  
in to pray vnto God, and that three times in a day or fyue tymes or seven times  
as hys busines wyll suffer him. There is an other kynd of those prayers, which  
are called vncertayne, for we vse them so often as any present daunger bygeth  
vs. But *Paule* sayth now, that he alwayes maketh mention of these men in his  
prayers: and in some bookes is added this aduerbe *πᾶσιν*, which signifyeth  
euery where: althoughe some exemplars haue put it out. There were heretikes  
which were called *Melchianites*: and of them *Tripartita Historia* maketh mention.  
They attributed all things vnto prayers, and that so much, that they utterly de-  
rogated both the word of God, and also the sacraments: affirming that all these  
things do nothing p̄ofyte: but what commodity soener we haue, the same com-  
meth by prayers: and they could not abyde to labour wyth theyr handes, or to  
do any other thing. If a man had byged them to worke they would haue said  
that



that that nothing profyted, soz as much as we oughte to do nothinge but pray: when as yet the Apostle expessedly admonisheth, that he whiche labourerh not, ought not also to eate. He also wyrteth, that a man must not neglecte to haue a care ouer his owne, especially his household: which fault if any man commit, he should be counted euen as an infidell. But omitting this superstition, we ought to attribute much vnto prayers, soz as much as this is the nature of the children of God to geue themselves oftentimes to prayers: for that is to acknowledge the prouidence of God. For whylest we beleue, that a man can ob-  
 tayne nothyng, whych is not geuen him of God, we are oftentimes prouoked to employe hys ayde for such necessities as happen. And whylest we pray, we doo no lesse submitte our selues vnto God, then is the clay subiecte vnto the potter: for this thing we chiefly desire, that whatsoeuer we require, we maye haue the same throughe his wyll. And soz as much as when we pray, the mynd is led away from cares, and worldly prouisions, and is wholye carped by vnto God, there ought nothing to be moze pleasaunte vnto vs, then to occupie our selues wth this kinde of study. And it is much to be lamented, that the manner of praying is so woone out of vze at this day amonge Christians, that it is a thyng very rarely vled: and especially in so great a light of the Gospell and scriptures: wherfoze it is no meruaile though all thyngs ware so cold. Undoubtedlye heate there encreaseth, where the light cannot easely go throughe, but is beaten backe againe, and as they say reflected backwarde. Wherfoze this lower part of the ayre, which compasseth the earth, is most hot, because the beames of the sonne which strike vpon the earth, soz as much as they cannot pearse it being so thicke, are reflected, & in a manner doubled: wherby is stirred by heat. In like manner ought it to be in our harts, when the light of gods woozde shyneth vpon them. For when we haue receaued it, we oughte to reflect it vnto God, in makynge prayers vnto hym, to perfoyme those thynges in vs which he hath commaunded, and which he hath vouchsafed to reuele vnto vs. For when we reade the scriptures, God speaketh vnto vs. But when we pray, we speake vnto God. And we ought to vse this dialogue very often, that when we heare in the holy scriptures that God eyther reuealeth himselfe, or commaundeth any thynges, we agayne may desire of hym, that those thynges be not spoken in vayne vnto vs, but maye be executed wth profyte and fruite. Paul teacheth vs here so to order our prayers, that we pray not onely for our selues, but also for our neighbours. Farther, when he prayeth that he myght haue a prosperous iorney vnto the Romanes, he signifyeth that our woorkes should beginne wth prayers, if we wyll haue them to haue good successe. But some are feared away from calling vpon God because they say he heareth them not. Howbeit they ought hereby to be strengthened, for that they heare that Paul was oftentimes letted from goyng vnto Rome, and yet contynued he still in the same desire, and vled to repeat the selfe same prayers. Yea and in the latter epistle to the Corinthyans he wyrteth, that he desired as good as thre tymes, to be deliuered from the pricke of the fleshy, vnto whom yet at the last aunswere was made, that it sufficed that he had the fructioun of the grace of God. Wherfoze eyther God heareth vs at the length, or if he geueth not vs that which we desire, yet geueth he somewhat in steede thereof, which is farre better and moze profitable vnto our saluation. And God oftentimes differreth our requestes, to the ende that (as Augustine sayth in a certayne homely) we should learne to desire great thynges wth much seruentnes. Others are called away from prayers, because they thus determine wth themselves: although I desire not these thynges, yet God wyll do that which shall seeme good vnto hym: neyther shall hys wyll be altered by my prayers. But these men vnderstand not that God, before he graunteth any good thyng vnto hys elect, is wont exceedingly to kindle their mynde wth a desire to obtayne those thynges. Farther when he will do any thyng, he stirreth by those that are hys to desire the same wherby he myght for honours

The children of God ought to pray often.

A similitude.

A profitable dialogue betweene God and vs.

Though God seeme not to heare yet we must not leaue off from prayer.

Why the Lord differreth our requestes.

Why God will haue vs to aske that which otherwise he is redy to geue.



A simili-  
tude.

nours sake attribute that vnto they: prayers, which otherwisse he would haue done. Thys is an other cause also, for that benefytes are then the moze acceptable, when they are required and desired. Farther when we pray, our myndes are the moze ioynd wth God. Pea these bolwes and holy desires serme to be nothyng els, then ladders and degrees, whereby we ascend by vnto God. But let vs retorne vnto *Paule*, and see for what he now prayed.

What man-  
ner of pro-  
perous ioy-  
ney *Paule*  
desired.

That I may haue (sayth he) a prosperous iorney, to come vnto you, by the vvill of God. He desired to come vnto the Romanes: wherefore hys prayer was that impedimentes myght be remoued, whiche were partly obicaded by *Sathan*, and partly had they: begynnynge of sondry necessities of Churches, which impedimentes, as they dayly hapened a fresh, so they with held *Paule*, that he could not go whether he would. A prosperous iorney he calleth not only as touchyng commoditye of the lyfe, but also a fruitfull iorney, that hys labour might not be spent in vayne. He remembred also, that he was by the oraele of God prohibyted some tymes to speake, or to go, whether he had appoynted. As we may see in the Actes the. 16. chapter: where he was forbidden to speake in Asia: and when he would haue gone into *Myssia*, and *Bythynia*, he was letted, and by night admonished in a dreame, to get him vnto *Macedonia*. For there stode before him a man of *Macedonia*, which sayd: Come and succour vs. This thyng therefore he desired as touchyng the Romanes: namely, that he might not haue any such impediment. And though we heare, that he desired a prosperous iorney yet we must not perswade our selues, that he referred these thynges to his

What pro-  
perous ioy-  
neyes God  
gaue vnto  
*Paule*.

owne commoditye or to gayne. The prosperous iorneyes which God graunted him to *Macedonia*, serued to the increase of the Gospell. For otherwise he was both beaten there, and also cast into prison. And when at the last he shoulde go, vnto Rome, God, which heard hys prayers, brought to passe, that he was compelled to appeale vnto Cesar. And when he was in a shippe wracke, he had hym to be of god chere, for that he should be, a witnes of Christ at Rome also, as he had bene at Jerusalem, whereby appeareth what prosperity or successe is to be looked for in the workes of the elect. Andoubtedly that kynde of prosperity is to be looked for, not wherein the fleshe may rest, but whereby may come abundant fruite of the Gospell. And whereas the Apostle sayth, by the will of God, it is not so to be vnderstand, as though he thought that any thing could be done besides the will of God: but he desireth such a will, which should fauor and prosper hys enterpryse that his labour myght not be in vayne. And he addeth:

What pro-  
perity  
Christians  
ought to  
looke for.

For I desire to see you.] Thys myght sufficiently haue bene vnderstand by hys prayers. And yet is it not superfluously added. For he woulde not haue them thinke that hys prayers were slyght and common prayers, but such as proceeded from a perfect and iust desire. For we must not coldely desire those thynges whiche we imploze of God in our prayers. This was *Pauls* care towards the churches. Eytter he went thether hymselfe, when neede required: or when he could not goo, he wrote, or sent some that were very deare and nigh vnto hym. Hys charity did alwayes burst forth into acts, which myght profite hys neighbours. He sawe that the saluation of the Romanes was now at hand: therefore he would aduaunce it also by his labour. And in that he prayeth in his prayers for a prosperous iorney, it is nothyng els, but to desire to be sent, euen as *Esay* offered hymselfe, saying: Behold Lord I am redy, send me. And the same *Paule* sayd: He which desireth a bishoppricke desireth a good worke. Furthermore it

*Paule* had  
a care ouer  
the Churches  
of  
God.

Holy men  
desire to be  
coupled &  
ioyned to-  
gether.

is a perpetuall affection of good men to desire to be ioynd together, forasmuch as they haue hym to be their God, which is euery where in the holy scriptures called the God of vnicity & peace. Whereouer their meetings together are not without profyte. For alwayes there is some increase of the spirite and grace of God and it seemeth that God geueth strength vnto the members of Christ, then chiefly, when they are ioynd together. Which sentence some abuse, when they cry, that we must geue credite vnto Synodes and counsels, as though god can not



not permitte so holy fathers which haue assembled together, to be deceaned. That holy assembly (say they) of holy men coulde not be had without fruite: but they (as *Paul* sayth) ought to haue bene such, as had serued God in spirite, had geuen them selues to aduance the gospel of God, had powzed out pray-ers w<sup>th</sup> most seruent sayth, and attempted nothyng of the fleshy, or of humane affection, but suffered all thynges to be done by the will of God. But that they perfozmed not these thynges, the euent sufficiently declareth. For they haue brought in many superstitions, and sometymes haue most senerly decreed things that are apertly against the word of God. I wyl not deny but that those which assemble rightly and orderly, namely, after that maner that I haue now expzessed, may bring forth farre greater frutes, then when they deale seperatly and apart. Of thys thyng *Chrysostome* bringeth a very apt similitude. Burning firebrandes (sayth he) when they are seperated a sonder, do conceale and re-tayne within them some heate and light: but yet not very much. But if they be put all into one place, eyther into a chimney or into a forname, they wyl stirre by both a very greate, and also a most seruent flambe. In lyke maner must we thinke of holy men, being eyther assembled together, or seperated a sonder.

The assen-  
bly of Bp-  
shops vnto  
Synods  
why it is  
not vnpro-  
fitable.

Similitude

To bestow among you some spiritual gifte. He declareth, why he so much de-  
sired, to come vnto them: namely, to make them partakers of the giftes of God. The Apostle was a vessel filled with deuyne gyfts: Wherefore, whether soener he went, he bestowed and distributed them vnto the belcuers. But soasmuche as God is, both the autho<sup>r</sup>, and geuer of all spirituall giftes, why doth *Paul* here seme to challenge, or clayme them vnto hym selfe? Forsooth, because he was a minister of the Church: and God hath so much hono<sup>red</sup> the minister, that he also comunicateth euen his owne proper worke vnto the ministers. For as tou-  
chyng theyr functions, they are not seperated from God, whych is the autho<sup>r</sup> of them, but rather are so to be ioyned with him, as though one, & the selfe same worke proceeded from them both. And after thys manner are ministers sayd to forgeue or to retayne synnes, to beget men vnto *Christe*, and to saue them. But if thou looke vpon God, and the minister a parte eche by hym selfe, then heare what *Paul* sayth: I haue planted, *Apollo* hath watred, but God hath ge-  
uen the increase. Also, who is hee, whyche planteth? And who is he, whyche watreth? And in an other place he sayth, that the holye Ghost distributeth his giftes vnto every man, as it pleaseth him, and according to his will. But as we haue sayd the ministers must not be seperated from God: who by this dignity which he geuerh vnto them, prouideth chiefly for thys, that the saythfull should more strepghly be bound together in the church. For euen as a cite is counted one because men helpe one an other, when as some are able to geue counsell, other excell in strength, and other in handycrafts and industry: so would God haue it to be in the church, namely, that some should teach, and other som be taught, some helpe theyr brethren through prayers, some dispense the sacraments, and other some receaue them: to the ende that by these mutuall offices, *Christians* shoulde bee so bounde together, that the spirite and grace of God shoulde spreade from one member to an other, by ioyntes and cloyures together, as it is wyrtten vnto the *Collossians* and vnto the *Ephesians*. All these wordes are here set as much conducinge to wyne the hartes of the *Romanes*: that they should looke for hym chearefullye, and w<sup>th</sup> greate loue receaue hym when he should come, as though therewythall they should receaue some excellent gyfts of the spirite accordynge to hys promise. These thynges serue also to stirre by theyr mindes to reade hys *Epyll*. For vndoubtedlye he wrote it for no other cause, but that that whych by presence of hys body he coulde not perfozme, he myght yet at the least expzesse by hys *Epyll*. Whych self thyng is a cause al-  
so, why we ought in lyke maner w<sup>th</sup> exquisite diligence to reade and heare that whych is here wyrtten. Neyther must we harken vnto those blasphemers, whiche beyng enemies vnto pietie, and vnto the true doctrine of iustification

The worke  
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Horrible  
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and



Assemblies  
together of  
Christians  
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to be vnpro-  
fitable.

With what  
mind Chris-  
tians ought  
to assemble  
together.  
What pere-  
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and what  
writings  
are had in  
the papacy.

The office  
of an Apo-  
stle is to co-  
firme the  
brethren.

None so  
hygh in the  
Church but  
that he may  
be holpen by  
inferiours.

Our sayth  
needeth al-  
wayes to  
be increased

and predestination, are not ashamed to crye out and say: I would to God *Paul* had neuer writte this epistle. Which saying though they go about to mitigate, affirming that they spake it because of these dangerous tymes, yet bring they not any sufficient excuse. For what is this els, but to reprehende the counsels of God, and of the holy ghost: Further let vs marke that it is not conuenient, that assemblies together of Christians should be vnprofitable and idle, as prophake assemblies are: but they ought to haue in them some spirituall commodity. And this *Creak* word *usefulle*, containeth in it a vehement signification. For thereby the Apostle declareth, that he will geue nothing vnto them, but that which he had first receaued of God. For he sayth he will make them partakers of those giftes which he himselfe had now obtained. And in such sort we ought to visite our neighbours, namely, to haue alwayes some spirituall giftes ready to communicate vnto them. And on the other side, we ought to be prompt, easely to receaue, if any spirituall profite or commodity be offred vnto vs by their comynge vnto vs. But now a dayes they vse peregrinations or pilgrimages to images and to worshippe reliques of the dead: and not to succor the liuely temples of Christ. The bishop of Rome writeth sometymes, but yet only pardons, bulles, and curses. He sendeth men to compound and dispence for sondry kinds of sinnes, and to release bowes. But none of these doth he freely: but they are altogether instituted for gayne, and to scrape mony together.

To strengthen you.] Here is added the cause, why he so much desired to come vnto the Romanes: namely, to strengthen them. This is it which Christ commanded Peter: *And thou at the length when thou art conuerted confirme thy brethren.* By these wordes is signified, that the Romanes were not constant: for they seemed now ready to receaue the religion of the Jewes. And yet because he would not offend their mindes, that which he had before spoken of their confirmation, he straight way leneth, and mitigateth wpth these wordes which follow:

That I may receaue exhortation together with you.] Here he knitteth himselfe also with their infirmity, as though he also had neede of instruction. And assuredly there is none in the Church placed so high, that he can not receaue some confirmation and edification of the weaker. Nayther doth God vse to geue all thynges vnto all men, but that the weake ones haue oftentymes some singular and priuate gifte of God, whereby to helpe the stronger. Wherefore if *Paul*, which was a pillar of the Church, stronger then any yron, harder then the diamond, confesseth that he myght profite himselfe through these mens exhortacion, why should we then doubt of our selues? But if the sayth of the Romanes were so great, that it was now every where published, what needed they of any confirmation? We answere, that sayth is in deede of hys owne nature sure and constant, and if it be such which iustifieth, it ought vnto differ from opinion, that we doubt not of the verity of the other part, but forasmuch as we are weake, and do on every side slippe, being assaulted of our fleshe, the deuill and the world, we haue neede continually of the increase of faith. Peter beleued truly in Christ, when he sayd: *Save me: otherwise I perish.* But the Lord sayd vnto him, *O thou of little faith, why doubtest thou.* By which wordes Peter was taught, that the danger hong not ouer him, eyther by reason of the waters, or of the tempest: but through the want of faith. Wherefore these thinges do nothing disagree betwene themselves, that the sayth of the Romanes was to be magnified, and that yet neuertheles they had neede of confirmation. We might reade that which we haue here interpreted concerning exhortacion, as if there had bene mention made of consolacion, as though *Paul* should haue sayde: therefore I will come vnto you, not only to strengthen you, but also to stirre vp a mutuall consolacion, and that through the sayth which is found as well in me as in you. For they which mete together when they perceaue themselves not to be of a sandy opinion, but of one and

the



the selfe same opinion, vse exceedinglye to reioyce. Wherefore *Chrysostome* and the Greke annotations do admonishe vs, that consolacion in this place may be taken for ioy. Neyther ought we to doubt whether this consolacion should be betwene the Romanes themselves, or betwene them and *Paule*: Because the wordes which follow, seeme to dispatch that doubt, in that it is sayd.

Through the mutuall fayth, which both ye, and I haue.] Neyther did he rashely make mencion of fayth. Forasmuch as the property thereof is, to powze it selfe into an other euen lyke leuen: which when it hath leuened one part of the dow, goeth forward into the next part. But they are to be counted as colde beleuers, which to theyr power labour not to make other of the same mynde, that they are now of, which thynge if it myght be brought to passe, vndoubtedly so many should be amended as are drawen by theyr admonishment. For what soeuer sinne we committe, the same commeth of the imbecillity of fayth. And by these wordes, *Paul* bringeth to an equality those thinges which he hath spoken: affirming that there should come a common gayne both vnto himselfe and vnto the Romanes by their mutuall meetyng together. And fayth is required on ether party: as touching *Paule*, that he might be able to obtaine the gifts which he wished vnto the Romanes: agayne as touching them, that they might receaue those thinges, which were to be ministred vnto them by *Paule*.

Fayth is compared vnto leuen.

I would not that ye should be ignorant brethern.] *Ambrose* readeth this text otherwise: after this maner: I know ye are not ignorant brethern, & he expoundeth it, that the Romanes were certified of the minde of *Paule* by such as beleued in *Christ*, which continually went to Rome, as by *Aquila*, *Priscilla*, and others, who knew right well *Pauls* purpose and determination. But we will follow the common reading, according vnto which the Apostle seemeth to preuent them, as though they should haue sayd: why then hast thou differred thy coming vnto vs, seeing thou so much desirest it? *Paule* answereth, that he oftentimes assayed to come vnto them: but it would not be, because he was alwayes letted. To the *Thessalonians* he sayth that *Sathan* was the let that he could not come to *Thessalonica*. And in the latter to the *Corinthians*, he maketh mencion of a greuous persecution which he suffered in Asia, and that he was tempted aboue his strength, so that he almost dyspayred of his life: and therefore his coming to *Corinth* was prolonged longer then he had appoynted. But here he expreth not of whom he was letted. But there might be three kindes of lettes. First God, which by manifest oracles sometimes called hym backe from his appoynted enterprises: as it appeareth in the 16. chapter of the *Actes*: an other kinde is the necessity of Churches, which euery day increased new and new: lastly aduersities and persecutions, whiche were stirred vp by *Sathan*. *Chrysostome* hath noted, that because *Paule* hath not exprest the cause why so great a city which ruled then ouer all, should be lesse esteemed then many other obscurer cities and prouinces, humane sence and reason myght therefore be offended. But he repretheth this inquisition as curious, and which becommeth not godly myndes. It is sufficient (sayth he) that we know that all thynges are done by the prouidence of God. Neyther ought we to thynke, that any mortall man can better prouide for his creatures, then God himselfe can. Neyther let vs thinke that the Romanes were therefore the worse esteemed and prouided for, because *Paule* came so late vnto them. And he may be an example vnto vs, not to be much curious in enquiring after such thinges. He hath left the cause vnspoken of, and peradventure he enquired not for it. As sone as he sawe that he was letted, straght way he obeyed, without enquiring the causes: for as much as it is not for seruautes to search out the counsels of theyr Lord. And when I consider these thynges, I thinke I may thereby gather that *Chrysostome* was not fully perswaded that the Romanes were first by *Peter* the Apostle conuerted vnto *Christ*, before *Paule* came thither. For then answer might easily haue bene made. The city of Rome was not utterly forsaken

Lettes which might hinder *Paul* from going to Rome. The Romanes seeme to be lesse esteemed of *Paule* then the other nations. It is not for clerics vnto enquire out the counsels of his master. *Chrysostome* was not of this opinion that the Romanes were first conuerted vnto *Christ* by *Peter*.

forsaken *Peter*.



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God bleth  
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Why Paul  
came so late  
to Rome.

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forsoaken of God, whilst *Paul* was occupied otherwhere: for *Peter* preached the Gospel there. This is further to be noted, that God oftentimes bleth to accomplish those thynges which are already appointed, and desired of the sayntes to be done, but yet at a farre other tyme, and after an other maner and way, then they decreed wyth themselves to do it. *Jacob* when he heard that *Joseph* his sonne should be worshipped of his brethren and also euen of his parents, began to thinke that to be a thyng odious, and which coulde not be brought to passe without exceeding great troubles. And therefore he did not gladly geue eare vnto it. And yet did God performe the same: but yet by a far other meanes then he thought. So that *Paul* should go to Rome, it was both decreed by the prouidence of God, and also he exceedingly desired it: but it came to passe farre otherwise, then euer *Paul* thought. For he when he came to Jerusalem, and was so euill handled there, that he was in danger of his lyfe, was compelled to appeale vnto Cesar: and God bled that occasion to sende hym to Rome, which he afterward shewed vnto hym by a vision, when he suffered shipwacke. For he sayd vnto hym: *Euen as thou hast borne witness vnto me at Ierusalem, so also shalt thou doo at Rome.* Wherefore we ought alwayes to be mindefull of that place in *Jeremy*, the 10. chapter: a mans way is not in his owne hand, neyther is it in man, to walke, and to direct his steppes. It is God which boweth vs, whether soeuer he will. And though he sendeth not forth his angels, which should expessedly teach vs what he will haue vs to do, yet he is wont to vge vs by a certayne necessity, and to bring in occasions, whereby to vge vs to do that which he hath already before decreed and appoynted wyth hymselfe. And yet of the cause of this delay there semeth somewhat to be written in the last chapter saue one of this epistle. For he signifyeth that necessities of other Churches letted hym, and occasions of preaching the Gospel, which were more commo- dious and more necessary, which were offered him in other places. For there when he had written, that he had now filled all places with the Gospel, tho- roughout all those regions, & was very desirous to see them, neyther had any more to do in those regions, he promised shortly to take his iorney toward the.

To haue some fruite among you also.] *Origene* complayneth here of the darke construction, or confused readinge, which he very obscurely goeth about to restore. But in my iudgement it is playne and easy inough if all this. (And I was letted euen to this day) be written by interposition or a parenthesis. For then shall the sentence be, that he was oftentimes redy to come, to haue some fruite among them, as he had among other nations. He sayth not arrogantly that he will bring them fruite: but rather that he will receaue and take fruite of them. Which fruite was, to be strengthened and stablished in Christ. And this is a certayne token of saythfull scholemasters, if they count the prosypte of theyr disciples, their fruite and aduantage. Although there are some enterpre- ters, which expound this sentence of the reward which should be geuen vnto *Paul* for preaching the Gospel among the Romanes. But the first interpre- tation is more playne, and more agreeable vnto the wordes of Christ, wherein he sayth: *Ye haue not chosen me, but I haue chosen you that ye should go forth and bring fruite.* But *Paul* semeth by his desire to preuent the will of God: which thing profitable seruantes ought not to do. For they must wayte for the commaundement of their Lord, neyther must they resist when he commaun- deth any thing. For God was almost angry wyth *Moses*, for that he refused to go vnto *Pharao*: and so was he with *Jonas* the Prophet, because he detracted to go vnto *Niniue*. Betweene these two daungers the meane ought to be ob- serued. *Paul* whatsoeuer he saw that he thought would aduance the glozy of God, the same did he straight way exceedingly desire: which is also the nature of other holy men. In the meane tyme God suffereth them to be deceaved: howe best he forsaiketh them not. For straight way he boweth theyr willes, whe- ther it pleaseth hym, that is, to those thinges, which do in very deede illustrate his



hys name. And godly men must beware, that they put not lettes agaynst the calling of God. They must bow themselves befoze God like drawing beastes to be gouerned with the byrdell of hys will. Neyther is this to be omitted, that thys desire of the Apostle was besides his determinacion. For he had determi- ned (as it is wrytten in the 15. chapter of this epistle) not to build vpon an other mans foundacion: but there rather to preach Christ, where his name had not befoze bene heard of.

We must not put impediments agaynst the vocation of God. The Apostles desire to go to Rome: was besides hys determination.

For I am debtter both to the Greekes, and to the Barbarous, to the learned and to the vnllearned.] Now he addeth an other cause of his will. The first was to bestow vpon them some spirituall gift, to strengthen them, and to take some fruit of the. But now he sheweth, that necessity vrged him hereunto, least he might haue seemed to haue bene a busy fellow. This necessity is taken of the vocation of God: which vocation was of so great force that he wrote in his first epistle vnto the Corint: *Woe vnto me, if I preach not the Gospel.* For now was that office committed vnto him. And by this saying he reproveth the Jewes, which cauelled that he did not well, in communicating the preaching of the Gospell vnto the Gentils. But that ought not to be counted as a fault in him, forasmuch as he was compelled thereunto, by the office committed to his charge. And God had geuen him excellent giftes: and among other, to preach vnto all men. He spake all maner of tonges. These thinges ought they to weigh, which haue receaued any giftes at Gods hand. For by them they are made debtters to helpe others. For God will haue them to pay that which he hath decreed to geue. And they are to be meruayled at, which will be counted the successors of Peter and Paule, as the bishoppes of Rome and other bishoppes, how they see not, that they are debtters to preach Christ. For euen from Gregory the great, no man hath in a manner euer seene that a bishoppe of Rome did preach. In Spayne, in Italy, and in France they are altogether dumme. Here in England bishoppes do in deede preach sometime, but yet not so often as they ought. But let vs returne vnto Paule. In that he sayth, that he is debtour, he meaneth not that he will bring any thing of his owne: but will bestow those thinges which God had committed vnto him to participate vnto others. And it is as if he should haue sayd. What maner of men soeuer ye be, whether ye be wise men, princes, mighty men, or men obscure, base or vnllearned, God hath made me debtour vnto you. And although I seeme able, or vntwoorthy so great a vocation, yet that which I will bring vnto you is not vntwoorthy to be receaued of you. By these woordes he reproveth the Jewes, which thought, that the preaching of the Gospell was due to their nacion only. But Paule sheweth here that same is due also vnto other nations.

Why God geueth gifts vnto men.

Domme bishopps.

To the Greekes and Barbarous.] All they which were not Jewes were called by thys common word *ethnikoi*, that is Gentles. But now they are deuided into Greekes and Barbarous. By the Greekes he vnderstandeth men that were more ciuile, which were gouerned with good and ciuile lawes, and therefore it was an easy matter to be conuersant with them. But the Barbarous are the wilder sort, which were saluage and fierce, so that a man could not so easily deale with them. Neyther were they excluded from the number of the Greekes, which were not inhabitants of Grecia: so that they vsed their lawes and institutions. For there were many straunge nations whiche vsed the lawes of the Greekes. For the Romanes as we reade in Titus Lilius, sent ten men into Grecia, to bring vnto them the lawes of the Athenians: out of which afterward they wrote ten tables. Paule therefore seemeth in this place to make three kindes of men, so that after the Jewes he putteth the Greekes, and last of all the Barbarous, wherefoze the Greekes were in the middell betwene the Jewes and the Barbarous. But in other places, when he deuideth men into Jewes and Greekes, by the Greekes he vnderstandeth all kinde of men, besides the Hebrewes: so that vnder that word he comprehendeth the barbarous also. And if

Who were Greekes. Who were Barbarous

Three kindes of men with Paule.



# Cap. I.

# A Commentarie vpon the

The Gos-  
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common  
then phi-  
losophy, and  
the law of  
Moses.

Chryso-  
stome,  
An example  
of Plato.

He is hap-  
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of God.

What  
things are  
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the Gospell extend so amply, that none are excluded from it, then it manifestly appeareth, that it farre excelleth philosophy: for all men are not made for it. It excelleth also the law of Moses, which was obserued of one nacion onely. But the Gospell was published euery where. Hereby *Chrysostome* gathereth, that for the admitting of the Gospel, there is no neede neyther of syllogismes of philosophers, nor preparacion of humane sciences. And vndoubtedly we see, that olde women, rude men, and old men, are as apt thereunto, as noble men, rich men and Philosophers. And in sum, there is none so noble or excellent, and agayne none so abiect and vnlearned, but that by the Gospell he may attayne to saluation. And *Chrysostome* also in this place to confirme the dignity of the Gospell, bringeth *Plato* for an example: who being a notable and most excellent philosopher, came thise into *Sicilia*, to cure thinges that were then troubled, and to perswade the tyranne, to vse equal and iust lawes. Which his perswasions had no successe at all. For *Dionisius* became euery day worse and worse, so that at the last he was deprived of his kingdome, neyther was that kingdome any thing the better for *Plato*, although *Plato* for that cause put his life in danger and being taken of *Pirates* was brought into bondage. By whiche example appeareth how weake philosophie is to amend thinges.

So that as much as lyeth in me, I am redy to preach the Gospell to you of Rome also. When he sayth, as much as is in me, he signifieth vndoubtedly, that there was some thing, which letteth him from comming to Rome. And that is the calling of God, which called him away to an other place. Neyther entendeth he by this kinde of speech to exclude ether grace, or free giftes, or powers geuen him by the holy ghost: as though he would preach the Gospell vnto the Romanes according to that onely which was in himself: euen as some say, that if men befoze grace or regeneration do that which lieth in them, God will neuer forsake them. But *Paule* speaketh not so: but sayth: In that I differ my comming vnto you, it cometh not of myne owne purpose, but of God, which hath otherwise decreed. For if I were left to myne owne iudgement, I had bene with you long ere this, neyther should any dangers haue stayed me. He is happy vndoubtedly, whiche with so chearefull and prompt mynde is redy to follow the calling of God: as *Paule* here affirmeth that he is. The thyng which he had in hand made hym prompt: namely, the Gospell: farther the noblenes of the city, through which, if they were once conuerted vnto *Christ*, he saw that it would easely come to passe, that other partes of the world would be the better wonne. Among those thinges which commonly discourage men from taking any enterpryse in hand, is the ignorance of the euent, also daungers which oppose themselves, paynes that are to be taken therein, and because we haue not power and ability inough to execute that which is taken in hand. But *Paule*, agaynst the ignorance of the euent, obiected the certenty of the promise, whereby he knew that the heathen should be conuerted vnto *Christ*: agaynst the dangers, which honged ouer him, he obiected the great aboundance of the gayne: for that he should winne vnto *Christ* infinite numbers of men. And of what force this is to shake of sluggishenes and slouthfulness, marchantes do declare, who setting gayne befoze their eyes, passe nothing for the dangers of tempestes, difficulties of iornyes, and inuasions of theenes. Lone and charity wherewith hys hart was kindled and inflamed, mitigated the paynes that he should take. And as for hys ability and strength he was nothing carefull: for that he did put no confidence in those thinges: but depended wholly of *Christ*, who sufficiently adozned him with free and gracious giftes of the holy ghost, as time and place should require. We may adde the fift cause wherby men are accustomed to be called away, ether from the profession of *Christ*, or from preaching: and that is shame: because our flesh indgeth the Gospell a thing to be ashamed of. And this impediment the Apostle putteth away, when he sayth:

For



For I am not ashamed of the Gospel of Christ: because it is the power of God to saluation vnto all that beleue, namely to the Jewe first and also to the Greke. For the righteousness of God is reuealed in it from fayth to fayth, as it is written: The iust shall liue by fayth.

For I am not ashamed of the Gospel.] And hereof he giveth a reason, namely: Because it is the power of God to saluation to euery one that beleueth. In that he writeth, that he is not ashamed of the Gospel, although he spake that vnder his owne person, yet meaneth he thereby to admonish the Romanes, vnto whome he writeth, that they also (though they were highly exalted) ought not to be ashamed of the Gospel. And he bleth the figure Liptore. For he speaketh not so much as he meaneth. Not to be ashamed, is in this place as much as if he had sayd, I very much glory. And this spake he playnly and without any figure to the Galathians, saying: God forbid that I should glory in any thing, but in the crosse of our Lord Iesus Christ. But there are many at this day, which boast that they are Christians & haue receaued the Gospel, which thing I would to God they did truly and frō the hart. For there are to many of them, which if they were well examined as touching manners, are most farre from Christ, and as touching rules of religion, if a man beginne to examine them but euen in the Catechisme, he shall fynde that they neuer vnderstoode any thyng of Christ. That commonly is counted a thing to be ashamed of, which is had in contempt of the world: and that is counted honorable, which the world hath in estimation, but in triall of the Gospel, our flesh is exceedingly deceaued. For it thinketh it a thing to be ashamed of as touching vnderstanding, as touching good thinges of the mynde, as touching good thinges of fortune, and also as touching the good thinges of the body. For as touching the mynde and vnderstanding it counteth it a thing folishe, to perswade it selfe of those thinges, whereof it can not render a reason. As touching the good thinges of the mynde, because we can not be iustified by our owne vertues, and excellent doedes. And it thinketh it a very folishe thyng to cast away the goodes of the body, and so to crucifye our flesh withall the lusses thereof: and concerning the goodes of fortune, to take vp our crosse, and by contumelies and reproches to followe Christ. All these seeme vnto the flesh thinges to be ashamed of: agaynst which we must continually set this which Paul here sayth: We are not ashamed of the Gospel. This doctrine hath with out doubt many enemyes. And first are the Epicures, or rather Epicor, that is men without God, who thinke that thys Gospel is vterly a trifle and a sayned thing: and do much meruaile at vs, and deride vs for that we are so carefull and diligent touching it. There are other ciuile men which are gouerners ouer the publike wealth. And these men thinke this doctrine to be vterly sedicious: and they count it a thyng vniueerte, that preachers, vnder the pretence of publishing of repentance and preaching, should be permitted to reprove the vices of magistrates and princes, and after a sort to accuse them vnto the people. And thys say they is nothyng els then to rent in sonder publike welthes. There are also hypocrites, monkes, and other religious persons which cry out that by our Gospel the lawes of God are ouerthrowen, holy ceremonies are contemned, good woorkes despised, holy Images taken away, and (as they say) all deuotions vterly abolished. With these selfe same aduersaries was Paul troubled, for the scribes, pharisees and high priestes, cried out that by thys Gospel whiche the Apostles preached, the lawe of God was abrogated: ceremonies, which the Patriarches and Prophetes had kept, were set at nought: the tribe of Levi spoyled of hys honour: the dignite of the priesthode made equall wth the prophane estate: and the publike welth of the Jewes vterly extinguished. Agaynst whiche sharpe saying thys remedy was to be vsed, namely these wordes: I am not ashamed of the Gospel, whatsoener ye

we maye  
glory of the  
Gospel if  
we receaue  
it truly and  
from the  
hart.

How our  
flesh is de-  
ceaued wth  
it iudgeth  
of the Goe-  
pel.

who they  
are that are  
ashamed of  
the Gospel.



What man-  
ner of  
things hap-  
pened in  
the time of  
Augustine  
& Chri-  
stome.

The Eth-  
nikes by-  
brayde the  
Gospell  
vnto those  
that are co-  
uerted vn-  
to Christ.  
Heretikes  
bybrayde  
the Gospell  
vnto the  
Catholikes

The Pa-  
pistes ob-  
iecte vnto  
vs the Gos-  
pell.

Mercena-  
ries.

A collation  
of the doc-  
trine of the  
Papistes &  
of the Gos-  
pell.

What man-  
ner of doc-  
trine ours  
is.

say, or imagine agaynst it. It happened also in the tyme of *Augustine* and *Chri-  
stome* (when that whole cities had not as yet receaued Christ, but that there  
were in one and the selfe same city both Christians and also idolatrs) that if  
at any time a noble or welchman had taken vpon him the name of a Christian,  
his affinity, kinsefolkes and frendes would come vnto hym and say: doost thou  
beleue in one that was crucified? Art thou not ashamed to committe thy salua-  
tion to hym which was afflicted with extreme punishment: neyther was he a-  
ble to saue himselfe? What madnes is this of thee: doost thou beleue in one that  
was nayled vnto a crosse? Vnto whom he should haue answered (as they say) I  
beleue in hym that was crucified: and not in a whozemonger, in an adulter-  
er, an vnchast person, a parricide, or slayer of his owne children, such as is  
your *Iupiter*, *Saturne*, and other Gods whome ye worshippinge. Wherefore I am  
not ashamed neyther of Christ, nor yet of the Gospell. So also must we aun-  
were the heretikes, when they say, that it is a thyng folishe and to be ashamed  
of, to beleue that the sonne of God suffred in very deede, or that he tooke vpon  
him very humane flesh of the wombe of the virgine: forasmuch as these things  
are found in the Gospell, we do wholly beleue them: neyther are we ashamed of  
the Gospell of Christ. At this day also, the auncient men do bybrayde godly  
younge menne, whyche are studious of the Gospell, yea euen they: own senses  
and humane reason cryeth agaynst them saying: are ye not ashamed of this  
new doctrine? Are ye so blinde, that ye see not that by this meanes good  
workes are condemned, the worshipping of God perissheth, the ministry of  
the church is troden vnder foote, the dignity of priesthode is abieted, ecclesiasti-  
call riches are utterly spoyled: what patrones or supporters of learned men,  
shall ye haue hereafter? Did your elders, which went before you both in this  
vniuersity and in others, being both doctours & notable men, follow these steps?  
Vnto these men also ought we to aunswere: we are not ashamed of the Gospell,  
howsoever you speake ill of it. If so be they wil say: we haue the Gospell: yours  
is a new doctrine. Let vs aunswere them agayne: In such sort is that the Gospell  
which ye haue, as that is the Gospell, to set forth fayned worshippinges of god  
casting away and dispising the sincere worshipping, described vnto vs of God:  
as it is to worshippinge stockes and images: as is to obtrude bowes, whereby  
such men are byawen away from matrimony, which aboue others haue most  
neede therof: as is to go on pilgrimages vnto Images, to worshippinge the bones  
of Sayntes, to inuocate the dead: and an infinite number of such other like  
Wherefore ye ought to be ashamed of your doctrine, and not we of the Gospell  
of Christ. Let it be diligently examined, what we by the same gospel iudge of the  
honour of god. We attribute all thinges vnto hym only: we will in all thinges  
depend of hym only. Farther see what our iudgement is concerning the wor-  
shipping of hym. We desire to retayne the same pure and holy, as it is deliue-  
red vs in the holy scriptures. What do we thinke of good workes: we byge them  
continually, and requyre to haue them done of vs so perfectly, that we thinke  
alwayes that something remaineth not perfectly done of vs, vnto whiche we  
should leuel, and whereunto we ought to direct all our endeours. What iudge  
we as concerning the holy ministry: we trauayle to haue it to be in great esti-  
mation, as by which God worketh our saluacion. What of Sacraments: That  
they should be kept pure and vndefyled, and be reduced vnto that vse, where-  
vnto Christ instituted them. What iudge we of magistrates: that they should  
be obeyed, and that we should be subiecte vnto them in all thinges: so that they  
commaund nothing agaynst the word of God. What of poore and miserable  
men: that we should helpe, and relieue them. What of publike peace and tran-  
quillity: That it be kept, yea euen with the los of our goods. What of sciences,  
and good learning: That they should be mayntained and aduanced. Why do  
ye object auncientnes vnto vs? There is nothing that we more desire then to  
haue thynges brought to their olde estate. We haue brought in new thinges:  
we



We require againe the estate of the primitive Church, and desire to haue againe the institutions of the Apostles. Wherefore there is no cause why we should be ashamed of the gospel: of which such as complain, do rather lament the losse of theyr commodities, then that they can accuse our doctrine. And if anye troubles or discommodities happen, they are not to be ascribed vnto the doctrine, but vnto those which vnder the pretence of Christ and of the gospel doo seeke those thinges which are their owne, and not the thinges which are Iesus Christes. But now let vs see Pauls reason, why he is not ashamed of the gospel of Christ.

Troubles and discommodities are not to be ascribed vnto the Gospel.

Because it is the power of God to saluacion to euery one that beleueth. It is the power, that is, the organe and instrument, whereby God sheweth forth his power to saluacion. For together with the word of God and the gospel, are instilled grace and the holy ghost, and especially remission of sinnes: by which we are renewed and made safe. And yet this knittinge together of mans saluacion, with the gospel is not naturall, that is of necessity, so that the gospel beinge geuen and set forth, saluacion should straight way follow of necessity. For it is needefull that God doo also inwardly moue the hearts of the hearers: as in the Actes of the Apostles we reade it was doone vnto the woman that sold silke. Wherefore the gospel is to be counted an instrument arbitrary, which God vseth according to his will. Many thinke, that this definition is taken of the cause efficient. For in it is expressed the power of God, which maketh vs safe. Then is added the synall cause, namely that this power of God is to saluacion: neyther is that left vnspoken of, whereby we are made able to take hold of so greate a benefyte: and the same is sayth. For it is added to euery beleuer. For they which come to heare the Gospel, and wante sayth, receaue nothing but wordes: and the Gospel to them is no Gospel. Euen as in the Sacraments, they which are without sayth do in deede receaue the signes of the sacraments, but they haue not the fruite and thing of the sacraments. Here is now touched the chief poynt of all the controuersy. For in that it is sayd, that saluacion cometh of the Gospel vnto euery one that beleueth, is sufficientely declared that we are iustified by sayth: and not by works nor by our owne strength nor by philosophy, nor by ceremonies of the law. Neither did he without cause make mencion of the power of God. For that befoze we can be saued, our enemies ought to be vanquished: that is, the deuill, death, hell and in especiall sinne. Hereby playnly appeareth also the difference betweene the righteousness of the lawe and the righteousness of the gospel. The righteousness of the lawe is, to do and to worke. He that shall do these thinges, shall liue in them, sayd Moses, as it is alleaged to the Galathians: and shall in this Epistle be afterward intreated of in his place. But contrarywise the ryghteousnes and saluation of the Gospel is by sayth vnto all they that beleue. For it is sayth which taketh hold of the mercye and promes of God: although there haue bene some, which durst affirme, that this kind of speech, to take hold by sayth, is straung, that is, not vled in the holy scriptures. But they are exceedingly deceaued: It is in deede not vled among the sophisters, but it is read in the scriptures. For to the Galathians it is wyrtten, That we myghte receaue the promyse of the spirit through sayth. And he vseth the verbe λαμβάνω, which signifyeth nothyng els then to apprehend, take hold, and to receaue. Also in the Actes of the Apostles Paul speeketh vnto Agrippa the kynge, that he was sente for this cause, that menne shoulde receaue remission of sinnes, and lotte amonge the sayntes throughe sayth. Where he also vseth the same verbe. And vnto the Romanes the 2. chap.

The Gospel is not a naturall instrument, but at the pleasure of God.

This distinction hath the cause efficient, end, and instrument of receauing the Gospel. A similitude of the Sacraments.

The sum of the whole controuersy concerning iustificatio. Why in iustificatio mencion is made chiefly of the power of god.

The difference betwene the righteousness of the law and of the Gospel.

This phrase of speech, to take holde by sayth is not strange nor rare in the holie scriptures.

The Gentyles whyche followed not righteounesse tooke holde of righteounesse: euen that righteounesse which is of sayth. The greeke word in this place is *xarizais*. Wherefore it followeth, that we speake after the maner of the Scriptures. Neyther is this to be left vnspoken of, that there are some which thinke that this definition of the Gospel is take of the matter: as though it should be thus



# Cap. i.

# A Commentarie vpon the

expounded, that the Gospell is the power of God to saluacion, for that in it is set forth and intreated of the power of God, whereby he saneth mankind. And that power is Christ the sonne of God, which was made of the seed of David, according to the flesh, enen as it is before sayd. So the first definitiō and this latter differ nothing as touching the kynd of the cause. And in deede I dyslike not this interpretacion, for Paul in the first to the Corinthe. calleth Christ the power of God, and the wysedome of God: howbeit I do more willingly allow the first interpretacion. Paraduventure some will say, for as much as the Gospell is preached vnto many vnto iudgement and condemnation, and we are (as Paul sayde) vnto manye the sauor of death vnto death, howe then is it called saluacion, or power vnto saluacion? And to the Corint. it is written, *We preache Christ crucified, vnto the Iewes, in deede an offence: and to the Greekes foolishnes.* Hereto we aunswere, that the Gospell is hurtfull vnto them, which trust in theyr owne strengthes, theyr proper workes, and theyr owne reason. But in the same place to the Cor. Paul wryteth: *Vnto the called of God is Christe preached, the power of God, and the wysedome of God.* Whiche place serueth verie muche vnto the interpretation of this sentence. For things ought to haue their name geuen them of that thyng, whyche they haue obteyned of theyr owne disposition and nature, and not of that, which is otherwyle annexed vnto them by happe, and (as they speake) per accidens, that is by chaunce. The Gospell hath of hys owne institution, and by the counsell of God, the propriety to saue. But in that it hurteth, the same happeneth from without, that is of the infidelity of the receauers: otherwyle Christ hymself could not be called a Sauour: because he was put for the fall and offence of many. Wherefore when he spake of the Scribes & Phariseis, he sayde: *If I had not come and spoken vnto them, they shoulde haue had no sinne.* But for that he was not to this ende sent, but these euils happened of an other cause, therfore he is called a Sauour. Notwithstanding many by occasion of hys comming perished. For as touchyng hymselfe, he had the wordes of eternall lyfe. And he hymself sayth: *The wordes which I speake vnto you, are spiryte and lyfe.* But manye of them whyche stande here beleue not. Wherefore those thynges disagree not, but aptly agree which these whiche Paul nowe wryteth. Further we must diligently examine, what maner of saluacion this is, whiche is brought vnto vs by the Gospell. For politicall or ciuill men do also promise health or sauety by good lawes, and seuerity of discipline. But that is singular, and very contract: for it is only that safety, whereby we are made safe from the iniuries of men. Physicians also promise health: but that pertaineth only to the body, that it may be in good case. Souldiers boast also, that they are appointed to the safety of men: but that safety belongeth only agaynst the inuasions of enemyes. Pea and handycraftes men say that theyr workmanship are healthfull vnto men: but these men also byng only porcions of safety. They whiche build houses, do defend vs from the iniuries of the aire and whether: they whiche make clothes and garments, do after a sort defend our bodys from colde: but this sauety which is of the gospell comprehendeth all: and contayneth in it the vniuersal summe and head of our conuersation, that is, felicity it selfe and blessednes. This is that saluacion, whiche was shadowed in the old Testament, as often as the publike wealth of the Israelites was defended from oppreßers by Iephthe, Samson, Gedeon, and Debora. And that this saluacion, which is now intreated of oughte to be taken generally, is proued by a sure reason: for that all these defectes, vnto which the porcions of sauety which we haue now reherſed, were a helpe, happened vnto vs by reason of synne. But by Christ and hys gospell, we are deliuered from synne: which thyng the Angell testifyeth, when he sayd vnto Ioseph. *For he shall saue hys people from theyr synnes:* and this is to restore vs to true felicity. For felicity (as it is commonly sayd) is to lyue agreeably vnto nature. And oure nature is instituted of God, that we shoulde be according to hys Image. And this particle, to saluacion, is necessarily added, because other,

Why the  
gospel is  
sometymes  
vnto con-  
demnation.

Things  
must be na-  
med by their  
owne na-  
ture and  
not by that  
which chan-  
geth by hap-  
vnto them.  
Christ is  
rightly cal-  
led a Sauour  
although he  
turne to of-  
fence and  
ruine.

What kind  
of saluatio  
we haue by  
the gospell.

Felicitye &  
blessednes  
come vnto  
vs of the  
gospell.  
By Christ  
and the gos-  
pell we are  
deliuered  
from sinne  
from whence  
come all  
euils.  
What is  
the vulgare  
definition  
of felicity.

will



For the power of God is also to take vengeance, to reuenge and to condemne. But the Gospell is not properly instituted to that ende, but to saluacion. Now if we were once fully perswaded of this, that in Christ and in the gospell we should haue perfect saluacion, we would not so much fixe our mynde on temporall thynges, but would alwayes contende thither, where we hope we should haue felicity and blessednes. Euen as princes and noble men do seldome go abroad into the market place, & create or lanes, neyther do they much passe for the spectacles of the common sort of men: for that they haue at home they delightes, pleasures, paradises and passing good thynges: therefore they willingly tary at home, and if they be abroad, they quickly get them home. So ought we also to vse the good thynges of this world only for the necessities of the body: but we ought continually to be conuersant in Christ, and in his gospell, as in our saluacion and felicity.

To the Iewe first and to the Greeke.] Here is declared that the Gospell is set forth vnto all in generall: neyther doth the preaching thereof exempt any kinde of men. The Grecians he taketh here generally, and vnder that worde comprehendeth all nacions besides the Iewes. And in that he sayth, First, he signifieth order, but not greater aboundance of fruite: as though the Iewes should haue more commoditie or vtilitie by the Gospell then the Ethnikes. Of which thyng *Chrysostome* hath a trimme similitude, when they of full age which were converted vnto Christ were baptised at the tyme of Easter or Whitson tyde, they could not be baptised all together: yet they which were first washed did not more put on Christ, neyther receiued they more grace then they which were last. Wherefore there is here signified an Analogy or proportion of order: the Iewes, are put in the first place. For Christ was the Apostle of the Iewes, and minister of Circumcision. For he sayd that he was not sent, but vnto the lost sheepe of the house of Israel. And when he first sent his Apostles, he commaunded them y they should not go vnto the Gentils, nor enter into the cities of the Samaritans. But in his last ambassage, when he was ready to ascend vp into heauen, he commaunded that they should be witnesses vnto hym in Jerusalem, in all Iewry and Samarya, and then he added euen vnto the uttermost borders of the earth. *Pea* and *Paul* also obserued this order. For first when he entered into any cities, he preached in the Synagoges. And together with *Sylas* and *Barnabas* he sayde vnto the Iewes, vnto you oughte Christ first to be preached, whome because ye haue refused, beholde we turne vnto the Gentils. The Iewes oughte to haue bene the firste whiche shoulde be called, because they had the prophesies, and Prophetes, and tables in a manner sealed with the promise of Christ. Wherefore sayth was first required of them. He proueth this definition now set, not indeede by thyngs before or by the cause (for that is impossible) but by the effect, and (as they say) by the latter, when he sayth:

For the righteousness of God is reuealed in it from fayth to fayth.] That is, the effect of the Gospell and of fayth is, that we should be iustified. Now the Apostle endeth his Exordium, and commeth to the entreatyng of his disputacion, and this is the principall proposition, which in sum containeth that which he goeth about to proue through eleuen chapters, that is, that a man is iustified by fayth. Wherefore this proposition serueth for two thynges, for first it is brought in as a reason of the definition set: And agayne, as the principall proposition of the whole disputacion. And so the Apostle by a soft, pleasant and couert transicion leadeth the attentyue hearer from the exordium, vnto the confirmacions and confutations which follow.

When we heare the righteousness of God named in this place, let vs not thinke that he entendeth here to speake of the severity of Gods iudgements, for that severity is not called of the Hebrewes *Nedech*, but rather *Tischpat*, that is, iudgement: and *Tsedreth*, which our men turne, righteousness, signifieth goodnes, clemency and mercy, whereby God declareth hymselfe good vnto vs.

City.

And

The power of God is both to saluacion and to vengeance. A similitude

The Gospell is set forth to all men indifferently. Now the Iewes are preferred before the Gentils.

An analogy of order as touchyng tyme betwene the Iewes and the Grekes. The calling of the Iewes was first. *Paul* preached first vnto the Iewes before he preached vnto the Gentils. The definition giuen is proued by the effect.

The effect of the Gospell is that we shoulde be iustified. The end of the Exordium and of the entent of his treatise. The proposition which shalbe proued euen to the 12. chap. A soft transicion.



How this  
word right-  
eousnes is  
to be un-  
derstand.

The mea-  
nes where-  
by God de-  
clareth his  
goodnes to  
wards vs.

The inter-  
pretation of  
Chrysostome  
in this.

Two kinds  
of reuelaci-  
on of the Gos-  
ple.

Pliny  
wrote vnto  
Traiane  
in the chyl-  
dians be-  
holle.

And because he doth this chiefly in geuing vs righteousness: therefore I thinke that that word was so commonly turned, and that word in this place (if a man marke it wel) aunswereth vnto saluation, which he sayd befoze commeth vnto vs by the gospel. And the Prophetes many tymes craue the righteousness of god: which can not easely be taken euery where of the severity of hys iudgement. For there is none that is wyle, woulde haue god to deale wth hym according to that. We rather the sayntes crye. *Enter not into iudgement with thy seruant.* And god declareth thys his righteousness or goodnes towards vs, by three thinges chiefly. First he receaueth vs into sauour, for geueth vs our sins imputeth not vnto death those sins which we commit: but contrarily imputeth rather vnto vs the obedience and holynes of Christ. Secondly he kindleth in our myndes an endeuor to lyue by right, reneweth our will, illustrateth our reason, and maketh vs all whole pson to lyue vertuouly, when as befoze we abhorred from that which is iust and honest. Thirdly he geueth vs pure and chaste maners, good actions, and a sincere lyfe. All these thinges doth that righteousness comprehend, which is reueled in the Gospel. But the first of these three is the head and chiefe, because it comprehendeth the other, and it is sayd to be the righteousness of God, because it commeth from him to vs. For we attayne not vnto it by humane strengthes. Wherefoze Chrysostome here calleth it righteousness *ex deo*, that is from aboute, because it is geuen vnto vs (as he speaketh) without our sweate and labours. Howbeit he addeth one thyng which must be warily red: namely that we ought to bring *ex nobis*. that is, from home, and from our selues, sayth, whereby to receaue thys righteousness. In which sentence, if he vnderstande, that sayth hath hys offspring of our owne strengthes and nature, we ought not to geue eare vnto hym, forasmuch as the holy scriptures aperly testifie, that it is the gift of God, and commeth not of vs, which thinge is expessedly read in the epistle to the Ephesians. But I thinke not that this father was so farre out of the way: wherefoze I interprete hym after this maner: when he saw that this imputacion of god is after a sort set without vs, hys mynde was to declare, that if we will apply the same vnto vs, it becometh that we haue sayth in vs, whereby we may drawe it vnto vs. But he contenteth not by that sayinge, that sayth springeth of our selues as of the first roote.

Is reuealed in it.] Some haue vnderstanded, that these giftes of the goodnes of god which we haue rehearsed are reuealed in the gospel, because they are reade and contayned in it: which thyng I deny not: but I thinke that there ought to be added after the Hebrew maner, that (in it) is all one with *Paul*, as if he had sayd (by it). So that the sense is, in that the participation of thys righteousness and goodnes of god is exhibited or geuen vnto vs, the same commeth by the gospel, so that we receaue it with sayth. Wherefoze in this word Reuealed: let vs marke two maner of comparisions: one is as touching the godly, which receaue these thinges of god, that they myght by that meanes acknowledge, feele, and by sure experience vnderstand those thynges as touching all the three partes of righteousness, of which befoze we spake distynally. For they are not so moued of God, as though they felt not, nor knew by experience, such thinges as are done. But they which are only lookers on, and not doers of the matter, neyther see the fyrst part of righteousness, nor yet the second: for that they are but naturall men, and the god of this world, hath blynded their myndes, that they shoulde not be able to attayne to these spirituall thynges. But the third portion of righteousness, which bursteth forth into act, and is set in outwarde woorkes, will them or will them, is seene of them and they are euen agaynste they: will compelled to beare witnessse vnto it: as we reade that *Pliny* the yonger wrote vnto *Traiane* of the innocent life of the Christians. For holy men shewed exampls inough, whereby the vngodly, if they had bene wyle, mought haue considered that they were altogether renewed in mynd, and that this kinde of menne is moze acceptable vnto god, then other men are. But in these thynges humane wisedome is wonderfully blynded, which can geue



geue no iudgement of spirituall thinges: and yet these partes of righteousness are of their owne nature so ioynd together, that the one depēdeth of the other. In this sense *Paul* writeth afterward of the righteousness of God: *If our unrighteousnesse commendeth the ryghteousnesse of God: where we manifestly see that the righteousness of God signifyeth his goodnes and clemency. But now let vs consider this addition:*

From fayth to fayth.] There be so many expositiones vpon these wordes, that if I should rehearse them all, time would not serue me. I will touch only a few of them, and will iudge whyche of them seemeth to me more probable, and nper vnto the truth. Some vnderstand, from the fayth of the elders to the fayth of their posterity. Others, fro a weaker fayth, to a stronger fayth: Others, from the fayth of one article to the fayth of an other. And to make an end of rehearsing opinions, I will come to that which in my iudgement is best to be allowed. It appeareth that *Paul* taketh fayth two manner of wayes. One waye for that assent which we geue vnto God, when he promisseth vs any thing: an other waye for the constancy of wordes and promises. And after that manner the fayth of God is commended, as we reade afterward in the 3. chapter: *What if some of them haue not beleued? Shall their incredulitye make frustrate the fayth of God?* By which wordes he signifyeth, that God faythfully performed that which he had promised. According to this distinction we may say, that this reuelation or exhibition of the righteousness of God towarde vs, is brought to passe by fayth, namely, our fayth, whereby we geue credite vnto God making promise to vs: and that our fayth is both strengthened, and also confirmed by the fayth of god: namely, because we see that he hath constantly performed the things which he had promised. And this interpretation *Ambrose* toucheth in this commentaries: and in my iudgement it seemeth very agreeable. It followeth:

As it is written: The iust shall lyue by fayth.] *Paul* laboureth to proue that we are iustified by fayth: and *Chrysostome* when he interpreteth this place, telleth vs, that by it only we obtayne remission of sinnes. For he sayth, we may not hope for it any other where. If thou aske, why scripture is in this place cited of the Apostle, the same *Chrysostome* answereth: for that vnto humane reason it seemeth a thing unlikely to be true, that he which was euen now an adulterer, a murderer, and a committer of sacrilege, should straight way be counted iust, so that he beleue and receaue the Gospel of Christ. These seeme to be thinges passing comon capacity, neither can they easily be beleued. For we reade in the Tripartite historie the first booke 6. chapter, that Constantine the great, which was the first emperor that publicly receaued the Gospel, slew many that were of his affinity and kinred, and was the author and procurer, that his owne sonne which was called *Chrysipus*, was murdered. Of which wicked actes when he began to repent to hym, he asked aduise of *Sopater*, the philosopher, who in teching succeeded *Plotinus*, whether there might be any expiation or satisfaction made for these greates paynous crimes: vnto whom the philosopher answered, that there could be none. Afterward he asked counsell of Christian Bishops: and they answered, that all those sinnes might be expiated, so that he would beleue in Christ, and with a sincere fayth receaue his Gospel. Hereby it came to passe, that that Emperor embraced our religion. The author of this history receaue this narration as a thinge fabled: and by diuerse argumentes proueth that it was invented of malicious men, which fauoured not Christian religion. But what soener it were, this thinge onely haue I a respect vnto, that they tooke this occasion to sayne this lye, for that both Philosophers, and also ciuile men iudged it absurde, that a man being vnpure and laden with sinnes, should straight way be counted pure & iust before God, so soone as he receaueth the fayth of Christ. *Paul* therfore, lest he should seeme to be the author of this wonderfull doctrine, from which humane reason so much abhorreth, citeth a place out of the holy Scriptures, and by it plainly

A double  
signification  
of fayth.

*Chrysostom*  
sayth that  
we are iust  
ified by  
fayth onely.

In history  
of Constantine.



Chris-  
tome &  
Ambrose  
sayling in  
memozy.

We must  
not attri-  
bute to  
much vnto  
the fathers

The Pro-  
phets do  
sometymes  
expreſſe the  
cogitations  
wherewith  
they are  
tossed.

plainly proueth, that it is euē so. The testimony which he bringeth is taken out of *Abacuk* the prophet the 2. chapter: althoughe *Chrisostomes* interpretation, as it is in the Greke, citeth the name of *Sophonias*. But that is not to be merueyled at: because peradventure his memozy failed him. For the fathers as they were men, might sometymes erre. For *Ambrose* also, when he entreated of this place a little before put (To the Iew first and to the Grecke) sayth that the Iewes were so first named of *Iudas Machabens*, which did set at liberty his nation, when they were by the Grecians brought into bondage. Which saying how true it is, the second booke of kinges testifieth in the 25. chapter: and also *Jeremy* in his 40. chapter: and *Hesler* in the 3. chapter: and *Esdra*s, *Nehemias*, *Daniell*, *Zachary* and other such like places, wherein the surnames of the Iewes is most manifestly rede, long tyme before *Iudas Machabens* was ruler ouer them. Neyther do I therefore speake this, that I would malepartly contemne the authority of the fathers. But that we should vnderstand, that soasmuch as they do often fall, we should not attribute so much credite vnto their writings, but that we may examine them by the rule of the scriptures. But as touching this place of *Abacuk*, we must vnderstand, that this prophet in the first chapter of his booke, with ouer much boldnes prouoked God to reason of thinges which are done in this world: so that in a maner he reproveth him, as though he had little prouidence ouer them. For he complayneth, that iust men are miserably oppressed of the vngodly, and that wicked men haue wonderfull and happy successes in all thinges. But after many complayntes at the length in the 2. chapter: he cometh to hymselfe and sayth: *I will stand vpon my watch*: that is, I will pronounce nothing rashely concerning this matter: But will wayte to see what God speaketh in me. Thus do the Saintes, sometymes to put forth in theyr writings humane tentacions and affections, and diligently to expresse those thynges wherewith we are sometymes tossed. For they were menne, and were oftentimes subiect vnto these troublesome cogitations. At the length the Lord answereth hym: and in some thus he sayth: *That men ought not straightway to geue sentence of hys iudgements, but to waite farther*. By which wordes, humane rashnes is reproveth, whyche will straight way geue sentence as sone as it seeth, that God hath done any thyng: when yet notwithstanding we are admonished, not to iudge of Comedies, vntyl we haue sene the last Acte. If we could waite longer, we should see that the iudgements of God haue good successe, & that all those thyngs which he doth, are most wysely ordered. In the meane tyme whylest the ende is in comming, we must patiently wayte. And it becometh that in waiting we vphold our selues by faith: by which faith the iust shall lyue: and the vngodly soasmuch as he is destitute of it, wanteth all righteousnes and vprightnes. The wordes of the Prophet as they are in the Hebrewe, are these: *Lohinah ceg peluh iesohah nibbaschoh boh vetfaddim beemunatho ijmiah*. The latine translation hath it thus, *He that beleueth not, hys soule shall not be vprighte in hymselfe*. The seuenthy thus turne it: *If he wythdrawe hymselfe, my soule shall not delyghe in hym*. But as touching the propriety of the Hebrewe: This word *Apelah* is deriued of *Aophel*, which signifyeth defense. Wherof is afterward deriued a verbe which signifyeth to defend himself. Hereof is gathered a double exposition. The first is, that by defense we vnderstand those which defend theyr mynde, and harden theyr hart not to beleue. These haue neyther vprightnes nor righteousnes. And agayne, it signifyeth those, which beyng puffed vp with pryde thinke themselves to haue abundante strength and power: and, as though they needed not the helpe and ayde of God, beleue not. Wherfore theyr soule also wanteth vprightnes, & righteousnes. This exposition of the proud and hygh mynde is gathered out of *Rabbi David Chimhi*. And this desce, in either of these two interpretations is taken metaphozically. But if we take that worde properly, *Rabbi Moses* teacheth, that they which are not of an vpright mynde and doo want faith, flye vnto defenses: and there they defend them selues, and thinke that



that they are very safe. But he which is iust, and endued with a sincere sayth, and of a modeste and lowly mynde, the same man shall lyue by sayth, neither will he depend either vpon armoz, or vpon mans power, or vpon fenced castles. And it had ben sufficient for the Prophet, to haue rehearsed this first part of the oracle. For when he had affirmed, that a man wantyng sayth hath not righte-ousnes and vprightnes: it foloweth of contraries, that a saythfull man by sayth obteyneth both righteousnes and lyfe. But bycause we should not labour or stagger in gatheryng of it, the Prophet hym selfe concludeth: *But the iust man shall lyue by sayth.* Neither is this to be left vnspoken of, that Paul in this place, hath omitted the pronounne possessiue. For in the Hebrue it is written, *He shall lyue by his sayth.* And the Seuenthy haue, *By my sayth.* And Symmachus manifest-ly agreeth with the Hebrue veritie: for he writeth *ἐκ τῆς ἰσχύος αὐτοῦ*. that is, *by his owne sayth.* But the variety of these translations commeth of a certayne simi- litude, which these two letters Vau and Iod haue one with the other. For they differ but in length and shorynes. Some reade Emunatho, and other some Emu- nathi. But eyther reading agreeth with the truth. For sayth may as well be called our sayth, as the sayth of God. It hath indeede his offspring of God, but it sticketh in our myndes, otherwise we could not vse it to receaue the Gospell. I thought it good the larglier thus to entreate of the testimony of thys Pro- phete, for that the Apostle vseth it oftentimes: namely, to the Hebrues the 10. chapter: and to the Galathians, and also in this place. Wherefore it is very ne- cessary and profitable, to vnderstand these wordes a right. But in this place we haue to aunswere vnto a caussation, wherewith the vngodly vse to accuse the Apostle, as though he peruersly abused the testimonies of the olde scripture. And they accuse him especially in thys place, for that *Paul* dareth draue this Prophet, which promisseth the returne from the captivity of Babylon, to thys purpose: as though his sentence should pertayne vnto iustification, and absolu- tion from sinnes. Vnto them we aunswere, that in all the promises of the olde lawe were namely for the most part exprested tempozall good thinges: which yet were the wzappers, and foundacions, and heade of this promise chiefly, whereof we now intreat: of the deliuey (I say) through Christ. To the vnzap- ping of which promise out of these olde promises, this reason is of no small force, to search out, how God would graunt vnto the fathers those tempozall good thinges, which at that tyme he promised: whether being wel pleased and mercifull, or being yet angry and displeased with them. Andoubtedly we can not say, that he would geue these thinges being angry and displeased. For they would not in such maner haue accepted them. For those thinges which are ge- uen to that purpose, do at the length dzyue to damnation and destruction. But if he promised, that he would geue these thinges, because he was pacified and reconciled towarde them, then let vs search out, by what thynges he was pa- cified towarde them. Which thyng without doubt could not be brought to passe, but by Iesus Christ only, who is the only mediator of mankind, where- fore whatsoener thing was promised, though it were neuer so much abiect and of no reputation, yet was it taken to be geuen for Chyristes sake. And therefore in all the promises of the olde Testament, the myndes of the godly ranne vnto this foundation and ground. Then let vs consider the finall cause. Wherefore would God haue the publike wealth of the Jewes preserved to the ende, but only, that Christ should be boyn therehence? Why provided he that the stock of Dauid should contynue safe even to the ende, but onely, that the sonne of God should of it take humane fleshe? Why brought he agayne his people from cap- tivity, but only, that the Messias should at length be boyn at the tyme promi- sed, in the place appointed and of a stocke assigned? This undoubtedly was the cause of all those promises vpon this cause did all the fathers bend their minds, as many as vnderstood a right. Wherefore *Paul* wryteth not the testimonies of the prophetes, neyther doth he rashely abuse them. And let this be vnto vs a

*Sayth is ours and also Gods. The Apo- stle vseth oftentimes this testi- mony of Abaenck. Paule abuseth not this testi- mony.*

*Vnderstande also by pro- mises, yea of tempozall thinges, to be of Christ.*

*Christ is the heade & foundati- on of the pro- mises of God in the olde Testa- ment. The finall cause of Gods bene- fites to- wards the people of God, was Chyrist.*

sure



What it is  
to lyue by  
fayth.

The know-  
ledge whiche  
commerth by  
fayth, and the  
eternall lyfe  
whiche shalbe  
in heauen are  
one and the  
selfe same  
thing as tou-  
ching the  
matter.

Wherein  
the righte-  
ousnes  
whiche is re-  
ceaued by  
fayth consi-  
steth.

We are not  
first iustice  
and then af-  
terward  
lyue by  
fayth.

Differen-  
ces between  
the righte-  
ousnes of  
the Gospell,  
and of the  
lawe.

A reconcili-  
on of places  
repugnant.

By fayth  
we obtayne  
saluation,  
righteous-  
nes, and  
life.

What re-  
medy we  
must vse  
when it is  
sayd that  
we reiect  
good  
woorkes.

sure and faythfull rule for the perfect vnderstanding of the promises of the olde testament, whereas he sayth that the iust man shall lyue by fayth, he meaneth, that he shalbe able to moue hymselfe to all good thynges, as to beleue, to hope, to contynue in hope, and to loue of charity: vnto which thynges by the power and strength of our owne nature we canne by no meanes attayne. And that by faith we obtayne eternall life, it very well agreeth with those thynges, which Christ spake. This is the life eternall, that they should acknowledge thes to be the only true God, and him whome thou hast sent Iesus Christ. These thynges shall we playnly and openly knowe in heauen our countrey, and that with a cleare and manifest sight. But now haue we these selfe same thynges with a very obscure knowledge, that is, through fayth. This is not an other lyfe from that. But then shall that be made perfecte, which we haue now but only begon. And the righteousness which by this fayth maketh it selfe open consisteth here in especially, that from the tyme we are reconciled vnto God, we leade our life in such sorte that both we render vnto hym his due worshippe, and also vnto our neighbour our bounden due offices or dueties. And whereas the Prophete writeth, that the iust man lyueth by fayth, his wordes must not so be taken, as though he should affirme that we are first iust, and that then afterward we lyue by fayth. But this thyng he teacheth, that by fayth do come vnto vs two commodities, both that we should be iust, and also that we should obtayne life, we see here also set forth vnto vs the difference betwene the righteousness of the law and of the Gospell. The righteousness of the law: is a perfecte obedience of the commandementes of God. But the righteousness of the Gospell is an imputacion thereof. The righteousness of gospell, God geneth vnto vs, but the righteousness of the law we gene vnto God. The righteousness of the law leauieth vnto woorkes. For it is written. The man which doth these thynges shall liue in them: and cursed be he, whiche abideth not in all the thynges whiche are written in the booke of the lawe: also, If thou wilt enter into lyfe keepe the Commandementes. Also, doo thys and thou shalt lyue. But here it is sayd, The iust man shall lyue by fayth. Wherefore looke what difference there is betwene, to do, and to beleue, so much seeme these places to be repugnant one to the other. But these thynges shall easely be made to agree, by making a distinction of righteousness. For so much as the righteousness of the Gospell is one, and the righteousness of the lawe is an other, some testimonies speake of the one righteousness, and some teach of the other.

Now by that which hath bene spoken, the Apostle setteth forth three good thynges, and those most principall, which by fayth we obtayne, namely, saluation, righteousness, and life. For the Gospell is the power of God, to saluation to euery one that beleueth: agayne, the righteousness of God is revealed by it from fayth: also, the iust man shall liue by fayth. If there be anye, that requyre more then these good thynges, then is he ouer curious. Further euen in the very first entrance into the cause, we see how strongly he affirmeth by these three sentences now reher sed, that by fayth these good thynges happen vnto vs.

Here also maye be noted, in what estimation Paul hath the holy scripture, for vnto it he ascribeth the chiefest authoritie to proue the question take in hand: namely, that the righteousness of god is revealed by fayth. And if both the Apostle and also the Prophet do so manifestly pronounce, that we are iustified by fayth, then is it not meete, that our aduersaries should so crye out agaynst vs, for that we affirme the very selfe same. Wherefore if they be herewithof fended, then let them grudge agaynst the scriptures, agaynst Paul, and agaynst the Prophet, and not agaynst vs. And agaynst them, which crye out, that we spoyle good woorkes of theyr dignity and honour, there is no present remedy, then to lyue by sight and holily, that thereby we may abundantly haue testimonies of good woorkes, and say to our aduersaries: if any confy-

dence



hence were to be put in good woꝝkes, then should we in no case geue place vnto you, forasmuch as in them we farre excell you. And all that whiche we say and teach of iustification, which cometh through fayth, tendeth only to this: that the truth should by the woꝝd of God: be defended. This was *Paul*'s meaning, when he sayde vnto the *Philippians*: *If any man may put confidence in the fleshe, I also may much more:* and by many thinges he declareth, how much in this kinde of gloꝝy he excelled others. But he after ward addeth, that all these thinges he counted as dongue and losse, that he might wynn *Christ*: and that he might be found in him, not hauing his own righteousness, namely, which is of woꝝkes, but that which is by the fayth of *Iesus Christ*. This excellent example of the Apostle ought we to imitate: that although we attribute not iustification vnto woꝝkes, yet ought we plentifully to abound in them aboue other men. For if we leade an vnpure lyfe, and on the other syde boaste of iustification through fayth, then shall we be laughed to scoꝝne of our aduersaries, as though we for that cause professed this doctrine, to lyue without punishment, lawlesly, and without all order.

For the wrath of God appeareth from heauen agaynst all vngodlines and vnrightheousnes of men, whiche withhold the truth in vnrightheousnes, seing that it, which maye be knowen of God is manifest among them, because God hath shewed it vnto them. For his inuisible thinges, that is to say, his eternall power and godhed, are seene: forasmuch as they are vnderstand by the woꝝkes from the creation of the world.

For the wrath of God is reuealed from heauen.] To the ende he would cōfirme the proposition now proposed, namely, that by the fayth of the Gospell we are iustified, he bringeth many reasons: The firste is when the Gospell is receaued by fayth, there springeth forth righteousness. But take away the Gospell, and fayth, and then the wrath of God wareth hotte, and men are defiled with most vnpure vices and sinnes. Wherefore it is manifest, that the cause of our righteousness is the Gospell, taken hold of by fayth. The minoꝝ or second proposition, that where the Gospell is away, there are both wicked actes, and the wrath of God, he proueth by a diuision, as well towarde the *Iewes* as towarde the *Gentiles*. Of the *Iewes* he will speake in the next chapter now he entreateth of the *Gentiles*. And that the wrath of God is powꝛed vpon them he proueth by the horrible and filthy vices, which he numbꝛeth: and declareth that those men deserued so to be forsaken of God, and hedlonge to be thrust into those sinnes: because when they knew him, they dishonoured hym, and gaue his honour vnto creatures. And that they knew God, he proueth: for that his creatures entrusted them thereof. And he maketh mencion of so grosse and filthy vices, that they were not able to deny theyꝝ owne perversenes.

For if he had spoken of those enoꝝmious sinnes whiche pertain vnto the mynde, for that in them there is not so much shame, it would not so much haue moued the readers. But after this maner may the reason of the Apostle be resolved. They were thus filthyly contampnated, therefore were they not reformed within, neyther renewed through the spirite and grace. Wherefore they were neyther acceptable vnto god, noꝝ yet reconciled vnto him. And we see that *Paul* by this reason hath not only confirmed that which he intended, but also by the selfe same, laboꝛeth & instituteth a most holesome exhortation, which he began of repentance. For he setteth befoꝛe their eyes their most haynous wicked actes, and sheweth them that eternall punishments are at hand vnto them, and that they suffer these thinges through the anger of god towarde them. And to the ende he would make them the moꝛe afrayd, he taketh away from them all maner of excuse, affirming that they knew right well, after what soꝛte they should leade theyꝝ life. And the summe of this reason is red in the gospell of *John* the 3. chapter: *He which beleeueth in the sonne, hath eternall life:*

The first reason whereby is proued that we are iustified by the fayth of the Gospell. Take away the Gospell and then remaineth the wrath of God, and most vnpure sinnes do range abroad.

A resolution of the Apostle his reason.

This is a good exhortation where is preached repentance.

A place of *John* declared.



## Cap. i. A Commentarie vpon the

but he which beleueth not, shall not see eternall life: and the wrath of God abideth ouer him. There it manifestly appeareth that by fayth which is geuen vs in Christ we do obtayne righteousness and life: and contrariwise, it being taken away, righteousness is also taken away, and the wrath of god remayneth kindled. Take away the gospell and fayth from philosophy and good artes, and what sound thing shalt thou see then in those men, which so challenge them vnto themselves. Undoubtedly all things shalbe contayned, as *Paule* paynteth them out in colours. Here peradventure a man will aske, why god so forsake men, that they should be wrapped in so greates wicked actes. Hereto may be answered, he did it both for that they deserued this thing by reason of the idolatrye which they committed, when as they had the knowledge of the true god: and also chiefly, to the ende we should vnderstand the necessary helpe had of the comming of Christ. For if men had bene but in a tollerable case, they woulde scarcely haue iudged, that they had any neede of the Mediator Christ. But where sinne aboue measure abounded, there also was grace made more illustrious, of so greates force I say, that it was able to breake in sonder the most greuous yoke of sinne.

Take as  
scape fayth  
and the gos-  
pell from  
Philosophy  
and then in  
it shalbe left  
nothyng  
that is  
found.

Why  
god in such  
manner for  
sooke the  
Ethnikes.

What is  
wrath in  
God.

The despi-  
sion of  
wrath ac-  
cording to  
Aristotle.

The wrath of God from heauen.] By wrath he figuratiuely vnderstandeth vengeance. *Augustine* writeth to *Optatus* in his 157. Epistle, that wrath is not in god a perturbation of the mynde, as it is in men: but only a iust and fyred vengeance. Which selfe same thing he writeth in his booke de Trinitate. Wherefore it is a fygure much vbled in the holy scriptures, that for the vengeance of God we rede, anger, or wrath. And *Aristotle* in his *Metaphisikes*, defineth it to be an appetite of vengeance for negligence or contempt. For when a man seeth himselfe to be contemned, his desire is straight way inflamed, to seeke to auenge. Wherefore the Apostles meaning is, that these most wicked vices, were a reuenge proceeding from god being angry.

From heauen.] These wordes haue a greates Emphasis or force. For they signify, that this vengeance is manifest, largely spred abroad, and most mighty: as are showers of rayne and tempestes, which fall from heauen vpon the earth. And it is as much, as if he should say, that this wrath or vengeance of God was inflicted, by his deuine might or power. For we are sayd to receaue those thinges from heauen, which seeme to be sent by the power of God, as in *Satyras* the Poete sayd: *Tertius e coelo cecidit Cato, et tanquam Sacculus e coelo descendit: Tertiū de auro.* Which is in English: The third *Cato* descended from heauen, and as a sacke fell this sentence from heauen, *Knowe thy selfe*. And *Cicero* also sayth of *Pompey*, that the prouince saw him, not as one sent from a city: but as one fallen from heauen. So *Paule* sayth, that this vengeance may in no case be counted as a thing naturall, but as a plague inflicted of God. For as it shall afterward be declared, God deliuered them into a reprobate mynde. And although the corporall calamities, wherewith God striketh vs, are greuous, yet far more greuous is this, when we are deliuered into a reprobate mynde. For in that case men seeke destruction vnto themselves, and are euen their owne slaughtermen. Neyther contrarywise can we obtayne any good thyng more to be wished for, then to attayne vnto an holy mynde and a right vnderstanding. For euen as this is a singular gifte: so is the other a most seuerer vengeance.

Agaynst all vngodlynes and vnrighteousnes of men.] He sayth not agaynst men: because God hateth not them, but taketh vengeance on their wicked actes. And those comprehendeth he vnder the name of impietie and vnrighteousnes: for wicked actes are partly committed agaynst God, and partly agaynst men.

Which withholdeth the truth in vnrighteousnes.] They attayned vnto so much truth, that thereby they vnderstode, how they ought to behaue them selues towarde God, and towarde their neighbours. And yet withheld they the truth in vnrighteousnes. Which selfe same thyng dyd the *Hebrewes* committe concerning



concerning the truth which God had reueled vnto them by the law. Being therfore both these Hebrewes and those Gentiles were so greuously punished, what ought men which professe themselves to be Christians to hope for, which with holde to themselves so great a light of the Gospel without fruit. Undoubtedly, they shall at the length become most wicked, and euen experience teacheth, that those which boast of Christ, and do liue filthely, do at the length in naughtynesse and filthynesse passe all men, though they be neuer so wicked. The truth is after a sorte with hold captiue in them, which vnderstand it, and yet expresse it not in woordes & life. And it is overcome & restrained with the chaynes of euell lustes, which breathing by out of the inferior parts of our mind, do obfuscate the vnderstanding, and as it were in a darke prison close in the truth knowen. God kindeleteth the truth in our myndes, but by our lustes it is wonderfully darkened. There is no cause why we should thinke (as Chrysostome admonisheth vs) of the truth of hys owne nature can suffer any thing. For it of hys owne nature is vnchangeable. But what soeuer euill happeneth, the same is hurtfull to our mynd and soule. Paul toucheth in two wordes those thynges, whiche Aristotle in hys Ethikes (when hee disputeth of the incontinent person) proferreth in many wordes. For he demaundeth, by what meanes the incontinent person declineth to vices, sithen that he hath in hys mynde a right opinion. And he answereth, that that thing happeneth, by reason he is so much pulled by his owne singular profite, which presently is offered vnto his senses: by the wayght wherof the better part also is oppressed, so that it geueth place to the lusts, neither excuteth it hys office, with efficacie to consider and peyle the truth, whiche before it knew. Whiche thyng also the Poete affirmeth of *Medea*: *Vide meliora, probog, deteriora sequor*, whiche is in Englishe, I see what thynges are best, and I follow them, but I follow the worst. All this doth Paul teache vs, when hee sayth, That the vngodly wythholde the truth in vnrightheousnesse, That truth laboureth as muche as is possible to burst forth into acte: but it is letted of concupiscence or luste. And this is that, whiche is written in the first of the Ethikes. That the more excellent part of the mynde alwayes exhorteth and prouoketh to thynges which are of the best sorte. For so hath God and nature framed vs, that the thyng which we knowe, we desire to expresse in acte, which thyng when we do not, we are reproued euen by our owne iudgement. And hereof cometh those wonderfull forces of the conscience, whiche in sinnes of great wayght can neuer be perfectly quieted. To with holde the truth in vnrightheousnesse, is properly to refuse the calling of God, which continually by hys truth calleth vs vnto hym self. Wherefore it shall be very profitable for vs, if whē soeuer we haue attained to any thing that is true either by our owne study or els by the obseruation of thynges, we straightway weigh with our selues, where vnto God calleth vs through that truth, which he layth before our myndes. By vnrightheousnesse the Apostle vnderstandeth generally, what soeuer we sinne either agaynst God, or agaynst men. Wherefore Paul speaketh of that truth which is naturally grafted in vs: and also of it which we attayne vnto by our owne study. For either of the instructeth vs of most excellent thynges touchyng God: so that the vnrightheousnesse whiche we commit, is not able to blot it out of our hartes. Whiche thing yet the *Academians* attempted to teache when as they contended, that nothing can certainly be knowen of vs. And so they can not abyde, that we should embrace any thyng, as being sure that it is true: but they will haue vs to count all thynges as vncertaine & doubtful. And in lyke maner do the *Epicures* goe about to blot out of mens myndes those thynges which by naturall anticipation are imprinted into our myndes concerning God. And yet notwithstanding neither of these were able to bypasse to passe that which they endeououred themselves to doo. For will they, or will they, these truthe continue still in the myndes of men. But (which is muche to be lamented) they are withholden in vnrightheousnesse. Peraduenture thou wilt aske how it cometh that the truth which we haue by saythe, is of more strengthe to burst forth into acte, then is the truth which is naturally attayned vnto. And undoubtedly, this cometh not therof, for that one truthe being taken by it selfe and set

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a parte

Who they be that withholde the truth captiue. With what bondes the truth is bound. The truth suffreth nothing in it selfe. Aristotle in hys Ethikes.

Onide of Medea.

The noblest part of the soule exhorteth to the best things. The power of the conscience.

In error of the Academians.

In error of the Epicures.

Whiche truthe be stronger when it is receaued by saythe then being naturally grafted in vs.



# Cap. i. A Commentarie vpon the

The diuersity is not in the truth but in the means whereby it is taken hold of.

Example of diuers apprehensions of the truth.

A great many more things are reueled vnto vs by the scriptures, than we knowe by nature.

We cannot by nature vnderstande the mysteries of God

There are two principall things which may naturally be knowne of God.

The maiesty of God wherein it consisteth

Similitude

aparte is stronger then an other. For eether truth hath one and the selfe same nature, but the difference cometh of the meane and instrument, whereby it is receiued. The strengthes of nature are corrupt, weake, and vitiate throughe sin. And therefore the truth which they take hold of, is of no great force. But faith hath ioyned with it the inspiration of God, and the power of the holy ghost. And therefore it doth with great force take holde of the truth. Wherefore, the diuersitie is not in the truth it selfe, but in the meane and instrument, whereby we embrace it. This is the cause why there we are changed, but here we remayne the selfe same men which we were before. Of which thing we haue a manifest testimony in the Gospell. Christ did set forth vnto the young man, what he should do to obteyne saluation, which when he had heard, yet was he not moued to geue place, but went away with heauines. He trusted vnto naturall strengthes, and therefore he was demanded of the Lord, what he might do to attayne vnto eternall lyfe. But contrariwise, Maithew, as soone as euer he heard his vocation, did with so great faith take hold of it, that forsakinge money and hys office, he streight way followed Christ. And Zaccheus, who otherwyle was most couetous of gaine, when he had heard of the Lord, that he would turne into hym, byd not onely with a cheerefull mynd receiue hym into hys house, but also straight way offered himselfe to distribute vnto the poore the halfe of his goodes, and to render foure folde vnto those whom before he had defrauded. Wherefore, the whole difference consisteth in the power, whereby the truth is taken holde of: which thing yet we ought not so to take, as though we affirme that many more things are not reueled vnto vs by the scriptures, as well the new as the olde, then we knowe by nature. Onely we make a certayne comparison betwene one and the selfe same truth, when it is naturally knowen, and when it is receiued by faith.

For that which is knowen of God is manifest among them.] In the Greke is red, το γνωστον εστιν, as if a man should say: That which may be knowen of God, which is therefore spoken, for y there are many deuine mysteries, vnto which we can not by nature attayne: as is this, that God would freely iustifie vs: and through Christ crucified pardon our sinnes: and restore these selfe same bodies of ours vnto eternal felicity. These & other such like, the nature of things teacheth vs not. Therefore Paul sayth, that which may be knowen of God, was made manifest vnto them. In this place he declareth, what maner of truth it was which they withheld in vnrightheousnes. It was the knowldege of things pertaining vnto God, which they attayned vnto by the light of nature. And Paule reduceth all that which they knew vnto two chiefe poyntes: namely, vnto the euerlasting power of God, and vnto hys diuinity. For by the composition of this world, they knowe God to be most mighty: Farther, it could not be hidden from them, but that they knewe by the beautifullnes, forme, and distinction of naturall things, so great a power is gouerned by a prouidence and singuler wisdom. And the commodity & vtility of things created taught the maiesty of God, which in this thing principally consisteth, to do good vnto al men. These are the things which God bestowed vpon the Ethnikes: but they abused the giftes of God. Wherefore right wel agreeth with them the similitude which Chrysostome bleth. For thus he sayth: If a king should geue vnto vnto one of his seruantes a summe of money, with it to adorne his samely, and to encrease his honour, in such maner, that his dignity and maiesty might be the more famous: and the naughty leude seruant should go and bestow it all vpon bandes and harlottes: both not (sayth he) this seruant seeme woorthly and iustly to haue deserued punishment: In such sorte did the Ethnike wise men behaue themselves: they receaued of God a most excellent knowledge of things: wherewith when as they ought to haue worshipped and adorned him, they transferred it to the worshipping of images made of stockes and stones. Wherefore not vnwoorthly wared the wrath of God whotte agaynst them. And when it is written, It was made manifest vnto them: He sayth not: vnto them all, for the scripture



scripture putteth a difference betwene the wise men and Philosophers, and betwene the Barbarous and vnllearned common people. For thinges were not to all men a like knowen: which yet happened through the default of these philosophers. For they ought to haue preached and beaten into the eares of the common people these thinges which they knew. But so did they not, as did the Prophets, and the Apostles, but, being puffed up in their mindes, they kept these thinges to themselves: yea rather they after a sort hid them, that all men should not come to the knowledge of them. As there is abroad a certayne Epistle of Aristotle to Alexander the king, wherein he sayth that his booke of natural philosophy were so set forth of hym, as though they had not bene set forth at all. For those thinges which they wrote, they seemed of purpose to darken, that other men should not vnderstand the. Farther through their disputacions they blotted those pure and good thinges which they knew. When they vnderstood that there was but one God, and indged that he only ought to be worshipped, afterward of themselves they thus gathered: soasmuch as the common people are not apt to worship the highe and principall diuinity diffused abroad in all thinges (for they can not in such sort attayne to the vnderstanding of it) it shalbe good, that it were deuised, and annexed vnto Images, celestiall signes, and other creatures. And the selfe same men, when they knew that the nature of God is a thing separte from all corporall matter, that is, that he is a spirite, and therefore ought to be worshipped in spirite and mynde, they I say thinking that the people were in comparison of them so rude that they could not attayne to this, brought in outward rites and ceremonies, which of their owne heat they had inuented: which when men had done, they should thinke, that they had fully done their duty as touching the honour of God. And so by their deepe disputacions and reasonings, they despyled that pure thinge whiche they attained vnto by the creatures, neyther beleued they the truth which they knew, which yet they ought to haue done. Otherwise they would haue submitted them selues vnto that chiefe power which they knew: and haue suffered themselves to be gouerned by the prouidence of God, & would haue put their trust in it in all aduersities, which yet they did not: yea rather they filthily fell into desperation. Cicero crieth out in his latter tyme in his Epistle to Octavius: Oh vnto me who neuer was wise. And he bringeth in Cato in his booke of the nature of the Gods, who, although he were a highe priest, yet desired he that it might be proued vnto hym for truth, that there were any Gods at all. And soasmuch as they beleued not those thinges which they naturally knew of God, they were not only vngodly towardes hym, but also iniurious towardes theyr neighbours. And oftentymes, the excellenter philosophers they were the more filthily life they liued. As the Poete reproveth the, *Qui Cynos simulat, & Bacchinalia viuunt*, that is, which sayne themselves sad and sober, as though they were Cynics, but lyue most riotously, because the wrath of God waied hore agaynst the. For euen as a scholemaster, if he should continually instructe his scholer, and yet he in the meane tyme should be in hand wth other matters, and haue his mynde runnyng vpon other thyngs, could not suffer so great negligence: so dealeth God wth vs. For he continually setteth befoze our eyes an open booke of the thynges created, he alwayes illustrateth and calleth vs, but we euermore turne away our mynde from his doctrine, and are in hand with other matters. Therefore wyll God cast vs away as naughty scholers, neither wyll he suffer so great injury vnreruenged.

For God hath shewed it vnto them.] Hereby is gathered, that all truth is of God. For it springeth not of our selues. But how it is of God, there are two opinions. Some say y it is therfore of God, because God hath created those thinges by which we may vnderstande these truthe. But others say (whome I best allowe) that God hath grafted in our myndes *prolepses*, that is, anticipations, and fore instructions, by which we are diuinen to conceaue excellent and wonderful

The Philosophers preached not to the common people these thinges which they knew of God.

Aristotle to Alexander.

The Philosophers with their reasonings contaminated those things which by the benefite of nature they knewe purely.

The Philosophers suffered not themselves to be gouerned by the prouidence of God.

The filthy life of Philosophers.

Similitude

How all truth is of God.



Schole  
masters are  
the instru-  
ments of  
God.  
A similitu-  
tude.

Creatures  
are signes  
which set  
forth God.

The holy  
Scriptures  
do send vs  
to learne of  
creatures.

The booke  
of Job dis-  
puteth ma-  
ny thynges  
of God by  
creatures.

The nature  
of man most  
of all resem-  
bleth the di-  
uinitie of  
God.

things of the nature of God. And these knowledges of God naturally grafted in vs, are, by the obseruation of thinges that are created, daily more and more confirmed and polished. Some foolishly and also no lesse vngotly say, that they haue learned these truthes of *Aristotle*, or of *Plato*, so that they geue no thanks at all vnto God for them. These men in dede were Organes and instrumentes, but yet not authozs. And these mens sayings are, as if an Israelite should say, that he knew the truthes of the law, not by God, but by *Moyse*: whē yet he was but onely the mediatoz and messenger of God, and which declared these things vnto the people, God beyng the authoz of them. And it is to be noted, that wher as God, of his nature, is so separated from all matter, that he cannot be perceiued by our senses, he is therfore wont to declare himself by signes, and certaine woordes subiect vnto our senses. And these signes, whiche doe at the beginnyng set forth God vnto vs, are creatures: whiche when naturall Philosophers diligently weighed, as touching the proprieties and wonderful qualities of nature, they were brought vnto the knowledge of God. For they knewe the order of causes, and the coniunction of them wpth theyr effectes: and when as they easily perceaued, y there could be nothyng founde infinite, they concluded at the length, that theyr reasonyng must nedes come to some one first thing, that was before al other, and so concluded they, that there is a God.

These thinges both *Plato*, *Aristotle*, and *Galene*, haue most learnedly taught. But lest we should neglect the holy Scriptures, they also haue shewed vnto vs this selfe same way to learne by. Christ sendeth vs to the birdes of heauen, and lillies of the field, and to the grasse, therby to know the singuler prouidence of God in the preservation of those thinges, which he hath brought forth. And *Salomon* setteth before vs the Antelope to imitate for his prudēcy, wherby in the Sommer he preparerth for himselfe those thinges, which shall bee nedefull for hym in the Winter. *Esaie* sayth, that the Assē knewe the manger of hys Lorde, and the Ox hys maister, but *Israell* knewe not his Lorde. Hereby appereth, that we may be taught many thinges by creatures. *Dauid* wrote a Psalmē wherein is declared this selfe same thing: *The heauens set forth the glory of God*. But amongst other bookes of the holy scripture, which most excellently set forth this thyng, is the dialogue of the booke of *Iob*. For the interlocutozs whiche he bringeth in, were Ethnikes: and therfore the matter is there handled onely by naturall reasons. There, are reasoned many thinges of the reuolutions of heauen, of stars, of the earth, sea, lyghtes, wyndes, raynes, thunders, lyghnyngs, snow, yse, also of beastes, as of Lyons, Goates, Hartes, Horses, and Behemoth, which manye thinke to be an Elephant, and lastly of *Leuiathan* the most huge beast of the sea. All these thinges are there in such maner entreated of, that they set forth vnto vs the eternall power and diuinitie of God. But amongst other thynges, which do chiefly set forth God vnto vs, is euen our owne nature, for we are made after the image and lykenes of hym. Wherfore, we most of all resemble him, and chiefly as touchyng the soule. Wherein, shyneth the prouidence of thynges to come, also iustice, wisdomē, and manye other most noble habites, or qualities: and also the knowledge of byghnes, honestye, noughtines, and filthines. And forasmuch as man and hys soule is not sprong of himselfe, but dependeth of God: then followeth it that we ought not in any case to deny these selfe same thynges vnto God, but ought to attribute them vnto hym, as to the principall and chiefe authoz: so that hereby we may gather, that God hath his prouidence ouer those thinges whiche are done, and that he is y iudge of our actions, vnto whome, as honest thyngs are pleasaunt, so are filthye thinges displeasaunt. I knowe that *Cicero* in hys booke *De Natura Deorum*, labourerth to ouerthrowe this reason, wherby we affirme, that those thyngs which in vs are most noble ought to bee ascribed vnto god. But let hym alone, howe so euer he reasonerth, vnto vs it sufficeth, that we are by the holy Scriptures confirmed in this matter. In the 94. Psalmē it is written: *He which planted the eare, shall he not heare?*

He



*He which made the eye, shall hee not see?* Wherby we are taught, that those things which are perfecte and absolute in vs, ought not to bee taken away from the nature of God. Moreover, we see that our consciences do naturally abhorre from wicked actes, which we haue committed: and contrariwise doe reioyce and are glad in good deedes. Which thyng, forasmuche as it is naturally grafted in vs, teacheth vs, that the iudgement of God remayneth, whose condemnation our mindes aboue all thynges are asfayde of, so that sometymes they seeme to bee tossed with surpes: and contrariwise they reioyce, when they hope that from that iudgement seate they shall carpe away comendation and rewarde. I could rehearse a great many other such lyke thynges: but they may easilye be gathered both out of the holy Scriptures, and also out of the booke of Philosophers. Wherefore I will cease to adde any more, and counte it sufficient to haue sayd, that there is nothyng in the worlde so abiecte and vile, which beareth not witness of God. *All thynges* (sayd the Poete) *are full of Jupiter*: For what so euer is in the worlde, so long as it is preserved, so long hath it the power of God hidden vnder it: which, if by searching out, and naturall knowledge it bee vncouered, then will it resemble God vnto vs. To this sentence of the Apostle, other places of the Scripture appeare to be repugnaunt, in which from the wicked is taken away the knowledge of God. We read in the Psalmes: *The foolish man sayd in his hart, there is no God*: And agayne it is written: *In earth there is none that vnderstandeth, or that seeketh after God*. And not to rehearse many places, in Esaie the first chap. it is written: *But Israell hath not knowne me*. But this contrarie tie is after this sorte conciliated: The vngodly doe in dede confesse (as Paule sayth) being conuincid by creatures, that there is a God: but afterward, they so define of his nature and proprietie, that thereby a man may well conclude, that there is no God. For Epicurus sayd, that there were Gods in dede: but he toke from the almaner of doing, care, & prouidence, so that he ascribed a felicity vtterly idle. Also for that they say, that there is a God, but yet such a one as hath not prouidence ouer humane thynges, neither punisheth, nor heareth such as call vpon hym, and such other like: thereby is concluded, that they were of this opinion, that they thought there was a God, but onely in name. And therefore the Scripture denyeth that they knewe God. For the true God is not such, as they say, ned hym to bee: and as touching them selues, and their life, as to be holpen, or to haue the fruition of Gods ayde, it was all one as if there had bene no God at all: forasmuch as they fledde not vnto hym, to call vpon hym, neither dyd they at his handes looke for either helpe or ayde. And besides that, there haue bene some so vngodly, that they haue gone about to perswade the selues, that there is no God in dede: and although they were not able to bring this to passe, their owne minde resisting it, and their conscience striming agaynst it, yet doth the Scripture pronounce of them, according to their endeouours: and after this sorte sayth, *that they knewe not God*. Lastly, this is to be knowen, that the knowledge of God is in two sortes: one is of efficacie, wherby we are chaunged, so that we labour to expresse in workes, those thynges which we knowe, and this knowledge of God the holy Scriptures ascribe onely vnto the godly: but the other is a colde knowledge, wherby we are made nothing the better: for we shewe not forth in deedes, that we knowe those thynges, which in very dede we knowe. And of this kinde of knowledge Paule afterward speaketh, when he sayth: *And as they regarded not to knowe God*. &c. Christ also shall say vnto many which boasted of his giftes and knowledge, *I knowe you not*. But so to knowe God, forasmuch as it nothyng profiteth, the holy Scripture oftentimes so reiecteth, that it vouchsafeth not to call it by the name of the knowledge of God, and saith, that the vngodlye, forasmuch as there were such, know not God.

The perfections which are in vs cannot be taken away from God.

There is nothinge so vile in the worlde which beareth not a testimony of god.

How the knowledge of god is attributed vnto the vngodlye, and how it is taken away from them.

Some haue gone about to perswade themselves that there is no god. The knowledge of god two manner of wayes.

So that they are without excuse: Because that when they knew God, they glorified him not as God, neither were they thankful, but waxed full of vanities in their imaginations, and their foolish hart was blinded. And when they counted them selues wise

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# Cap. 1

# A Commentarie vpon the

they became fooles, & turned the glorie of the immortall God vnto an image: made not only after the similitude of a mortall man, but also of byrdes, and foure footed beastes, and of creeping beastes.

God reuealed  
heth not  
himself,  
that we  
should be  
inexcusable,  
but that so-  
loweth  
through our  
default.  
If by our  
strengths  
we cannot  
performe  
the law the  
are we vn-  
excusable.  
There is en-  
treared of  
the excuse  
which is of  
ignorance.  
The Eth-  
nikes sayde  
not for an  
excuse the  
want of  
strength.  
If the Eth-  
nikes had  
pretended  
ignorance  
at had bene  
an easy mat-  
ter to haue  
brought  
them to  
Christ.  
The excuse  
also of weak-  
nes is not  
to be admit-  
ted.

God bled  
they? wic-  
kednes to  
hys glorie.  
We must  
not delist  
fro teaching  
though  
men seeme  
not to pro-  
fite thereby.  
The true  
doctrine is  
herein pro-  
fyttable in  
the vngod-  
ly, namely,  
they should  
be condem-  
ned them-  
selues.

So that they are inexcusable.] In þ Greke it is, *ὅτι τὸ εἶναι αὐτοὺς ἀναπο-  
λόγητοι.* God reuealed not those naturall knowledges to thys end: but the same  
happened through our default. Howbeit, that which *Paule* sayth in thys place,  
seemeth to be repugnaunte vnto those thynges which are often spoken, where  
mention is made of woorkes & grace. For if it be true, that by our owne strengthes,  
and free will, we can not performe the lawe of God, which we knowe, howe can  
these men be sayd to be inexcusable? For if that which we say, be true, they might  
easily be excused, that they in dede by the light of nature knew this law: but yet  
they wanted strength wherby to performe so much as they knewe. And there-  
fore they seeme not to be inexcusable. But here *Paule* entreateth of that excuse  
onely, which might be alleaged of ignorance. For, that which is now sayd as  
touching infirmities, the Ethnikes layde not for an excuse: for they attributed  
all thynges to free will. Therefore they would not haue sayd, that they wanted  
strength to performe it: onely this remained, to excuse the selues by ignorance.  
Which Apologie or refuge, seing *Paule* hath cutte of from them, there resteth  
onely, that euen by their owne iudgement, they should bee sayd to be without ex-  
cuse. If they had sayd, that they were weak, although they knewe, what they  
ought to doe: that was it which *Paule* traueileth to bring them vnto: namely, that  
therefore the knowledge of the lawe of nature, could not make them better, be-  
cause the lawe, although they knewe it, yet coulde it not alter them, nor geue  
strength vnto them to liue byrighly: wherfore it was necessarie for them to  
flye vnto Christ. But because he knew, that the Gentiles fledde not to that excuse,  
therefore he repelleth that which he saw might easily haue bene objected: which  
thyng was ignorance. Although the other excuse also of the infirmities of  
strengthes, was not woorthye to bee admitted. For the same debilitie happeneth  
through our owne default, that is, through sinne. Further, they were without  
excuse, because that litle which was in their power, namely, as touching out-  
ward actions, they performed not according to their knowledge. For we are not  
so destitute of strength by reason of sinne, but that in outward woorkes we are a-  
ble to performe many thynges: in whiche they declared them selues to be moste  
wicked. Wherefore it followeth, that they were utterly without excuse. Neither  
could they alleage thys for a cause, namely, that those thynges wherein they sin-  
ned, were done agaynst their will. Wherefore, seing wittingly and willingly they  
doyd euill, they had no excuse at all. Neither is it to be thought, that God graun-  
ted vnto them this excellent knowledge, to the end they should be without excuse.  
For, that happened through their owne default: when as otherwyle the proui-  
dence of God bled theyr wickednes to hys glorie, and to set forth hys iustice.  
Thus much they profited through their sinnes: that the doctrine and knowledge  
which they obtayned, furthered them to iudgement and condemnation. Where-  
fore we ought not to be seared away from teaching, though we see that men be-  
come nothing the better: forasmuch as the selfe same thyng happeneth vnto that  
doctrine, which God hym selfe ministrerh vnto vs. At the least way, thys commo-  
ditie shall thereby aryse: if men bee not of God conuerted, yet shall they by theyr  
owne iudgement and testimonie be condemned. And thys thyng chiefe se-  
meth God to will, namely, then to appeare righteous, when he punisheth or con-  
demneth. The profite that *Judas* the betrayer receaued by the doctrine of Christ,  
was at the length to condemne hym selfe, saying: *I haue sinned, in deliuering the  
iuste bloude.* For to that poynt are the vngodly drinen, at the length by their owne  
iudgement to be condemned. And such which ought to haue taken profite by the  
doctrine, are by the same greuously hurt: which thyng we read in *Esai* the p-  
phet, when it is sayd: *Make blinde the harte of thys people: Stoppe their eies, and  
shutte their eyes: Least peraduenture they shoulde see, heare, and vnderstand, and bee  
conuerted, and I shoulde heale them.* So also by the wordes of *Moyse* was þ hart  
of



of Pharao alwayes moze and moze hardened.

Because when they knew God, they glorified him not as God, neither were they thankfull.] Here is added a reason, why they were without excuse. And not to go confusedly to worke, this is the methode which Paule useth. He made mention of the naturall knowledge, which ought to haue bene to the Ethnikes a most profitable lawe, how to leade their life: namely, to expresse in maners, that which by knowledge they vnderstoode. Now he accuseth the of the transgression of this lawe. And his accusation containeth two principall poyntes. First he layeth to their charge the contempt of the worshipping of God, and ingratitude towardes hym: which thynges pertayne vnto the mynde: then he accuseth them, for that they attributed vnto Images (which they themselves had made) and vnto creatures, that honour whiche was due vnto God only. And to the ende he would eraggrate or amplifie these sinnes, he sheweth how they escaped not vnuenged. For first God tooke vengeance vpon their wickednes with this punishment, that he blynded theyr hart, and theyr mynde waxed foolish: so that they which aboue other professed learning and wisdom, appeared most fooles of all: and theyr reasones whiche they counted wisdome, were made frustrate and became viterly hayne. The punishment of the other sinne, namely, of the inuention of Idoles was, that they should contaminate themselves with most fylthy vices. By this order of accusation is gathered, that idolatry taketh not place, vnles error, or (to speake moze playnly) sinne first haue place in the mind. And those things which are here spoke of these two principall vices, are bewayled of Jeremy in the 2. chap. when he sayth: Be astonishd O ye heauens, be afraide and exceedingly abashed: For my people hath committed two greuous thinges: They haue forsaken me the fountayne of the water of life, and haue digged for themselves cisternes, which are not able to hold water. To forsake God is, to take away the worshipping due vnto him, and true geuing of thanks. And to make and worship Images, is to make cisternes, out of whiche can not be drawen the waters of helpe and grace. The selfe same order we fynde in the first table of the tenne commaundementes. For God first commaundeth, that he be worshipped alone: then in the second precept he commaundeth, that we take not vnto our selues any other Gods. And vndoubtedly if we depart from the true God, it is not possible, but that straight waye shoulde spring forth idolatrye. Because, will we or nill we, we can not be without a God. Wherefore take away him, which is the true God, out of our hartes, and of necessitye an other fayned God must be substituted in his place. And Chrysostome hath profitably noted, that euen as they which walke or sayle by night without light, do oftentimes hit agaynst some rocke or stumbling blocke and miserable perishe, so farre is it of that that they come to the place they determined to come vnto: so they, which depart from the light of the doctrine set forth vnto vs by God, must needes of necessitye fall into most greuous euils. By these thinges which the Apostle now speaketh, is easely perceaued, that this was a weak knowledge, which the Ethnikes had naturallly touching God: for as much as it altered the not, but rather was overcome with lusses, which darkened hys minde.

They glorified him not as God, neyther vvere they thankfull.] By these wordes he describeth the worshipping, which they ought to haue performed in mynde, and in spirite: whereof we haue before written at large, and haue reduced the whole matter vnto fower principall poyntes: namely, vnto prayers, hope, thanks geuing, and the feare or obeysance, which good chyliden haue towardes their parentes. For then we worshippe God truly, when we wholly submitte our selues vnto him, so that we embrace him aboue all thinges, and aboue our selues also. And all this is expresse in that commaundement: Thou shalt loue thy Lorde thy God wyth all thy harte, wyth all thy soule, and wyth all thy strengthes. And this word *δοξάζειν*, which Paule here useth, which is translated, to glorifye, signifyeth chiefly, to iudge very well and honorably of a man.

But

The methode of Paule.

The principall poyntes of the accusation.

Sinnes are aggravated by the greuousness of punishments.

Idolatry springeth not but frst a corrupted minde. A place of Jeremy.

The methode of the two first commaundementes.

We cannot be without some God.

The naturall knowledge which we haue of God is weak.

Four principal poyntes of the true worshipping of God.

What is to glorify God



Faith both  
most of all  
glorify god.

Who they  
be that do  
truly geue  
thanks vnto  
god.

The Philo  
sophers did  
not perfect-  
ly geue  
thanks vnto  
god.

What it is  
to be fru-  
strated.  
What called  
vayne.

The Philo  
sophers  
sought two  
things in  
the worship-  
pyng of god

Scylleum  
bonum.

We must di-  
ligently  
watche  
gainst our  
imagina-  
tions.

But how slenderly the Philosophers iudged of the prouidence of god, & of his iudgements: of his rewards I say & punishments, their opinions: which are euery where abroad, do sufficiently declare. If a man should demaunde what it is, that both chieflly glorifye god, I would answere that it is faith. Which thynge I affirme not of my selfe: but the scripture teacheth it, for afterwarde it is sayd of Abraham, that when god had promised vnto him an heyre by Sara his wife, he considered not his body being in a maner dead, nor the wombe of Sara now past childe bearing, but gaue glory vnto God. For he iudged so honorably of hym, that although he saw that by mans power that could not be performed which was promised, yet neuertheles, he beleued. This is to geue glory vnto God: to thinke that he both is able and knoweth, and also will performe all those thinges which he promisseth.

Neither gaue they thanks. They do perfectly geue thanks, which when they vnderstand that they haue receaued of God all the good thinges which they haue, do geue thanks vnto him for the same. But this did not the Philosophers forasmuch as they did not thinke that all thinges depended of God. For they referred many thinges to chance and to fortune, that is, to the concurrence of causes, which they supposed to be most frequent, in this our lower region which is vnder the Moone. Further they affirmed, that many thinges happened vnto vs through the necessity of the matter. And so, forasmuch as they excluded very many thinges from the prouidence of God, they became very colde in geuing him thanks.

But waxed vayne in their imaginations. In Greke it is, *ματαιόθυτοι* *ἐν τοῖς* *διαλογισμοῖς* *αὐτῶν*, Erasmus sayth: they were frustrated: For when by theyr imagination they thought to haue obteyned the name of excellent learning and wisdom, they wonderfully vttered their owne foolishnes. And to be frustrate, is nothing els, then when we hope for some good thynge to come vnto vs, and the same falleth far otherwise then we thought for. Although we myght say as Aristotle writeth, that is vayne which is not brought to the ende appoynted. And experience teacheth by these men, that so it happened vnto naturall wisdom.

For therfore was it reueled, that when they knew God, they shoulde haue had hym in reuerence and honour: But forasmuch as they bended not that way, it became vayne. *διαλογισμοί*, which is turned into English, imaginatiōs, or cogitations, are reasonynges or disputations, which are done wth great pelling, and depe iudgement. Wherefore the Philosophers are reprobued, because they abode not in those thinges which they naturally knew of God: but declined from it through their dispartations and wittie collections. For on the one side the creatures taught the that the one God which they knew, ought to be honored of the wth a singular seruientnes and purenes. And on the other syde fleshy lusses & entysing pleasures byged them, whiche oughte vterly to haue bene excluded in

that true and lawfull worshipping of God. But these wittie men inuented, how to knit them both together. For they brought in a worshipping of God, but yet such as consisted of gold & siluer, gorgeous sacrifices, dainty banquets, playes, spectacles or goodly straunge sightes, and such lyke thynge, whiche ministered vnto their flesh the pleasures therof: so that wth one and the selfe same worke, they both worshipped God, and also delighted the senses. And in summe, they sayned that goodnes, which Augustine agaynst Iulianus, calleth *Scylleum bonum*, because it consisted partly of a man, and partly of a beast. Wherefore, we ought diligently to watch agaynst these fond imaginations, for that they engender so great danger. For in the latter epistle to the Corinthians. Paule writeth, For the weapons of our warfare, are not carnall, but mighty through God to cast downe stronge

holdes. Wherefore we ouerthrowing such depe reasonings, and euery high thing that exalteth it selfe agaynst the knowledge of God, oughte to be content wth that manifestation, wherby God declareth himselfe vnto vs. For as often as we patche any thing of our owne reason to the worde of God, so often we bring forth



forth errors. Forther do these thynges whiche *Paul* now reproveth, serve any lesse for these our tymes, then did they for idolatry of those tymes. For *Christ* instituted the *Lords* supper, that the death of the *Lorde* should there be had in remembrance, and the communicantes should be partakers of the fruite thereof, and be joynted unto *Christ*, and be alwayes coupled together among themselves with a greater amitie, and mortifie the wycked lustes, and through that heavenly meate more and more practise a new lyfe. This is the worshipping, which in this sacrament *God* requirerh of his. Wherewith men not being content, eyther because it was a thyng hard to be done, or els because they would evermore adde theyr owne inventions to thynges pertaynyng unto *God*, have invented outward ornaments, vestmentes, golde, silver, precious stones, ware, rapiers, belles, and infinite ceremonies, therby to set forth this sacrament: And would have men to stand by at theyr Masse, and to be onely gasers on & hearers, which should in the meane tyme mumble by theyr prayers: and after this sorte they would be counted very byrighly to have done their duties in these deuyne mysteries: so that by such humane deuises the true and lawfull vse of the institution of *Christ* is in a maner abolished. This is the profite that cometh of humane inventions. So madde and foolish becommeth the hart, that it preferreth lyght and frivolums thynges, before thynges necessary and sound.

This is applied to our tyme, Of the abuse of the supper of the Lord.

And when they counted themselves vwise, they became fooles. ] They had a wonderfull pleasure in themselves by reason of theyr owne inventions. And they which aboue others professed wisdom, by the iust iudgement of *God* became fooles. They disdayned to contayne themselves within the bondes of that wisdom and knowledge which *God* had reveled unto them by his creatures, whereby they were called to worship *God*: and did rather geve place to theyr owne imaginations, then to the doctrine which they had receyved. They delighted in their owne sharpe wittes, & counted it for a great praise that they had found out the reason, how to set forth before the eyes of the common people, the worshipping of *God* by images, & glorious idols. Which could never have bene brought to passe without such reasons, whiche had great lykelyhoode of truth. When they were reproved, they excused theyr acte with this pretence, that they counted not those thynges to be gods which they worshipped, but that they used such helpes, whereby they might the easelier come to the true *God*.

An excuse of idolaters.

And they obtained a similitude taken of a civile custome: for that men have not free access unto kynges and Emperours, but by Criers, and vnder officers. But of how much force this reason is, *Ambrose* vpon this place declareth. For thus he writeth: Men through shame vse accustomedly every where this miserable excuse, why they neglect to come vnto *God*, saying: that by them we go vnto *God*, as by noble men we come vnto a kyng. Well saide, as there any man so madde, or so vnmindfull of his health, to geue vnto a noble man the honor due vnto the kyng only? For that if any in such sorte behaue themselves, they are iustly condemned as guilty of treason. And shall these men not thinke themselves guilty, which geue the honor of the name of *God* vnto a creature? and forsaking their Lord do worship theyr fellow seruantes? as though there were any thing greater then *God*, to whom a man might do seruice. For therfore also do we goe vnto a kyng by Tribunes, and noble men, because the kyng is also a man and knoweth not to whome to commit the publique wealth. But to come vnto *God* from whome vndoubtedly nothing is hidden (for he knoweth the merites of all men) we haue no neede of an aduocate, but of a deuout minde. For wheresoeuer such a one shall speake vnto hym, he will answer hym. These wordes of *Ambrose*, if they be of value to confounde this similitude of these idolaters, they are able also to confute our men: for, as much as they by the self same sayned deuise, defend the inuocation of saints.

We neede no aduocates to come vnto *God*.

They became fooles. ] For that in steade of the true and perfect worshipping of *God*, they embraced but a shadow thereof: which thyng *Paul* in moe places then in one reproveth. In the 2. to *Tim.* the 3. chap. he sayth: Having in deede the forme of piety, but viterly denying the power thereof. And to the *Colossians* the 2. chap.

The foolishness of idolaters.

be



he writeth that *The commaundementes and traditions of men, haue in deede a shew of wisdom, when as in very deede they are nothyng els but superstitious.*

In ampti-  
fication of  
sinne.

God cannot  
be robbed of  
his gloze.

A place of  
the 106.  
psalme.

The gloze  
of God con-  
sisteth in all  
thyngs.

The begin-  
ning of ima-  
ges.

And they turned the glory of the immortall God into an image.] Made not onely after the similitude of a mortall man, but also of birdes, and foure footed and creepng beastes. After that they began to esteeme their owne inuentions aboue the doctrine which was reueled vnto them, straight way followed idolatry, which springeth of the error of the mynde. And whereas it is sayde, that they transferred the gloze of God vnto creatures, they are reprovied, for that they knew that that gloze was in deede in God. But when it was offered them they turned it by sacriledge from him an other way. Which sinne is here wonderfully aggrauated. It was an hainous acte to robbe God of his due honour: it was haynous also to transferre the same vnto a corruptible man: but it was more haynous to transferre it vnto brute beastes, and mooste haynous of all was it to transferre it vnto the images of all these thynges. Neyther is thys thyng spoken, as *Chrysostome* noteth, as though they could in very deede depriue God of hys gloze or honour: for that lyeth not in the power of any creature: But they are accused of rathe boldenes, in that they presumed, as muche as laye in them, to assaye to byng the same to passe. *God* is in this place called *εἰδωλον*, which signifieth not onely immortallitye, but also the taking awaye of all kynde of griefe, or spotte of anye manner of corruption. And contrary wyse, in that man is called *φθαρτος*, it declareth hym not onely to be mortall, but also to be subiecte vnto manye discommodities and corruptions. Thys phrase of speech, *Paule* transferreth out of the 106. psalme, where it is written: *That the Israelites made a calfe in Horeb, worshipped a molten Image, and chaunged theyr gloze into the similitude of one that eateth haye.* Herein onely seeth meth the difference to be, in that here it is sayd, that the gloze of God was chaunged: but ther is sayd, that theyr gloze was chaunged. Whobeyt in eyther of 2 places is contayned one and the selfe same sense. For their gloze was God: in him gloried the *Hebrewes*: And *Dauid* euery where in hys psalmes, calleth him hys gloze. And if a man should peraduenture demaunde, in what thynges this gloze of God consisteth, to aunswere briesflye, herein it is contayned: to acknowledge him for the authoz and distributor of all good thynges: the iudge of all mens doinges: and so amplye to bee spread abroad, that he filleth all thynges. These thynges if they be beleued, do engender adozation, a trust or confidence, inuocation, geuing of thanks, feare, and other such lyke poyntes of religion. But the wicked inuentions of men doe ascribe these thynges vnto Idoles, and doe binde God vnto certayne places, signes, and images. And whom we know to be euery where, hym do they make to dwell in some one place onely. And as mennes mindes are presumptuous and bolde, contrarywyse now in our dayes, whylest with toth and naide they maintaine theyr transubstantiations, or (if I may so call them) theyr inpanations, they in such sorte diffuse the body of *Christ*; which occupieth in deede one certayne place, that it is really, not onely in so many places, in how many the Supper of the Lorde amonge *Christian* men is celebrated: but also now they contend by expresse wordes, that it is euery where. The endeouour of Idolaters at that tyme was, to teach the common people to honour God (which is but onely one) by sundrye proprieties, which they adioyned to certayne Images of their owne inuention. And it is a wonder to see, how much those men pleased them selues in these thynges. *Plato* in *Cratylus* bringeth in *Socrates* disputing of the right imposition of names: and chieflye he diligently examineth the names of the Gods, and sheweth, that by them are very aptlye signified the proprieties of thynges deuine. Which place *Cicero* also seemeth to haue imitated in hys booke of the nature of Gods: wher vnder the person of the *Sroyke*, he sheweth, what the names of the Gods signifie, and in what maner they ought to be referred vnto one God, one y. These men vndoubtedly woulde make them selues wyser then God, which hath declared hym selfe by the framing of the whole world. For, as though that were not sufficient, these men inuented Images, and many



many kindes of Idoles. But this is a wise saying of *Athanasius*: When a living man moueth thee not to knowe God, how can a man of woode cause thee to doe it? They first inuented Images, as they alleaged, for representation sake. But from thence they were afterward ledde to worship the. And that they also worshipped the Images of brute beastes, many histories do manifestly declare. Unto Bell among the *Babylonians* was first erected an Image, by which was alwayes a Dragon present, if we credite to the *Apocryphas* of *Daniell*. The *Egyptians* had *Anubis*, an Oxe, which they worshipped. And *Ambrose* testifieth, that there were holy seruices done to *Rauens*. Furthermore, for that the *Poetes* sayned, that *Iupiter* for the fulfilling of his filthy lustes, was sometymes turned into a bull, sometymes into a Swanne, and sometymes into an Eagle, those kinde of beastes they consecrated vnto God, and honoured them as Gods. But they needed not thus to haue set forth the power of God, by so many sayned inuentions: forasmuch as all creatures doe beare witness of hym. Wherefore to inuent Images, was nothing els, then to light by Candles and Torchies in the Sunne. This thing the deuill chiefly laboured for, that the power of God might be bound vnto certayne places: that men myghte there onely praye vnto God: and there receaue great holynes: and lastly, there to make an end of theyr godlines: as though out of those places, they might line as they luste them selues: as we see now the vse is, in receauing of the Supper of the Lorde. There onely we thinke that all good thynges are to be poured out towarde God: vnto it they prostrate them selues, there they knocke their brestes, there they make inuocation, there shewe they forth what soeuer pietie they haue. All other thynges in comparison of it, are a playe and of no waight. This is worthy to be noted, that *Paule* doth here so sharply reprove these men, which yet sayd that they worshipped not those Images, but by them honoured the one onely God: and the Scriptures do euery where reprehend them, for that they worshipped the workes of theyr owne handes. By which wordes an vpright iudgement may gather, that these bulgare and common excuses, are not to be admitted. Yea, and *Augustine* also in his 6. Sermon in the 10. tome, after this sorte conuinceth the *Ethnickes*, that they toke theyr Idole for a God, because vnto it they builded altars: For (saith he) that they haue a God, and doe worship that Idole for a God, the altar doth testifie. What maketh the altar there, if that it be not counted for a God? Let no man say vnto me, it is not a God. I haue already answered, that matter I would to God they knew this thing so well as we know it. But both what they haue, and also for what thing they haue it, the altar doth testifie. This place of *Paule* taketh away all excuse from Idolaters. They were no lesse wittie to defend their Idolatries, then are our men at this day to defend the worshipping of Sainctes. Which thing he that beleueth not, let hym read the 30. Epistle of *Ambrose*, which containeth the oration of *Symmachus*: wherein in the name of the people of *Rome*, and of the Senate, he desired of the Emperours *Valentinian*, *Theodosius*, and *Arcadius*, that the worshipping of the Gods myghte be restored. *Symmachus* denyeth not in that place, but that God is euery wherebut yet he sayth, that it is much better, to haue some certain places appoynted for religion. And he would haue the secretes of the deuine nature to be secluded from the people, vnto which diuerse nations aspyre not by one and the selfe same meanes, for that all are not of one disposition. He boasteth much of miracles: namelye, that by these Gods, *Rome* was defended from *Hanniball*, and from the *Senons*, and lastly, that it had subdued the whole worlde vnder her gouernment: but since they were neglected, greuous calamities haue happened vnto the publike wealth. He contendeth, that there is but one God only, vnto whom all men haue a regarde, and doe come vnto hym by sundry wayes. Wherefore in the conclusion, he requireth that the Emperours would be so good, to suffer euery nation to haue his owne religion. But what *Ambrose* answereth to these thynges, here is now no more place to declare. They which are desirous thereof, may easilie read it in his 31. Epistle.

Wherefore God gaue them vp to vncleanes, through the lustes of

The worshipping of brute beastes

The deuile of the deuill concerning idolatry.

A vaine excuse of defence of the Ethnickes for Images

These thynges pertaine vnto them which worship images, in the Papacy. An oration of Symmachus.



# Cap. i. A Commentarie vpon the

of their owne harts, to defile their owne bodies amōg themselues which chaunged his truth for a lye, and worshipped and serued the thinges that be made, more then him that made them, which is to be prayesd for euer. Amen.

The punishment  
whereby  
God took  
vengeance  
vpon ido-  
latry.

As the E-  
gyptians  
were most  
excellent in  
lerning so  
were they  
the greatest  
idolaters.  
Chrysostom  
of Plato.  
Socrates.  
Astrono-  
mers.

The sondry  
iudgements  
of Plato  
touching  
Poets.

Why Ido-  
laters wor-  
shipped  
Crocodiles  
and Ser-  
pents.

The  
Jewes  
also wor-  
shipped cre-  
eping beasts

In the Pa-  
pacy they  
burne in-  
cense to I-  
mages.

V Wherefore God deliuered them vp.] Now is described the punishment, wherewith God took vengeance vpon the haynous sinne of idolatry. Whiche he therefore so greuously punished, for y he will haue his owne glozy alwayes reserued vnto himselfe. By *Esay* the prophete he sayth: *My glory will I not geue vnto an other.* And forasmuch as he hath spoused vnto himselfe the faythful, as a spouse and chaste virgin, he can not abide, that they should be defiled with the adulterous worshipping of Idols. In the law he calleth himselfe a gelous God, for that he will not suffer this dishonour. Further greate was the anger, wherewith he was incensed: because these wicked actes were done by the, of whom they were least of all to be looked for, that is, of the learnedest sort, which farre excelled others in wisdome, as it is reported the Egyptians did. For as this nation was counted the mother of sciences, so also was it a most abundant fountayne of idolatry. There, not only men were worshipped, but also Oren, Crocodiles, Leekes, Dynions, Cattes, and many more such like thinges. And as *Chrysostome* thinketh, *Plato* for that by much traueling, he had attayned vnto their doctrine, had a great pleasure in himselfe. And *Chrysostome* reprooueth *Socrates* the scholemaster of *Plato*, because when he was at the poynt of death, he desired his friendes, to pay vnto *Esculapius* a Cocke, which he remembred he owed him. Astronomers, which aboue others boast themselues as touching the knowledge of celestiaall thinges, haue transferred into heauen a Beare, two swynes, a Bull, a Crowne, an Eagle, a Scorpion, a Snake and such like monstrous thinges: and to the starres which are the excellent workes of God, they fainedly adioyne these they made dreames, and do after a sort attribute vnto them the gouernment of the world. This thing hath the deuill procured, that men should become subiect vnto those thinges, ouer which they ought to be Lordes and rulers. So man which was made, to be lifted vp into heauen, neglecting himselfe, hath to his power lifted vp to the same place brutishe and vnreasonable beastes. Further the Poetes, which aboue other men were had in admiration, did they not sayne what they lusted themselues of the Gods: Of their deuise and opinion *Plato* (which is counted the most graue amongst the Philosophers) speaketh doubtfully. In his booke *De Repub*: he iudgeth them worthy vnto be banished out of the city, because they spake so vnreuerently of the Gods. And yet in an other place, he commaundeth, that when they entreate of thinges deuine, we shoulde geue credite vnto them: because they declare such thinges not of themselues, but by heauenly inspiration. If a man would demaund of them why so wise men worshipped eyther Crocodiles or serpentes, peradventure they would haue answered, that they in them wondred at the most mighty power, whereby they do hurt men: and that in them is expressed the auenging wrath of God, which by those worshippings they desired to be turned away from them, in worshipping God as *ἀντιπαρὸν*, that is, as an expeller away of those euill thinges. And this sinne was so spread abroad, that it infected the Jewes also. For in *Ezechiel* it is written, that when he was of the spirite caried by the beates of the head into *Jerusalem*, he saw in it not onely that Idole, whereby the wrath of God was prouoked, but also in the Temple he perceaued, that on the walles were paynted, beastes, liuing creatures, and all maner of creeping beastes, vnto which the chiefe elders of the people with much reuerence offered incense: which was to geue vnto them deuine honours. The selfe same thing is at this day openly vied in the Papacy vnto signes, Images, and stockes: and yet they say, they are free from the crime of idolatry. Further the Prophet saw on the other side women bewayling *Tamuz*, that is, *Adonides*. Lastly he beheld men in the sanctuary, whiche turning their shoulders



ders to the most holy place, and their face towarde the doores of the Tempell, worshipped the Sunne as it rose in the East. And it is there sayd, that by reason of all these thinges, the wrath of God was wonderfully prouoked. Paule also in this place declareth, with what punishments God punished the Gentiles for these sinnes. For he saw that his doctrine was contemned: in that whereas he had reuealed himselfe through the beauty and hugenes of the whole worlde which he had made, so excellent a gift was utterly had in no reputation amongst men. And they chose vnto themselves so many Images and peculiar inuencions, as there were kingdomes, prouinces, cities, families, and in a manner men. The punishment which they suffered, was, that God deliuered them vp to their owne lustes to be tormented. This was that punishment which is called *Pena talionis*, like for like. For even as they spoiled God, as much as in them lay, of his glory, so agayne on the other side, God deliuered them, to be vexed with most filthy lustes: so that they degenerated, not only into brute beastes, but also became farre vnderneath them. This is the greatest infelicity that can happen vnto man, when the spirite and the mynde, which ought to governe, are by the iust iudgement of God made subiect to cruell and most filthy lustes, we haue no neede of any outward tormenters: we haue auengers inough at home. For that which the Poetes fable of *Acteon*, that he was torne in pieces of his dogges, hath place in these men, which are inflamed and rent in sonder of the lustes of their owne mynde. And this phrase, which Paule here bleth, is taken out of the 81. Psalm, wherein is read: *My people hath not hearkened, neyther hath Israell given heed vnto me. And I haue deliuered them vp into the frowardnes of theyr hart: and they haue walked in their owne denises.* Let those which defend the powers and strengthes of man, and which attribute in a manner all thinges vnto free will, yea and that without the grace of Christ, consider by these thinges, howe farre they erre from the truth. Here is described the horriblest punishment that can be: when a man is forsaken of God and deliuered vp to be gouerned of himselfe. Neither helpeth it any thing at all to say, that here is now entreated onely of lustes, and of the brutish, or inferior partes of our mynde: forasmuch as Paule hath together with lustes made mention of the hart, whereby is noted the nobler part of the mynde. And Dauid sayth playnly, *That God forsooke them, that they should go on according to their owne hart, and counsels.* But how is this kinde of speach to be expounded, *God deliuered vp them to their owne lustes?* All the fathers in a manner teach, that *To deliuer*, is all one, as if it should haue bene sayde, to suffer, to permitte, or to forsake. For they seme to abhorre to say, that God is the cause of sinne. And these are the reasons as farre as I gather, that moue them therunto: Because the holy scriptures do testifie, that God willet no sinne, forasmuch as it is written: *Thou art the God that wilt no iniquity.* Further this thing they labour for, to take away all manner of excuse from the wicked actes of men: vnto which wicked actes if God shoulde diue them, it shoulde seeme, that they might lay for an excuse the will of God. Further they endeuor themselves to aduance the glory of God, that he shoulde not be accused of iniustice, for that he diueth men into sinnes, and then afterward reprooueth them for the same. Lastly they labour to maintayne free will, least if it shoulde be thought, that God diueth men to sinne, it shoulde either be taken away, or els be diminished. Vnto these reasons *Chrysostom* vpon this place addeth two similitudes. One of a captayne, which in the fight or battayle forsaketh his host. For he is sayd, to betray his souldiers to his enemyes, when as in very deede he only withdraueth from them his helpe and presence. So God is said to deliuer vp these men, because he taketh away from them his helpe and grace. The other similitude, is of a Prince or king: which when he seeth his sonne to be past all goodnes, and perceaueth, that he can not make him good, deprieth him of all his goodes, and forsaketh him. So (sayth he) dealeth God with these men. But these reasons seeme not of necessitie to diue vs to this kinde of interpretation.

*Pena talionis.*

We haue domesticall tormenters at home. Many Accusers. A place of the Psalm.

That free will is nothing without grace.

Whether to deliuer vp be all one with God to permitte. The reasons of the that say to deliuer vp is to permitte.



We answer  
eth to the  
reasons al-  
leaged.

terpretation. For as touching sinne, we graunt y<sup>e</sup> God willethe no sin, if we loke  
vpon his will, which is declared vnto vs in y<sup>e</sup> lawes of God & in y<sup>e</sup> holy scriptures.  
But y<sup>e</sup> he utterly and absolutely willethe no sinne, we may in no case graunt, for  
asmuch as we know, that he made all thinges whatsoever he would: & agaynst  
his will no man can resist, wherefore if by all maner of wayes he would it not,  
then could it by no meanes be done. Further we affirme, that all excuse is taken  
away from sinners: forasmuch as their conscience repproeth them, neither sinne  
they against their will or by compulsion. And that litle which lay in them to do,  
as touching our ward disciplinethy perfozmed not. Neyther ought God to be  
accused of vnrightheousnes, although he will and incline or bypue the wills of the  
wicked into greuous sinnes. For these synnes as they procede from hym, are  
punishments, and those most iust, and whatsoever God appoynteth or decreeth,  
it is streight way iust and holy: neither ought hys iustice to be weighed accor-  
dyng to the consideration of our iustice. For God oughte not to be accused of  
blame or iniquity, because he suffereth many to sinne before hys face, whome he  
could holde backe, and helpe with his grace that they should not fall, vnder thys  
pretence, because we should iustly be accused if we shuld permit any such thing.  
We may not thinke that these thinges are repugnant to the one to the other:  
Namely, that we are iustly accused, and that we utterly wante all excuse if we  
sinne: and yet notwithstanding can not abstayne from sinne, neither can we  
as we ought, obey the commaundements of God, vnles we be holpen by grace.  
And lastly, that it is God which worketh all in all: forasmuch as in him we  
lyue, and are moued, and haue our beyng: And he beareth by all thynges wyth  
the worde of hys power. These thinges ought we to beleue, for that they are o-  
racles of the holy scriptures. Wherfore, if by our reason they seme not to agree  
together, yet must we be content: for we can not perle the secretes of God, nei-  
ther hath God any nede of our excuses. Which excuses yet, if a man would na-  
rowly examine, he shal fynd y<sup>e</sup> they do not in any thyng satisfy our iudgement.  
If there be a maister of a householde which hath seruantes in hys house, which  
continually commit most greuous sinnes, and wou'd make hys excuse and say  
that he byneth them not therunto, neither prouoketh them to do naughtely, but  
onely suffereth them, wincketh at them, and permitteth them, what an excuse I  
pray you should this be. Neyther is free will, by thys thinge in daunger, so far  
forth as we must graunt y<sup>e</sup> free will is. For we ought not to beleue y<sup>e</sup> god doth  
so deliner men, that he compelleth them or bypue the agaynst theyr will. They  
willingly, gladly, and of theyr owne accord serue their owne lustes. The simili-  
tudes which *Chrysostome*, byingeth are verye weake. For howe can a Captayne  
which forsaketh hys host, not be counted the cause of theyr destruction? And al-  
though, when the house toppeth falleth, the wayght thereof byaweth it vnto the  
earth, yet how shall not he which remoued the beame or pillar, whiche stayed it  
vp, be sayd to be the cause of the fall therof? So that whether soeuer they turne  
themselves, when they say that God forsaketh and withdroweth his helpe, they  
must nedes be compelled to say, that God after a sort willethe sinne. And the fa-  
ther which disinheriteth hys sonne when he can not amend hym, what compa-  
rison hath he with God, whiche can if he wyll, amende men: Wherfore, we  
see not why we should be iustly perswaded by these reasons to interprete these  
wordes. To deliner, to harden, to blinde, by these wordes. To suffer, to permit, and to  
forsake. But as touching this matter, let vs byriefely examine *Augustines* opini-  
on: whether God be sayd to deliner the vngodly vnto their lustes, onely in for-  
sakyng them, or also after some maner forcyng them. He semeth in this matter  
to be diuerly mynded. For in hys booke of predestination and grace the 4. chap.  
he hath this interpretation, of sufferynge & permittynge. And he addeth that to har-  
den is nothing els, then y<sup>e</sup> he wil not make soft. To blinde is nothing els then y<sup>e</sup>  
he wil not illuminate: to put backe, is nothing els then y<sup>e</sup> he wil not call. But in  
his booke of grace & free will y<sup>e</sup> 21. chap. he writeth manifestly inough as I thinke.  
That God worketh in the hartes of men, so incline their willes, whether so euer it pleaseth  
hym:

*Augustine*  
*de prede-*  
*stinacione*  
*& gratia.*  
*Augustine*  
*de gratia*  
*& libero*  
*arbitrio.*



hym: eyther to good thynges according to hys mercy, or alls to euill thynges according to theyr desertes: and that by his iudgement, being sometimes open, and sometimes hidden, but alwayes iuste. These wordes declare, that our willes are sometimes styred bype of God, not onely in toylaking or permitting vs, but also by some inclination on to euill thynges. *Julianus Pelagianus* also (as the same *Augustine* agaynst him in hys 5. booke and 3. chap. sayth) reproveth *Augustine*, because he had read, that the same *Augustine* affirmed, that God is wonte to punishe sinnes by sinnes. And he sayth: If the matter were thus, then ought we to prayse and commend concupiscence and sinnes, as good thynges, which than affirmest to bee inflicted upon vs as punishments. But there, agaynst hym are brought forth many notable places of Scripture, by which is proued, that God byngeth in sinnes, as punishments, and paynes deserued. We can not denie, but that the deuill in tempting, pouereth in to vs wicked cogitations: and that he receaueth power of God so to do. God styred by *Dauid* to number the people, as it is written in the 2. booke of *Samuel* the 24. chapter. But in the booke of *Chronicles*, *Sathan* is sayd to haue moued *Dauid* vnto it. And it skilleth not, whether God ddo it by hym selfe, or by the deuill: for it is all one. In the 1. booke of *Kinges*, God would haue *Achab* the king deceaued by a lying spirite, that hee shoulde geue credite vnto false prophetes: which without doubt was sinne. And in *Esaie* the 63. chap. it is written: Wherefore haste thou made vs to erre, and haste hardened our hartes that we should not feare thee? And in the 11. chap. of *Iosua*: God hardened the hartes of the vnbelieving Gentiles. And in that *Roboam* harkened not vnto the elders, which gaue him good admonition, that was therefore, because the conuersion was of the Lorde, to performe hys worde, which hee spake of hym by the hand of the Prophet. And in the 2. *Paralip*: the 25. chapter: *Amasias* king of *Iudah* harkened not vnto *Ioas* king of *Israell*, because God had so wrought in hym, to deliuer hym into hys handes. And in *Ezechiel* the 14. chap: If a Prophet bee deceaued, I haue deceaued hym. Also, in the Lordes prayer we praye: Lead vs not into temptation. These thynges in a manner alleageth *Augustine*: wherby appeareth, that God deliuereth the wicked vnto theyr owne lustes, not onely by permission, but also by a certayne incitation. But agaynst these sentences, *Julianus* seemed to obiecte thre thynges: First, that lustes are (as I sayd at the beginning) to be praysed, for that they are sayd to be punishments inflicted of God. Further, as touching this place, it is manifest tynough (sayd he) what *Paulus* meaning is. For in that he sayth, that they were deliuered by vnto their lustes, it appeareth, that they were before infected with them, and that they had them before within them selues: and that God to deliuer by, is no thyng els then to permitte. Thyrddly he sayth, that God is sayd to deliuer, rather by a certayne patience, or suffering, then by power. God in dede suffreth these thynges to be done: but he doth not by hys power and myght driue them to doe them. To these thynges, *Augustine* in the same chapter maketh aunswere, and sayth, that it is a very weake argument, that sinnes should therefore be prayse worthy, because God by them doth sometimes punishe vs. Otherwyse we should commend the deuill also, whose bondslaues we are made through sinne, and of hym are greuoulye afflicted. For he is the tormentour of God, and the executioner of the deuine vengeance. Moreouer we read, that *Saul* was geuen of God to be kyng, in Gods furpe and wrath, to auenge the wantonnes and rebellion of the people, by the tyrannie of a wicked kyng. And yet is not an vngodly kyng therefore to be commended or praysed. These thynges and such lyke, do plainly declare the weakenes of that argument. And as touching that which was sayd in the second place, that the wordes of the Apostle, which we are here in hand with, carye with them theyr exposition (for they are sayd to be deliuered by vnto the lustes of theyr owne hart. Wherefore they had them within them before, and God wrought them not within them: but for that they were before extant, he deliuered them by vnto them, to be set a fire of them) we graunt in dede, that the powers and faculties of lusting, are naturally grafted in man. And God was the author of them, when he created man. But God made them moderate, and such which should be subiecte vnto reason, and obedient vnto the worde of God:

*Augustine*  
agaynst  
*Julianus*.

Many no-  
table places  
of the scrip-  
ture.

The ob-  
jections of  
*Julianus*.



## Cap. i. A Commentarie vpon the

and not be rebellious, eyther agaynst hym or agaynst reason. But after tyme, they became stubborne, violent, and rebellious. Wherefore it is plaine, that that is false which thys man sayth, that suche lustes as we are now deliuered by vnto for to be punished withall, were extant in vs before sinne. They are vndoubted, Ipe Iarlar harang, that is, an euill workmanship or imagination, wherewith our hart is perpetually enfebled. But this euill imagination was not geuen of God in the creation, but followed after sinne. And agaynst that whiche was lastly alleaged, namely, that these things are done rather by the patience or sufferance of God, then by his power, *Augustine* declareth by the words of *Paul* that either of them is true: for to the *Romanes* it is written: *Euen so God, willing to shew his wrath, and to make his power knowne, suffered with long patience the vessels of wrath ordeyned to damnation.* In these wordes is expresse mencion, as well of power as of patience. And although in that 3. chapter of the 5. booke agaynst *Iulianus*, *Augustine* sayth, that he greatly passeth not, together of these wayes these kinde of speeches be expounded, yet enclineth he more to my sentence, to thinke, that God wylleth something els, when he deliuereth, hardeneth, or blyndeth, then that he suffereth, permitteyth or forsaketh. Yea, he manifestly writeth that it is not likely, but that, eue as God whē he punisheth, worketh something in our bodies: so also should we thinke that he worketh something in the mindes, although after a secrete maner. And thus much hitherto of the Fathers. If my iudgement therein should be demaunded, I would say, that these kyndes of speache, To deliuer by, to blinden, to harden, and to seduce, do signify somethyng more then to be forsake of God, or withdrawing of grace, which hapneth through sin, and which all men confesse. For we can not deny, but that of God are offered many occasions, which in men that are destitute of grace and of the holy ghost, seeme to stirre by euill lusts: & to be vnto the occasion of falling, as it is manifest of y vngodly king *Achab*, vnto whō the words of the false prophetes wer as a snare. And the words of God pronounced vnto *Pharao* by *Moses*, wer instrumēt of his greater hardening. And the aduersities, whiche happened vnto the *Israelites* in the desert, were occasions both of blasphemye, and also of infidelity. And that God ministred such occasions, it is out of controuersye. Whiche occasions, when they light vpon a godly mynde, and one that is adorne with the grace of God, they turne vnto good, and are profitable for theyr saluation. But when they happen vpon those, which are forsaken of God, they cause a greater fall, and a greater turning away from God. And such occasions happen both outwardly, and also inwardly. For not only persecutions, aduersities, pleasures, and entismentes do outwardly offer themselves vnto vs, but also cogitations, and inward motions are suggested vnto the mynde, which to the godly are profitable to saluation: but the wicked they do more and more confyrme in impiety. Besides these occasions, such as are already alienated from God seme not to nede any other preparation to sinne. For by reason of our corrupt nature we are prone inough vnto it of our selues. Wherefore *Paul*, in this Epistle to the *Romanes*, sayth, that these vessels of wrath are prepared and apt to destruction. And in the booke of *Genesis*, Our cogitations and counsels are prone vnto euill euen from our childehode. But to make the thing more playne, being otherwise somewhat darke, it shalbe good to marke, that sinne comprehendeth two thinges, Action, and a defect or want. For, that action is called sinne, which wanteth of the law and of such conditions and circumstances, which should make it byrght and commendable. If we speake of the action, in that it is extant, and is counted among naturall creatures, it is not to be doubted but that it is done of God. But the defect or want (so far as it pertaineth to p[er]uersion, neyther is in very deepe extant) hath no nede of any efficient cause: but it sufficeth, that the grace of the holy ghost be remoued, and our strengthes taken away, by whiche that action myght haue bene brought to a iust perfection. And who can deny, but that this withdrawing of strengthes and grace is done of God: For he is the moderator

Rom. 9.

Occasions inward and outward.

Sinne comprehendeth two things

It is God which with draweth his grace from sinners.



rator of hys owne gistes. But we must alwayes adde this, that God doth iustly and for our euill desertes withhold hys ayde. And as *Anselmus* writeth, in his booke, of the fall of the deuill: *Euen as we are not afrayd to confesse, that that creature is made of God, which yet is brought forth through the wicked will of man (for we say that God is the Creator of an infant borne of adultery) why also shall we deny, but that he is the author of that action, which is brought forth through an euill will?* And this must we without all controuersy graunt, that whatsoeuer is extant in the nature of thinges, the same must of necessitie haue God for hys author. Therefore it followeth, that these thinges are done of God, not only by permission, but also his might and power thereunto helpeth, and (as they say) worketh with all. Otherwise that thing should be nothing. For whereas they talke of permission, I would say the know of them, whether God permitteth willingly, or not willingly? If thou say not willingly, then shall it followe, that God permitteth it agaynst hys will, and by compulsion. But if thou say, that he doth it willingly, because he made all thinges, whatsoeuer he would, it can not be auoyded, but that the will of God after some maner concurrereth to the producing of sinne. But this thing ought we alwayes to haue before our eyes, that one & the selfe same thinge, as it proceedeth from vs, is sinne: but, as it is of God, it is no sinne. Therefore if in thys question we should answer simplye, we ought to say, that God is not the cause of sinne, in that it is sinne. Because he (as we haue alreedy often sayde) inflicteth those thinges, which in vs are sinnes, as punishmentes, and withholdeth his grace from such as haue deserved euill, and oftentimes ministrereth vnto them occasions of falling, to the ende they should iustly be punished. And if thou wilt demanda, whether a man endued with grace, and not forsaken of God, can fall, I would answer, that the grace of God is not alwayes after one and the self same maner. For sometymes, by the iust iudgement of God, it is more remisse, and by it our hart and mynde are not so strongly, and with such efficacy chaunged. And then a man may fall, and often tymes committe greuous sinnes. But when it is of efficacy, and mighty, and when it fully beareth dominion in our hartes, it preserveth vs from the greuouser sort of sinnes, so much as in this life is possible. But to returne to that which we were in hand with, we can not deny but that God after a sort is the cause of sinne, whether we consider the action, which is naturall, or the taking away of strengthes and grace: although that happen not but through our fault. For so sayd *Oscar*: *Thy perdition or destruction commeth of thee O Israell, but thy saluation commeth from me.* Therefore, when it is sayd that God is the cause of sinne, we must graunt, that not to be spoken properly: forasmuch, as we haue in our selues sufficient cause of sinne. And although we cauel neuer so much of other sinnes, yet what shall we say of Originall sinne? Undoubtedly, there is none which doubteth, but that it is inflicted to vs of God for the auengement and punishment of the first fall. And we are so bozne with it, that it can not be sayd, that we draw it by any other proper sinne before committed of vs. But in these thynges we must deale moderately, and in a Christian assembly we must speake warily. For if a man streight way shall absolutely and simply say, that God is the cause of sinne, he shall not say true: and the thyng not being well vnderstoode, will cause many to be offended, and men will excuse theyr wycked actes, and go about to lay the cause of them vpon God. The matter may be declared by partes, and the truth may in such maner be spoken, that all maner of offence may be auoyded. But, which is the best way thus to deale, we haue alreedy shewed. A great many heretofore haue erred in thys matter. The *Maniches*, for that they woulde not make the almighty God the author of sinne, because they perceiued the Scriptures to be repugnant vnto theyr sentence, appoynted two beginninges, and framed vnto themselves two Gods, one good, and an other euill: one of the old Testament, and an other of the new, one the Creator of thys visible worlde, an other the father of our Lorde Iesus

God permitteth not against his will, but willingly.

Whether a man endued with the grace of God, can fall into sin. The grace of God is not alwayes of one and the selfe same efficacy.

It must be answered by partes.

The Maniches.



A place of  
the latter  
Epistle to  
the Cor:

A place of  
James.  
Whither  
God tempt-  
eth men.

Two kindes  
of tempta-  
tion.

In other  
distinction  
of tempta-  
tions.

The  
Greeke  
Schooles.  
Howe God  
is not the  
author of in-  
ward tem-  
ptations.

Christ. They thoughte that by this meanes they could concillate those thynges which are euery where witten in the holy scriptures. The good God, they be-  
terly denied to be the cause of sin. But the authoz of it they made the god of this  
worlde, whome they pronounced to be euill. They abused a place of the latter e-  
pistle to the Corinthians, where it is sayd: *In whome the God of this world hath blind-  
ded the hartes of the vnbeleuers.* Behold, sayd they, to make blynde pertayneth not  
not in any case vnto the good God, but vnto the God of this worlde. But thys  
place nothinge helpeth them. For we may thus vnderstande it, that God hath  
blynded the hartes of the vnbeleuers, which are sayd to be of this worlde. And  
after this maner doth *Augustine* read it. Farther peradventure by it, is signi-  
fied the Deuill, whome Christ, and also *Paule* calleth the prince of thys worlde,  
with his fellowes, powers, aduersaries vnto vs, & the goneruers of this worlde  
and of darkenes. Neyther is it any meruayle, if he be called a God: for so was  
he counted and worshipped of the infidels. For the Scripture blesch sometymes  
to name thynges, not as they are, but as they are counted. Whereouer, there is no  
cause why, but that we may vnderstande by the God of thys worlde, the true  
God, which hath created this worlde, that is, thys visibill worlde: and the self same  
God is the father of our Lorde Jesus Christ. Neyther is it a thyng vnseemly for  
hym, to blinden the hartes of the vnbeleuers: when as *Paule* in this place saith:  
that he deliuered them by both vnto theyr owne lustes, and also into a reprobate  
mynde. Yea and Christ also sayth of hymself, that he came into iudgement: that  
they which saw, should be made blynde: and they which were blynde, should see.  
But vnto those thynges which we haue now spoken of, as touchyng occasions,  
namely, that God sometimes ministrerth suche occasions, by whiche men desti-  
tute of grace and the holpe Ghoste, are stirred vpp to sinne, a place of *James*  
seemeth to be repugnaunte, who in hys i. chapter writeth thus: *God tempteth  
not to euill.* And yet we cannot deny, but that the scriptures sometymes testefye,  
that God tempted the *Israelites*, *Abraham*, and others. *Augustine de consensu Euan-  
gelistarum*, deuidenth temptations into two kyndes. Namely, that some are to  
proue, and other some to deceaue. And he graunteth, that God sometimes temp-  
teth to proue, but neuer to deceiue. But this distinction seemeth not to be suffici-  
ent. For one and the selfe same temptation, when it lighteth vppon a godlye  
man, profiteth to trye hym wryth all. But if it happen to an vngodlye  
person, and one that is destitute of grace, it serueth to seduce him. As in the de-  
sert the temptacions, as touching *Moses*, *Aaron*, *Iosua*, and *Chaleb*, were proba-  
tions and trials: but vnto others, they were prouokementes vnto sinne. And  
yet it sufficiently appeareth, that God was the authoz of them. Wherefore,  
laping a part *Augustines* distinction, there is an other which is more allowable,  
which is read in the Greeke Scholies: namely, that there are certayne tempta-  
tions vtterly outward: whose beginning or cause we haue not in our selues: as  
aduersities and persecutions: but there are other temptations, which seeme to  
burst forth out of the lustes of our mynde. And of thys kinde of temptation, say  
they the Apostle *James* admonisheth vs, that we should not make God the au-  
thoz of them. Which must so be vnderstanded, that we ought not in such maner  
to appoynt God the authoz of them, thereby to excuse our selues. And that thys  
is the Apostles meaning, those thynges which go before do well declare. Let no  
man (sayth he) when he is tempted, say, that he is tempted of God, as though he woulde  
excuse hys sinne. For euery man is tempted of his owne lustes. Wherefore he willet vs  
to acknowledge in our selues the originall beginning of euill: and not to lay  
the fault vpon God. But yet he nothing prohibiteth, but that God may be sayd  
by hys iust iudgement sometimes to ministrer vnto these lustes which are graf-  
ted in our corrupt nature, occasions and prouokementes, as well inwardly in  
our myndes, as outwardly. But we oughte to accuse the grounde, whiche  
wee haue in our selues: and not to laye that for an excuse, whiche is minis-  
tered by God. Further, this is to be added, that we can not deny, but that the  
lusts



of originall sinne are inflicted vpon vs, to auenge the fall of the first parentes, with which lusses every one of vs is tempted. These lusses, vnto which those that are idolaters are deliuered by to be punished, maye be deuised into two kindes: so that some lusses cometh that which seemeth good, and other some, vnto a way that, which is thought to be euill. And although it may seeme, that these affections were grafted in man by nature, yet were they not such at the beginning, when man was created, as now they are. But (as I haue already sayd) they were grafted moderate, and such as shoulde obey reason: but now they are vnbridled, and they resist reason and the woꝛde of God. Wherefoze when the *Stoikes* saw this corruption of them, they gaue iudgement, that their wise man shoulde be vnterly free from all affections and passions, because, as the matter goeth now, they thought that wisdom could neuer agree with affections. For affections alwayes appeared vnto them to be subiect vnto vice and sinne. But the *Peripatetians* iudgement was, that the wise man ought not to be vnterly without affections: but they allowed those that were moderate. And being demaunded, how these lusses shoulde be kept in a meane, they sayd, that there is a mediocrity prescribed of reason. And they added mozeouer, that this right reason, which shoulde be iudge of this mediocrity, longeth to a wise man. But they were not able to shew who this wise man was, which shoulde perfectly despise of this meane, Wherefoze the Christians, which deferre this iudgement vnto the woꝛd of God, do nothing at all erre: sithen they haue most sure rules taken out of the holy scriptures, by which are most manifestly defined, what thinges are to be desired, and what to be refused. There are two thinges vndoubtedly which amend, vitiate, and corrupt lusses. One is, that whether we eate or drinke or do any thinge els, we do all thinges vnto the glory of God. Which thing neither *Aristotle* nor *Plato*, nor any of the wise men of this woꝛld had taught, as *Paule* hath done. Further, soasmuch as it is agreed of the end, we must beware, that our woꝛke be not defiled other with defect or wante of affections, or els with excelle of them. And in summe, these appetites, so farfoꝛth as God hath grafted them in our nature, oughte not to be accused: but as we now haue them they are not without fault.

To vncleannes, with ignominye to defyle their owne bodies amonge themselves. The commentaries whiche are ascribed vnto *Hierome*, affirme that this ignominy or dishonour is to be referred, vnto the filthines, and vnpurenes whiche the *Ethnikes* committed in their sacrifices. And they expound the ignominy or dishonour of the bodies to be burninges and markes, with which the bodies of those whiche were initiated and dedicated to Images, were defyled. But these thinges are farre wide from the truth: and the Apostle by those thinges which follow, doth manifestly declare, what his meaning is. For he referreth all thinges to vnnaturall carnall pleasure. Those thinges are called vncleane, whose sight we can not abide, as in naturall thinges, is matter or corruption that cometh out of a soze, and dongue, and such like: and as is, as touching humane woꝛkes, glotony, drunkennes, especially when vomiting followeth, also lechery, especially that which is agaynst nature. Hereof he writeth vnto the *Romanes*, that that nation, and all other nations, when they were without Christ, were wonderfull infected with this pestilent vice. Neyther is this obscure, that he addeth. To defile their owne bodies with ignominy. For if he which committeth fornication, sinneth agaynst his owne body, much moze he which is defiled with this kynde of wickednes. Our bodies are the temple of the holy ghost, organes of God, and instrumentes sanctified.

Wherefoze they which contaminate or defile them, do exceedingly stray from the institution of God. And this happeneth vnto them, which departe from the true woꝛshiping of God. Vnto the *Ephesians* it is written of the Gentiles that be straungers from Christ. Howe that they walke in the vanitye of the mynde, hauyng their mynde darkened, and that they are alienated from the lyfe of God by reason of the ignorance

Two kindes  
of lusses.

What man-  
ner of affec-  
tions were  
grafted in  
man, when  
he was cre-  
ated.

*Stoikes*  
without  
affections.  
A medio-  
crity of the  
*Peripate-  
tikes*.

Two rules  
to amend  
lusses with  
all.

What  
thinges are  
vncleane.

That they  
sin, which  
defile their  
bodies  
with lusses.



# Cap. 1

# A Commentarie vpon the

Paul  
ought not  
to be accu-  
sed of filthy-  
nes.

ignorance which is in *thē*, & blyndenes of hart. Who, after that they came once to this point, that they ceased to be soj: gane themselves to wantonnes, with a greedy desire to commit all maner of vncleannes. It might at the first sight seme, that *Paul* speaketh vnreuerent and filthy thinges. But we must remember, that *Vnto the cleane, all thinges are cleane*: & the holy Ghost vseth, when he speaketh of the elect, very freely to reprove wicked and most filthy actes. In *h* *Prophetes*, and especially in *Ezechiel*, is mencion made of the Synagog, as of an harlot, which openeth her knees to all that come, and whose filthy lust was so great, that with reward she hired louers, which had the fleshe of asses, and the sure of horses. The holy ghost abhorred not from these kindes of speech. And yet thys letteth not, but that *h* wordes of God, are wordes most chaste. For wordes otherwyle of they: owne nature are indifferente: it is our luste that maketh them vile and filthy. Nowbeit *Paul* semeth somtymes somewhat to fauour the eares of the hearers, when vnto the *Ephesians*, by one word only he noteth these filthines of the *Ethnikes*, saying: *It is filthy to declare the things which are committed of them in secrete*. But *Chrysostome* sayth, *h* the Apostle in thys place tempereth *hys* speache betwene two great daungers. For on the one syde, soasmuch as it behoued that these men should in such sort be reproved, that they should not be able to deny their filthines (which thyng peraduenture had bene hard to be done if he had layd befoze them faultes not very greuous) it was necessarye, that he should most openly reprove those crimes, which euery man cōfessed to be most filthy. On the other syde some reuerence was to be had vnto the readers & hearers. Wherefoze, he did with a wonderful prudence order his wordes. For in making mention of nature, he reprovethe them, for that they were not content wth the vse of nature, but by their filthy lust, committed violence against their owne nature. He vseth also some sharpenes of wordes, when he sayth: that they burnt, & defiled they: bodies wth contumelies and dishonour, & that they fell into vncleannes and impurenes. All these thinges haue a wonderfull strength to moue the hartes of the readers. *Ambrose* demaundeth, howe these thynges shoulde be counted a punishment, which were vnto them great pleasures: when as contrariwise this semeth to be the nature of punishments, to be displeasunt, and to be vrged vpon men euen by compulsion and against they: willes. He answereth that this is to be ascribed vnto the goodnes of God, whiche woulde not punish these men moze greuously. But this semeth not to make much to *Paul*'s purpose. For that he by the bitterness of the punishment ment to increase the greuousnes of the sinne. Wherefoze *Chrysostomes* iudgement herein sitteth better: for he sayth: that it is the greatest euill that can be, when a man reioyceth in *hys* owne hurtes, for if a man when he is sick, fele great grieve and payne, & phisitions dispayre not of hym. But when he cometh once to that poynte, that he feleth no payne nor grieve, then is he in a maner past all hope of recouerye. And madde folkes whē they teare themselves, and fare full ill wth themselves, are glad in so doyng, & miserably reioyce, when they eate dongue, stones, or coales, or beray themselves with dirt or filthy thinges. And yet doth not they: mythe make the calamity any thing the easier. So lykewyle are these men no lesse punished wth thys deformity of sinne: nor wth standyng, they seme to delight themselves therein. *Paul* coulde vndoubtedly haue vpbayded vnto them other vices. But those had not bene so full of shame, nor so apte to declare the calamity of the vnbeleuers.

It is a  
most grie-  
uous euill,  
for a man  
to reioyce  
in his owne  
hurt.

Which haue chaunged his truth for a lye, and worshipped and serued the thinges that be created aboue the Creator, whiche is to be prayesed for euer. Amen.

Why *h*  
dois are  
called a lye.

VVhiche haue chaunged his truth for a lye.] He agayne repeteth, that the cause of so greate a punishment was idolatrye. By truth he meaneth the selfe



felte same thynges whiche before he noted by glozpe. And he calleth idols a lye. Because they wente aboute to take awaye from woode and stoncs that whiche they were: for that they no moze counted them woode nor stoncs: And attributed vnto them that which they were not: deuine powers (I say) and the nature of God. And whē he sayth of God, which is to be prayfed for euer. He endeth his sentence with an excellent acclamation, which selfe thing he doth also when he writeth of Christ in the 9. chap. that he is God aboue all thynges to be prayfed for euer, Amen. Wherefore seyng he pronounce th one and the selfe same thing both of the father, and also of the sonne, he manifestly declareth, that the sonne is equall wyth the father. And *Chrysostome* affirmeth, that this particule was therfore added, to the end we should vnderstand, that the enterpryse of these men had no good successe. For although they assayed to robbe God of his glozpe, and to change hys truth, yet would they, or would they not, he remayneth God to be prayfed for euer, Amen. Neyther did he therfore in suche sort take vengeance vpon them, to deliuer them by into a reprobate sence, as though he could not other wise cast them from hym. Their impiety was no let or hurt vnto him: they were their owne destruction: But because the *Ethenikes* are accused for the woꝛshipping of images, it shall not be from the purpose, somewhat to speake bꝛiefely as touchyng images. First we will speake of them whiche go about to resemble God by images: after ward we will touche somewhat of the Images of thynges which are coꝛpoꝛall: and then whither they may be had in temples & in holy places: lastly whether there may be any good vse of them at all. And as touchyng the first, there is an expresse commaundement in *Deut.* that God should not be poꝛtured by any images. And hereof he geueth a reason, because when he spake vnto them in *Horeb*, the people sawe there no image. The *Prophetes* also haue very often inculcated thys thyng: and especially *Esay* from the 40. cha. vnto the 45. entreateth in a manner of nothyng els. And *Paule* in the actes of the *Apostles*, when he preached to the men of *Athenes*, sayde that men are of the generation of God: but the nature of God hath no similitude, with stoncs, golde, or siluer. Farther, seyng no man hath sene God at any tyme, how shall any mā attempt to make his lyknes? He is infinite and can not be comprehended in mynd, and much lesse in sence. Wherefore they which either painte or make his picture, do dishonour hys nature: as though it can be limited with lynes & colours. And in the olde law the mercy seat in the middle part, which resembled the seat of God, was empty, to the ende occasion should not be geuen of making the nature of God in formes and images. For the representing of him by an image sprang first of infidelitie, because the reason of men could not perswade it selfe, that God was present, vnlesse it were manifest by some signe or image. Which thinge the *Hebrewes* plainly declared, when in the wilderness they sayde vnto *Aaron*: Make vnto vs Gods, which may go before vs.

But they object agaynst vs, That soasmuch as God is oftentimes diuersly described in the *Prophetes*, why in such sort may he not also be paynted? Especially seyng scripture or writyng differeth very little from payntyng. *Esay* saith that he sawe the Lord sittynge vpon an hygh seat, and exalted &c. How commeth it then to passe that the paynter may not set forth God in forme of a iudge or king. He is described in *Daniell* the 7. chap: like an olde aged man of person, vnto whome the sonne of man was brought. What offence then shall it be for the paynter, if he only by lynes and colours sheweth that, which the *Prophete* expꝛesseth by woꝛdes and writynges? In dede this argument semeth to haue a goodly shew: but it concludeth not that which it intendeth. For where the precept of God begeth, there reasonynges and such like can not perswade, nor conuince to cause vs to do other wise. And though there seme to be some comparison betwene those thynges which are prohibited, and those thynges whiche are permitted, yet oughte we neuer to take vppon vs to make those thynges a lyke, betwene which the woꝛde of God hath put a difference. These are those λογισμοί

God ought not to be expꝛessed by any Images.

The Images of God sprang of infidelitie. An example of the *Hebrewes*. An objection touching the descriptions of the *Prophetes*.



Those things be-  
twene  
wher the  
word of  
God hath  
put a diffe-  
rence ought  
not to make  
a like.  
A difference  
betwene  
writing and  
painting.  
Painting  
expoundeth  
not it selfe.

Of the pic-  
tures of  
Christ of  
the Apo-  
stles and of  
holy histo-  
ries.  
God forbade  
not gra-  
uing, car-  
uing, mol-  
ding nor  
painting.  
The begin-  
ninge of I-  
mages.

Alexander  
the sonne  
of Dama-  
nia had I-  
mages in  
his temple.  
Images  
out of tem-  
ples are not  
to be con-  
demned so  
that they be  
not wor-  
shipped nor  
fetched.  
Marcellina  
a fellow co-  
panion of  
Carpocra-  
tes.  
A copper  
image of  
Christ.

An appo-  
cripha histo-  
ry of King  
Abagarus

or bayne disputations and reasonings, which haue ingendred superstitions, & brought in idolatry. And though there were none other thyng to aunswere, yet were this sufficient. Howbeit, we coulde put a difference betwene writing and paynting: that although in the holy Scriptures there are set forth the one or two similitudes of G D D, there is yet in the same place expounded and declared what is the meanyng of them. And yf a man reade farther, he shall at the length fynde that God is a spirite, infinite, and whiche filleth heauen and earth. Which thyng paynting teacheth not, neyther doth it declare it selfe: wherfore it should easely at the length bring men into errors, and make them to be of that minde, to thinke that God is like a man. *Augustine* also in his little booke *De fide & Simbolo*, the 7. chap: And yet (sayth he) must we not therefore thinke, that God the father is circumscribed, as it were with the forme or shape of a man: that when we thinke of him, we should conceaue in our minds that he hath a right or left side, or for that the Father is sayd to sitte, we should therefore thinke, that he doth it with bowing of his knees: least we fall into that sacriledge, for which the Apostle execrateth those which changed the glory of the incorruptible God into the likenes of a corruptible man. For, all Christian to erect vnto God such an image & to place it in a temple, it is wicked: & much more wicked is it to place such a one in the hart. Now resteth to consider touching Images which represent corporall things: as Christ, the Apostles & holy histories. Undoubtedly, as touching the nature of these things, ther is no cause, but that they may be resembled by signs and pictures. Neither are the arts of grauing, caruing or molting, or painting at any time forbidden by the commandement of God. *Augustine* affirmeth, that the beginninge of Images, came of the desire whiche men bare towards the deade. For when men tooke it vnpaciently, by death to be bereft of them whom they dearely loued, they desired at the least to solace themselves with the images of them. Which pretence (as shall after-ward be declared) the deuill abused to idolatry. And by this meanes the Images of the elders were kept: and that was counted an honour vnto the dead, and brought some solace or comfort vnto theyr friends. It is written of *Alexander* Emperour of Rome the sonne of *Mannea*, that he had in his Temple the Images of Christ, of *Moses*, and of *Abraham*. The *Turkes* haue no Images at all, neyther publike, nor priuate: In carpets they weue knots & small flowers, and certayne other thinges: but neuer any perfect Images. Which Images yet if they be had without worshipping: and that out of Churches, can not be condemned: so that they be rightly bled and not worshipped. Wherefore *Marcellina*, is iustly condemned: which woman *Augustine*, in his booke de haeresibus, ad *Quodvult Deum*, sayth, was a fellowe companion of *Carpocrates*, and had the Images of Christ, of *Paul*, of *Homere*, and of *Pithagoras*, which she both worshipped, & also offered incense vnto: which thing only was to be condemned. Other wise to haue images, was not among the elders counted worthy of reprove. *Eusebius Cesariensis* affirmeth, that he saw the Images of *Peter* and *Paul*, which certayne of the saythfull kept by them. And he telleth, that in *Cesarea Phillippi*, which was called *Panias*, was a Image of Christ made of copper, at whose fete lay prostrate an other Image of that woman, whiche by touching the hem of his garment was healed of her flux of blood. And he sayth moreover, that vnderneath it sprang by a certayne herbe, whiche when it grew so high, that it came to the hem of the garment of the image of Christ, gate thereby such power that it healed all maner of diseases. And *Socrates* in his 7. booke of the *Tripartite history* writeth, that *Julianus* the Apostate remoued this Image, and commanded his owne Image to be put in the place thereof: whiche was so stricken with lightning, that it was utterly destroyed. And although that Image of Christ was by the *Ethnikes* drawn throughout the whole world, yet it was by the Christians after a sort gathered together again, & reserued. *Eusebius* writeth also of our Lord *Iesus Christ*: that he sent his owne Image by his disciple vnto king *Abagarus*: but soasmuch as this is *Apocriphall*, I can not easily



ly be perswaded, that it is true. But let vs see whether these Images of Christ and of Saintes may be had in holy places, where the saythfull assemble together, or whether rather they be forbidden. There were certayne of the Ethnikes which as touching this thing had no very ill iudgement. *Numa Pompilius* (as *Plutarch* declareth in his lyfe,) erected no kynde of Images in holy Temples. And so continued it at *Rome* for the space of 150. yeares. That king had learned *Pythagoras* sentence. Who taught, that God is a mynde and a spirite, and utterly toke from him the nature of a body. Wherefore these men were of this mynde, that they thought it a thing most unworthy, to represent a more noble nature by viler thinges. Although by the verity of the history, it is certayne, that *Numa* was before *Pythagoras*, neyther could he learne thys of hym. But how soeuer it be, we may inferre, that that thing which they repelled out of their Temples, ought we much more to banishe from ours. For those thinges which are there set forth, may withdraue the mynde from the wordes of God. For our mynde is of such condition, that it is so vehemently withdrawen by those thinges which are offered vnto the senses, that it can not attentively applye it selfe vnto other thinges. Wherefore the *Lacedemonians* gaue straight charge that in the court, wherein the Senate was kept, there shoulde stand no signes or Images: for that it behoueth: that they which decide affaires concerning a publike welch, should not be plucked away to other matters by any occasion. And *Virgill* in his first booke of *Eneas* writeth, that when *Eneas* entred into the Temple where *Dido* was, and beheld the pictures on the walles, he gaue his mynde wholly to the contemplation of them. Furthermore it cometh to passe (as sayth *Augustine* vpon the 113. Psalm, in his 2. Sermon) that much honoꝝ and maiesty is gotten vnto Images, when they are placed in Temples. Because partly thorough the worthynes of the place, and partly by reason of the authority of such as dedicate them, men beginne to conceaue, that there lieth hidden in them some deuine vertue. And although this be of some force to enstraine them, namely, that they see, that they with theyꝝ eares cannot heare, neyther can they with the mouth speake, nor with the eyes see, nor dō any office at all pertaining to life: yet are they deceaued by reason of the holy seruices which they see done vnto them, and also because of the honours which they perceaue to be geue vnto them: so that now they beleue, that in steede of life, there is grafted in them a deuine power. And that they so thinke, it is by this manifest, for that they in such manner humble themselves vnto Images. But for that they are afrayde to confesse, that some deuine power lieth hidden in the Images, they say that they worship that which is represented by those Images, that is, the sea, the earth, or the heauen.

And if a man goe on, and still reprove them, saying: that these bodyes also are not of that worthynes, eyther to be worshipped, or to be honoꝝed, they will answere, that in their mynde they haue a respect vnto hym, which hath the dominion ouer all these thinges: that is, vnto God only, by whome all these thinges are governed. Wherefore we ought in any wise to beware, that a holy place do not so much encrease the estimation of Images, that it become a most certayne occasion of idolatry. The deuill will easily adioyne himselfe vnto them. For he is proud & deceitfull. Wherefore he will soone deceaue men, & draw vnto himselfe those worshippinges which are due vnto God only, whē he includeth himselfe in these erected Images in steade of a soule, or a deuine power. And according to the desertes of the sinnes of men, he deludeth our sightes. There is a saying, that at *Rome* in the Church of *Laterane*, appeared an Image of our Saviour paynted vpon a wall. Of the verity of which history I am not so certayne, that I dare fully affirme it to be true. But graunt that thys kynde of miracle happened, and other miracles parauenture more notable: yet ought we not for them to be pulled backe from the true worshipping of God. But agaynst them we must fence our selues with the oracles of God. It is true in

The opinion  
of Pytha-  
goras  
touching  
God.

We ought  
not to haue  
Images in  
our Tem-  
ples.

The man-  
ner of the  
Lacedemo-  
nians.

An excuse  
of them  
which  
worship  
Images.

The deuill  
will ad-  
ioyne him-  
selfe vnto  
Idols and  
Images  
set vp in  
the temple.  
An history  
of the Im-  
age of our  
Saviour  
in Latera-  
num.



Gregory  
reproheth  
the bishop  
of Massilia  
for brea-  
king of an  
Image.

Of the  
Cherubins  
that stood  
by the mer-  
cy seat.

An example  
of Epipha-  
nius.

A counsell  
at Constan-  
tinople un-  
der Leo Is-  
auricus.

Irene resto-  
red images  
in the coun-  
cell of Nice

The coun-  
cell of  
Charles the  
great as-  
gains the  
second coun-  
sell of Nice

Damasce-  
nus fought  
for images.

Churches  
ought to be  
that when  
there is no  
congrega-  
tion.

deede, that Gregory the great (as we reade in his epistles) reproved the bishop of Massilia for that he had broken to peeces an Image in his Temple. But in this case the authoritie of the reprover ought not to blinde our eyes: but rather we must marke, whether he did by iust authority confirme that which he reproheth. Undoubtedly, we are so prone unto idolatry, that the saythfull thought it necessary, that Images should utterly be abolished out of Temples. For who is he, that perceiving himselfe to be given unto filthy lust, will willingly keepe company with a harlot. In doing so, shall not he be thought to tempte God? Even so to haue Images, where holy seruices are done, where there is adoration vnto God, and where the saythfull assemble together about gods affaires, can not be but a thing most perillous. They alleadge agaynst vs, that God had by the sides of the arke of the covenant two Cherubines. But they should therunto haue added, that those were not open vnto the sightes of the people. For they were put into the entrance, which was called Sancta factorum, into which the high priest only entred, and that only once in a whole yeare. Further, they had the word of God, which commanded such things to be made: which selfe same word is agaynst other Images. Neyther is it lawfull for vs to vse those things, which were lawfull in the ceremonies of Moses. Otherwile let vs appoint in this realm, or in this prouince, but one Temple only, as it was among the Hebrewes: and let vs take agayne all those thinges, which at that tyme pertayned vnto offeringes, and to the furniture of sacrifices.

What the blage of the olde church was as touchyng images, Epiphanius declareth, who dyd rent in sonder the image of a man, which hong in the place of prayer: And wrote an epistle vnto the bishop of Ierusalem, in whose dioces he dyd this thyng, that from that tyme forthward he should not permit any such thyngs to be done in his church: so much, as they were not agreeable with Christiā religion and discipline. And this epistle of Epiphanius, as a thyng very worthy to be knowne, Ierome turned into Latine. By the translation wherof, it appeareth, that he was of Epiphanius opinion. Yea and in the counsell of Eliberinum it was decreed in the 36. article, that no pictures should be painted on the walles of Churches. And vnder Leo Isauricus, which was an Emperour of Rome, there was a Counsell had at Constantinople, wherein images were condemned, & broken to peeces, and consumed with fire: although Irene which afterward reigned with her sonne Constantine, thorough the suggestion of Tharasius Patriarche of Constantinople, called the second Counsell of Nice, which is commonly named the 7. Counsell, in which images were restored, and also the worshippyng of them. But by what frivolous & fond reasons they did this, I am ashamed now to declare. It is true that Charles the great about the same time called a Counsell in Germany, vnto which assembled also two legates of the bishop of Rome: where the decrees of Nice touchyng images were abrogated. And yet notwithstanding, I know not by what meanes, that toke place which was decreed by Irene and Constantine in the seventh Synode.

I know that Iohannes Damascenus, in the tyme of Leo Isauricus, fought hard for Images, and had much trouble about them. And he telleth a miracle, whereby to confirme images. But he bringeth no reasons out of the scriptures. And as for myracles, they ought not to moue vs, to resist the worde of God. The brazen serpent was ouerthrowen of kynge Ezechias, which yet was erected by the commaundement of God, and approued by wonderful great miracles. For as many as looked vpon it were healed. Our temples are not therefore built, that we should in them behold pictures. But in them is ministered the worde of God, the sacramentes are given, and denyne prayes are celebrated. All which thinges far excell all maner of images. And he which is not perswaded by this kynde of doctrine, shall nothyng at all profite by pictures. A man will say peradventure, that in Churches these thinges are not alwayes had which we now speake of: for sometymes there is no teaching, neyther are the sacramentes ministered, neyther



ther are the sacramentes ministred, neither is there had any holy assembly. I graunt this to be true: but yet the temples ought to be shut, when these christian exercises are not in doynge. Otherwyle, they are open for men to walke by and downe and to be occupied about trifles. And of how small force their excuses be, which they bring for images, hereby appeareth, in that they alwayes say: that these images are the booke of idiots and of the laitie. But how chaunceth it then, that the images of highest estimation, vnto which were instituted pilgrimages, and which were had in greatest reuerence and honour, were kept close: so that none could see them, but for money? Why should the booke be kept shut, by which they would haue men to be taught? Farther, a man may see certayne images euen of one and the selfe same kynde and person, neglected and contemned: and other of them, contrariwyle laden aboue measure with honours. They haue peradventure, the image of the Virgin at home, or in the streate, or els in the market place, which yet they forsake, and go on pilgrimage into Boleyne, or into Italy, an other image of the selfe same. Undoubtedlye, if they desire by them to be taught, the image at home could haue taught them euen as well as the image in a strange place. We see moreouer, that then the vse of images chiefly flourished, when pastours of Churches ceased from feeding their flocke with holpe sermons: as though they went to deliuer the people committed to their charge, to be instructed by domine images. Wherefore, my opinion is, that images oughte vtterly to be remoued out of holy temples. But in other places there may be some vse of them. At the least, they may bring an honest pleasure, which may haue some vtilitie ioyned with it, yf they represent those thinges which are monumentes and examples of pietie. But they are in no case to be suffered, no not in other places also, if they shoulde become occasions of Idolatrye. For then must we alwayes imitate Ezechias. Neither ought we at any tyme to attribute more vnto them, then vnto the holpe scriptures. For who falleth downe vpon his knees, and worshippeth the booke eyther of the new Testament or of the olde? None undoubtedly, which is godly wise. And yet in them both, Christ and also the workes of God are more truly and expessedly set forth vnto vs to contemplate, then they are in all the images of the world. Neither is this to be passed ouer, that the maner of hauing of images came vnto vs rather from the *Ethnikes*, then from the practise of holy men. And also if we haue images priuately, two other thinges also ought diligently to be taken hede of. First, that they be not lying images, so that vnder the title and name of sayntes, they represent not those which neuer were extant. Suche as are the signes of George, of Christopher, of Barbara, & of such lyke, which are by images & pictures obtruded as sayntes, when as there is nothyng sound, of certainty touching them. Howbeit, I deny not, but that some thinges may sometimes be painted, which may by an allegoricall signification profitably enstrucke the beholders. Farther, we must beware that the pictures or tables be not filthy or wanton, wherewith to delyght our selues, lest by the syght of them, should be prouoked filthy lustes. Now resteth that we speake somewhat of the breaking of Images. In which thing I will content my selfe wth the testimony of *Augustine*: who in his sermons, and especially in his first sermon, hath these wordes: So God performe, and geue all thynges into thy power: as he hath geuen that which is broken. This we say to you good brethren, that ye do not these thynges, when they are not in your power to do them. It is the maner of wycked men, and of tauerne haunters, there to rage where they haue no power, and without cause to thrust themselves hedlong into danger of death. Ye haue heard the thinges which we red vnto you all, when ye of late lyled in cotages and losely. When the land was geuen into your power. First, Moses sayth: that the land shall be geuen into their power: and so he tolde them, what they should then doo: Namely, ye shal destroy theyr altars, groues, images, &c. When ye haue receaued power, then do ye these thynges. Where power is not geuen vs, there we do not these thynges, but where it is geuen, we omiste them not. Many Paganes or infidels haue these abhominations.

Against the which say that images are the booke of idiots or of the vnderne.

When the vse of images began first in temples.

Out of the temple and where no holy assembly is, images are lawfull.

We must neuer knie before images. The vse of images came from the *Ethnikes*.

Lying images are condemned.

Wanton images are not allowed

Whether it be lawfull to breake images.

Dent. 7.



raions in their fieldes, do we come and breake them? No doubtles, for first we labour to breake the idoles in their hartes, when they also are become Christians, or do inuise vs to so good a worke, or do preuent vs. Now then we must praye for them, and not be angry with them. And thus much as touching images.

Wherefore God deliuered them by vnto shamefull affections. For euen the women did chaunge the naturall vse into that whiche is against nature. And likewise also the men leste the naturall vse of the woman, and bent in their lustes one with an other: men with men wrought filthines, and receiued vnto themselves the reward of their errour, as was meete.

He disposeth of nature with the Ethnikes.

The sinne of the first Parentes.

A false Argument of the Pelagians.

Wherefore God deliuered them vp vnto shamefull affections. For that he had repeted the crime of idolatry, he also more largely beginneth againe to declare the punishmentes therof. And sayth: that the men leste the naturall vse of women, and were inflamed against nature: which selfe thing he mencioneth of the women, whom reason, iudgement, and shamefastnes, ought to haue contained in honest life, as they ought also to haue caused the men to haue done: which thing came not to passe: because as God threatned in Deut. 32. chap. The vngodly are stricken with madnes and fury. And the Apo. vseth this word Nature, because he disputed against the Ethnikes, which had no skill or knowledge in the scriptures, but onely in nature. And against them he taketh toble things, which by the light of nature are by themselves manifest. And he sheweth, that they were altogether so foolish, that casting away the institution of nature, they followed those thynges which were repugnaunt against it: when as otherwise thynges that are done according to nature, are honest, profitable, and pleasant. But it iustly came to passe, that these men were in this maner blynded. For euen as they were not content with the doctrine of God, when as they thought it not sufficient, that he shoulde be represented by the fabrication of the world, but would nedes bring in idoles & images, so also as touching thynges that were to be done, they were not content with the institution of God, which was according to nature, but more allowed their owne inuentions, although they were most filthy. And herein they did the selfe same thing which our first parentes did when they fell. For their desire was to haue the knowledge of good and euill: that is, at their pleasure, and as they lusted to determine of good and euill, iust and vniust: whiche thing is proper vnto God onely: vnto whose determinations creatures ought to stand. So these men attempted in the coniunctions of bodies to doe according to their owne pleasure and filthy lust, and not according to the decrees of God and of nature. And these affections are after the Hebrew phrase called the affections of dishonour, whiche in the Latine tongue is spoken by the adiectiue. For euen as that which the Hebrewes say, The sonne of perdition, in Latine is turned filius perditus, that is, The lost sonne: So that which in this place is written, Affections of dishonour, in Latine is, Affectus ignominiosi, that is, Shamefull affections. Paule hath this worde *πάθη*, which signifieth not bulgare motions, or the lighter sort of affections, but perturbations, and violent diseases, by which we are by a mightye impulsion stirred vp and prouoked. Neyther are these shamefull affections any thing els, then that which he before sayd: namely, lustes of the hart. By these thynges which are now written, is easely confuted that which Iulianus the Pelagian, obiected vnto Augustine. For he said, that lustes are extant in vs: and, God to deliuer vs by vnto the, is nothing els, then to leaue vs vnto them. But Iulianus cannot proue, that these shamefull affections were in the nature of man before his fall. And it semeth that the Pelagians abused this place, as Augustine, writeth in his 2. booke de nuptiis & concupiscentia ad Valerium, in the 19. & 20. cha. For they laboured to proue the concupiscentie or lust is a thing laudable, by an argument taken of contraries. For sith (said they) Paule condemneth the coniunction which is against nature, it consequētly foloweth, that the lust which is according to nature, is both vpright, and also worthy of praise. Wherefore (said they) although some do in it excede the meane, yet ought it



it not to be reproued: vnles we wyl also accuse both bread and wyne, because ther are some which abuse them. Neither is that of any force which thou saiest. The goodnes of generation excuseth not þe crime of adultery: neither doth original sin which is drawe fro þe nativity, cōdemne þe goodnes of wedlocke. Because, this is to speake darkly, and thou seemest to laboꝝ not to be vnderstaḡd. The naturall copulation of men with women, oughte at the length to be expꝛessed by some certayne note, that we may know whether it be good oꝝ euill. That it is good, hereby appeareth, because *Paule* condemneth the contrary. But if it be good, & the birth is good, which springeth thereof, by what chynkes oꝝ holes the doth original sinne creepe in? These thinges they objected vnto *Augustine*. But in this sort did he aunswere them. We must make a distinction (sayth he) betweene those thinges which God instituted, and betweene those thinges, which were by *Adam* brought in after sinne. We say that the naturall copulation of man with the woman was instituted of God, and therefore it is good, neyther of it cōmeth any euill. But lust, which is thereto adioyned, as we now haue it, is rebellious agaynst reason, vnbridled, & flamburne, also the disobedience of the partes of the body, which is not kept downe by our will, procedeth from vice and sinne. And such a lust, ought to be counted shamefull and euill. Which thing the sense of nature testifieth: for that we see that when man and wife will haue sellowship together they do hide themselves: which declareth that in it there is some thing which bath shame annexed vnto it. Further *Paule* writeth: I know that there dwelleth no good in me, that is, in my fleshe whome we ought rather to beleue then you, which set forth lust as a good thing. And he addeth: If our nature be to be made saue, then ought it to be good: other wise it ought not to be made saue. And if it had no euill in it, then ought it not to be made saue, because of it selfe it shoulde be saue. But as touching *Paule*, whereas he condemneth the vchast, for that they left the naturall vse of the woman, he speaketh not a word there, of matrimony: but only he weth, that these idolaters, were horriblye punished, in that they forsooke the naturall vse: whiche naturall vse yet may be obserued among whoremongers and harlots, wherefore those thinges whiche ye alleadge of concupiscence are farre from *Paules* meaning. But how original sinne is traduced by procreation, I will not in this place expꝛesse.

And they receaued vnto themselves the reward of their error as was mete.] By the name of error he here in this place vnderstandeth manifest sinne, and that which is committed of men, wittingly. And these filthy thinges whiche he hath spoken of (he sayth) were an hire and reward. In the Greke it is written *μισθωδον*, which may be turned, a compensation. And this kinde of speech seemeth not to be much unlike that, which is spoken in the Gospell, touching hypocrites, that they haue receaued their reward. And forasmuch as sinnes properly deserue not a hire oꝝ a rewarde, but a punishment: by this place is most manifestly perceaued, that that is true which *Augustine* oftentimes affirmeth, namely, that God auengeth sinnes by sinnes. And þe greuousnes of the wickednes committed agaynst nature appeareth, by that that it is answerable and is compared to the most greuous sinne of idolatry. *Augustine* in his first booke and 24. chap: agaynst þe aduersary of the law & of the prophetes, sayeth, that that place which is written in the 38. of *Deut.* is vniustly reproued of the *Maniches*: where it is written that God wil inflict this punishment vpon the wicked, that sometimes they shall kill theyꝝ owne children and eate them: whiche thing without doubt is sinne, neyther (as they say) ought it to be thought to proceede from the righteousness of God. And hereby the *Maniches* endeuored themselves to cōclude, that the God of the olde Testament is euill, because he inflicteth euill thinges, that is, sinnes. But *Augustine* aunswereth: The same thing might also be sayd of the God of the new Testament. forasmuch as *Paule* writeth in this place, that he deliuered vpon men into these shamefull affections. But it is farre otherwise. Because the true God inflicteth this kinde of punishment vpon the wicked, which punishments are not tormentes of such as sinne, but encreasings of sinnes. And after this maner doth *Paul* reason. They whiche are without Christ and his Gospell, haue experience that such wrath of God, lighteth vpon the: Therefore at Christs handes must be sought

*Augustine* aunswereth the *Pelagians*.

The naturall copulation of man with woman as it was instituted of God is good.

Concupiscence which was adioyned vnto it after the fall of Adam is euill.

Here is proved that God punisheth sinnes by sinnes.



Pauls be-  
sith this  
word to de-  
liver men  
three times

both remedy and also righteousness. Wherefore it appeareth, how wickedly some do in such manner defend free will, that they are not ashamed to say, that by the strengthes thereof, and by that which is in vs, we may auoyde all sinnes. Which thing if it were true, then should *Paul* weakly conclude, that we ought to come vnto Christ, and vnto the Gospell. For a man myghte saye, I can auoyde these synnes euen without Christ, by my selfe, and by myne owne free wil. And this is woorthy of noting, that the Apostle in this chapter vseth this kinde of speech, God deliuered vp men, three tymes. For which thinge if there be any man y will accuse the iustice of God, as though he committeth iniquity, the same man seeketh now to be God ouer God. So far is it of, that he counteth him for God. Hether to *Paul* hath entreated of the most filthy crime which is committed against nature, and that agaynste nature being bittate and corrupted. As though he should haue sayd: We would not retayne: no not that little brightness, and honesty, and institution of God, whiche remayned in nature. Now he goeth to the rehearsall of other vices, which be both not so largely entreate of, but onely rehearse they: byndes in number. And before he commeth to the rehearsall of them, he sayth:

And as they regarded not to know God: euen so God deliuered them into a reprobate mynde, that they should do those things that are not conuenient:

And as they regarded not to acknowledge God, euen so God deliuered them vnto a reprobate mynde. He now diligently openeth, how the punishment was correspondent vnto y sin. That which we haue here turned, regarded not, is in the Latteen probare, & in the Greke δοκιμαζω. Where this word, probare, signifieth not, to tempt, or by argumentes to confyrm: but rather firmly, perfectly, and constantly to appoynt. And this is the meaning of his reprehension: They knew God by his creatures but they would not acknowledge him: that is, they would not haue the knowledge of him perpetually before they: eyes, wherebye mought haue followed some change of life, and lustes mought after a sorte, haue bene bydeled. And this thing do the commentaries which be ascribed vnto *Hierome* meane: wher we reade, that these men would not haue God before they: eyes, for where that is, there men fall not so easily in sinne. Andoubtedlye there are many, which being endued with an excellent wyl, do know a greate many of thinges righte well, and can handesomely deliberate vpon them: but when they know and haue determined vpon them, they lay them a side, so that when they to come to actes and doinges, they seeme in vaine both to haue known them, and to haue deliberated vpon them. Wherefore righte well seemeth *Erasmus* in this place to haue noted the difference betwene, cognoscere & agnoscere, that is, to knowe, and to acknowledge: and he graunteth, that these menne knewe God: but hee denieth that they acknowledged him, because when they knewe hym, they gaue not vnto hym, that whyche they oughte to haue done. And in sum, that whiche is here sayde, is all one with that whiche is before writtten: When they knew God, they glorified him not as God, neyther were shankefull, and all one with this, which he reproboued, namely, that they withhelde the truth in a lye. Although *Ambrose* seemeth to expound this, as though these men, although they knew God by his creatures, yet seemed not to allowe, that God hath intelligence of those thinges which we do. For they thought him not to be curious ouer our actions. And therfore they did put themselves in good hope to escape unpunished. This exposition is not amisse: but may right wel be applied vnto the wordes of *Paul*. But that which *Chrysostome* writteth in this place, is woorthy to be noted. The minde of man (saith he) is compared with the driuer of a carte. Wherefore in the course there is no error, vnles the mind be troubled. And therebence come all manner of euils. Neyther is they: flesh to be counted the chiefest fountayne of them. They are therfore deliuered into a reprobate minde, because they did not after a iust manner embrace the knowledge of God, whiche they had attayned vnto.

They  
knew God  
but they  
acknowled-  
ged him not

That



That they should do those things that are not conuenient.] That is, those things which utterly shake of al honesty and comelines.

Being full of all vnrighteousnes, fornication, wickednes, couetousnes, maliciousnes, full of enuy, of murther, of debate, and of disceate, euill conditioned, whisperers, backbiters, haters of God, doers of wrong, proude boasters, inuenters of euill, disobediente to parentes, without vnderstandinge, couenaunte breakers, without naturall affection, such as can neuer be appeased, vnmercifull.

Being full of all vnrighteousnes.] Here is set forth a cataloge of sinnes, as it were of the tormenters & auengers of God. And this hath a wonderful *Emphasis*, that these men are said to be filled with al vnrighteousnes: neither sayth he absolutely, with vnrighteousnes, but addeth this word, all, by *ἐν τῷ πλεονεξῆσαι*, which is a strength or an increase. Because it is possible, y godly men also may sometimes somewhat slip, & feeble in themselves the grounds of these vices. But these men are sayd both to be full, & also to be stuffed, in the whole nature of these evils. First is put vnrighteousnes, namely, whereby we do injury vnto our neighbour. The is added fornication, he speaketh not of adultery: because (as sayth *Ambrose*) of the condēnatio of the lesser sinne, is the griuouiser sinne condemned. For if fornicatio be sinne, then much moze is adultery sinne. And if he had ouerhipped fornication, and had made mencion onely of adultery, then peraduenture they woulde haue thought fornication to haue bene no sinne at all. Whiche thinge (sayth he) the Romane lawes did, for they leuing fornication unpunished, punished adultery. *Πονηρία*, which is englisht wickednes, signifieth that endeuer, whereby we labour to do hurt vnto an other. *Πλεονεξία*, that is, couetousnes, is deriued of these wordes *πλεονεξία* & *ἐχθρὰ*, which signifieth, hauing to much: and those men are called *πλεονεξταί*, which seeke by all meanes possible in all manner of commodities to haue moze then other men: and with the hurte and losse of theyr neighbour to surpe moze then is meete, whether it be as touching riches, or as touching pleasures or honours. *Κακία*, which is englisht maliciousnes, if it be generally taken, signifieth vice, and is contrary to *ἀρετή* that is, to vertue. Sometimes it signifieth sluggishnes: from whence cometh this proverbe *ἐκ κακίας*, that is, to speake negligently. And so *κακία* signifieth that vice whereby we are straghte way wery of well doing. It signifieth also trouble and affliction, wherunto we bring our neighbours. *Μεσότης φθόνου, φόβου, ἐριδος*, that is full of enuy, murther, and debate. Again he sheweth that they wer not in a meane sort infected with evils, but wer ouerwhelmed with the. Very wel ioyneth he enuy & murther together. For first the murther of Cayne sprange of a certayne enuy. Agayne contentions or debate follow straight way after the committing of murders. *Δόλος*, that is, deceate: by it are signified guiles: for whome they cannot kill and oppresse by violence, those they encounter with guiles and disceate. *Κακοθυμία*, that is, euill conditioned. Here are reprobated those that are bytter, sharpe, and hard to be pleased. And such as they which can almost be contented with no mans condicions. *Ψιθυριστάς*, that is, whisperers. These are they which prinely cary tales to and froo of whatsoeuer they ether heare or see, and chiefly they seeke by all meanes possible to breake and dissolve frendshippes betweene party and party. *Καταλάλυσ*, that is, backbiters: who herein differ from whisperers, for that backbiters detract openly: but whisperers do it secretly. *Θιουσηγίς*, that is, suche as hate God, as of whom they delight neuer either to heare, to thinke, or to speake. And *Iulius Pollux* in his dictionary, sayth, that it is an Epitheton of the vngodly, and that also it is a tragicall word. For it signifieth those which say vnto God, depart from vs, we will not haue the knowlege of thy wayes. *Υβριστάς*, These are contumelious persons, which ouerburdē theyr neighbours with reproches insamies and filthy iniuries. *Υπερηφανείς*, that is, proude, these men in al places that they come shew themselves disdainful, proude, and high mynded. *Αλάστορας*, that

Sinnes are  
the tormenters  
of God



## Cap. i. A Commentarie vpon the

is boasters, he meaneth such Chyzaos and glorious fellows, which attribute vnto themselves those thinges, that were neuer ether seene, or written, or pictured. Επισπερας κακων, that is, *inuenters of euill*, These men are so wicked, that a man can set before them no good, sound, or fyne thing, but they will gather some euell thereof. Or els it signifyeth those, which not being content with the formes and kindes of vices, which are already in vse, do inuent new kindes of wickednes. Γενωσι ανωβια, that is, *disobediente vnto their parentes*. By parentes he understandeth, not only father and mother, but also magistrates, scholes masters, and pastors, Αουβιρς, that is, *without vnderstanding*. They are such, which do thinges without iudgement or reason, & order all thinges foolishly & furiously, Αουβιρς, that is, *couenants breakers*. These men will abide by no conditions, couenantes, nor leagues. They are vnfaithfull, and breakers of all couenantes. Αστοργς, that is, *without naturall affection*: which are moued with no affection, toward those which are ioyned vnto them by any kind of kindred, They neyther care for parentes, nor children, nor betherne, nor countrey, nor friends, and at the length for no man. Ασπονδς, this signifieth those, which will neuer be reconciled or pacified, when they are once moued, or haue taken any quarell in hand. Αναλεμους, that is, *vnmercifull*. So last of all he maketh mencion of those which are so cruell, that they are touched with no kinde of mercy. But these sower vices last spoken of, *Chrysostome* doth after this maner order, that by Αουβιρς, which we haue turned couenant breakers, he understandeth those which can agree with no man, no not with those, whose nature is like vnto theyr owne. An horse, acquainteth himselfe with an horse, and an Dre, with an Dre: but these will agree with no man. By Αστοργς, which we haue turned, without naturall affection, he understandeth those, which are not touched with their next & most friends. By Ασπονδς, which is englished, to be those that can neuer be appeased, he understandeth those that breake all manner of leagues and fellowshipes. By Αναλεμους, which is in the Englishe, vnmercifull, he understandeth, those which shew mercy or compassion to no man. These vices are therefore so diligently rehearsed, that by them, as by certayne notes, impiety mought the better be knowen. And they are for this cause also set forth vnto vs, partly that we shoulde behold & miserable estate of those which lyue without Christ and bys Gospell: and partly, that we shoulde haue before our eyes the enemyes, agaynst which we must fyght.

Notes of  
markes of  
vngodli-  
nes.

Who when they knewe & righteousnes of God, that they which commit such thinges are worthy of death, yet not only do the same, but also haue pleasure in them that do them.

By amplification he still depresseth them, when he sayth, that both they themselves are wicked, and also they exceedingly delight in those that are wicked: when yet notwithstanding they knewe the righteousnes of God. For both knowing & willingly, they commit sinne. How the lawes of God were knowen vnto men, he teacheth not: for that it is well knowen vnto all me, that the same cometh by the light of nature. And this righteousnes which men by nature attayne vnto, he calleth the righteousnes of God: so that we must remember, that the law of nature, is also the law of God. They were not ignorant, that they which do these and such like thinges, are worthy of death, because the light of nature, sheweth (which thing also *Paul* teacheth) that the reward of sinne is death. *Draco* the lawgiver punished all manner of sinnes with death. And when he was admonished, that all sinnes were not alike, he answered, that he knewe that to be true: but he had no punishment more greuous nor crueller then death: and therefore he could adde no greuouser punishments vnto the haynouser sort of offences. And yet was it not therefore to be suffered, that lighter offences which deserued death, should not be punished with it. To consent vnto

The law of  
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*Draco* pun-  
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unto them that do euill, is to saue, and embrace the, & not to reprove the: yea rather to praye the. And whē a mā hath committed vnto him h office either of teaching or of preaching or els of admonishing, to winke at these things: or (as the maner is in the court of Rome) to dispece with the, to take money, to bargayne, and (as they terme it) to copoud for those things, which they count for manifest hainous crimes. The Apostle (as *Chrysostome* noteth) endeouureth himself vtterly to stop the mouth of this kind of men. For if they had layd ignorance for an excuse, thereto he answereth, *when they knew the righteousness of God*: but if they had excused theselues by weakenes: yet neuertheles, were they guilty, because they consented and reioyced at others, which committed the selfe same thinges. But for as much as *Paule* inueigheth here against them, which when they knew God, glorified him not as God, neither were thankfull, but addicted themselves vnto idolatry: whether shall we condemne all these *Ethnikes*, as guilty of so many and so great crimes, as we haue now heard recited, or no: Undoubtedly, there were in the publike wealth of Rome many excellent and good men: as the *Valerians*, the *Catos*, and the *Scipios*: and also there were suche among the *Grecians*, as *Aristides*, *Phocio*, and *Socrates*, whome we reade not to haue bene defiled wyth so many shamefull and filthy lustes. There are some whiche to this question thus answer, that although these men were not polluted wyth all these sinnes, yet there was not one of them, but that at the lest he was spotted wyth a great many of them. Undoubtedly they were proude, and ouermuch desirous of glory & fame. Farther, without all doubt their iudgement was very ill touchyng God. But this it should seme is an easier exposition to say, that these excellent men as touching the hart and mynde, were vnpure and contaminated: as such which had not *Christ* both for a mediator, and for a propitiator, through whome they natural lustes, mought not haue bene imputed vnto them for sinne. Neither had they the holy ghost or grace of *Christ*, whereby they should haue bene restrained from committing of sinne, and also haue wrought suche workes, which mought haue aduanced the glory of God. Wherefore, this their uncleannes of hart, and naturall enmitie agaynst God, as touching it selfe, coulde haue burst forth into all these wycked actes, if God had not prouided (lest publike wealths should haue bene turned vpside downe, and least all politicall discipline should haue perished) that euermore some excellent men should flourish, by whose lawes and pure lyfe after a sort, other men should be conteyned in doyng of ciuile duties. And although the actions and doynges euen of these men were sinnes, as touchyng God, yet in outward appearance they were not so polluted, but that they might be vnto others an example, and also a certain rule of ciuile honesty. But there were so few of these men, that amongst a great number of *Philosophers* a man could scarcely fynde one or two of them: and in an infinite multitude of ciuile men, a man could (as we see) scanty be able to fynde a few examples of moztall vertues. And *Paule* speaketh of men, as they are for the most part. Wherefore, that which he here sayth: abideth firme, neither doth thys objection any thyng weaken it.

Whether  
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nikes were  
guilty of so  
many and  
so great  
crimes.

### The second Chapter.



Wherefore O man thou art inexcusable, whosoever thou arte that iudgest, for in that that thou iudgest another, thou condemnest thy selfe: for thou that iudgest doost euen the selfe same thyng. But we knowe that the iudgement of God is accordyng to truth, agaynst them which commit such thinges. And thinkest thou O man, that iudgest them which do such thynges, and doest the same, that thou shalt escape the iudgement of God?

Knowe



Two  
kinds of  
knowledge

Knowledge generally is deuised into two partes: wherof, the one pertayneth onely vnto contemplation: of whiche he hath hether to from the beginning at large written; when he declared that these men by the obseruation of thinges created, mought haue come to the knowledge of the most high God, the author of the world: from whome when they had thorough idolatry filthily fallen, they were deliuered by to be punished with most shamefull lust. There is another knowledge, which is called practike, for that it is occupied aboute the doynge of thinges. Now in this place doth Paule teach, y they abused this knowledge also: for that when as they knewe what was equitie, and right as touching the doynge of thinges, yet notwithstanding, partly they maintained and supported others, when they transgressed these bondes: and partly if they dyd punish the sinnes in other men, yet wincked they at the selfe same sinnes in themselves. And he in such sort reproveth them, that he declareth vnto them that they shall not escape the iudgement of God, although in the meane tyme they auoid the iudgement of men. So that his entent is, to take away from them, al manner of excuse. Such great loue and affection beare we vnto our selues, that oftentimes we can geue by right iudgement vppon other men, but can easely overlook our selues offending in the like, or rather in thinges more haynous. Wherefore he sayth, *Thou art inexcusable*. This sentence he inferreth of those thinges which he had before spoke: because that as touching epyther of these two knowledges they are conuincid both wittingly & willingly to haue sinned. Origen supposeth, that this is not a very apte distinction of the chapter, when as those thinges which are here spoken, do so plainly depend of the thinges going before. Ambrose also supposeth, that in this place is a preuention against them, whych peradventure would excuse themselves, for that although they sal themselves, yet consent they not vnto such as worke wickedly, which men he willet to call to minde, that forasmuche as they are senere in punishinge of others, the selfe same iudgement shall at the length lighte vpon themselves. But why the Apostle seemeth, to cut of onely the excuse of ignorance, we haue already before declared the cause: namely, for that the *Ethnikes*, whiche attributed all thinges vnto free will, neuer pretended the other excuse of infirmite: Wherefore was it needfull to byge them on this behalfe, that they should vnderstand, that they knewe knowledge was not sufficient for them. Moreover, the entent of the Apostle is, to call them backe from the lawe, and from Philosophy: of whiche two thinges, the principallest office is, to teach. Wherefore when he had declared, that knowledge by it selfe was not sufficient to iustify them, he moste manifestly inferreth, that iustification cannot be obtayned, neyther by Philosophy nor by the lawe. And that these men by the lighte of nature, knew what thinges were to be doone, he proueth manifestly by this token, namely, for that they coulde iudge of them. But there is no man, which can geue iudgemente of those thinges wherof he is utterly ignorant. But how muche the wise menne of the *Ethnikes* excelled in sharpnes of iudgemente, the goodly lawes and excellent booke, whiche they haue set forth, do declare, and also the determinations whiche were decreed at they places of iudgemente, when matters were decided. *Chrysostome* supposeth, that these thinges are therefore written vnto the Romanes, because at that time they were the chiefe Lordes ouer all, and the iudgementes in a manner of all prouinces were drawen thither. But vndoubtedly those thinges wherof the Apostle here writeth, pertayne vnto all menne. For there is none, whiche hath his righte wytt, whiche epyther wyth himselfe or els with other menne discusseth not of those thinges, whiche he epyther publicly or privately seeth done: and either prayseth or disprayseth the same, as they epyther disagree from naturall iustice, or agree therewith. But forasmuche as they can geue iudgemente of other menne, they oughte in especiall to geue iudgemente of themselves: for y vnto them it is most plaine, not onely what they do, but also with what mind they do it: which they cannot so easely see in other menne. But they

The *Ethnikes* excelled in sharpnes of iudgemente.



they spare themselves, and do the selfe same thinges, whiche they geue iudgement of. *Paul* therfore to strike into them a terror sayth:

But we know that the iudgement of God is according to truth against them which commit such thinges. And thinkest thou o man, which iudgeth them which do such thinges, and dooit the selfe same, that thou shalt escape the iudgemente of God? They dissembled theyr owne sinnes, eyther because they thought that God little regarded the thinges which are done of men, against whiche errorre the Apostle sayth, that it is mosse certaine that God wil iudge these thinges, and that accordynge to truth. Otherwyle as sayth *Ambrose* he shoulde be counted an euell woorkeman, as one whych shoulde neglecte hys woork. And forasmuche as those thinges whiche he hath made are most good, and the same (as the continuance and order of thinges declareth) hath he not cast of fro his care, how dare they thinke, that man, which is the most excellent of all creatures should continue without the providence and presence of God? Others peradventure were therfore perswaded to sinne against their owne iudgement, and to thinke that they shoulde not be punished for it, because they saw and perceived, that God deferreth punishmentes. Which erroneous opinion, he afterward confuteth, when he sayth: Dost thou despise the riches of his goodnes, patience, and long suffering? But because such seeme there to be reproued whiche iudge others (& that not a misse) when as yet they theselues liue in the selfe same wicked actes: let vs see, whether theyr opinion be byright, which thinke that suche iudges cannot nor oughte not to geue sentence against others whiche are accused vnto the, they theselues being guilty of the selfe same fault. But this were to ouerthrow all publike wealthe, and utterly to take away iudgements. Neyther doth *Paul* here any thing serue for the maintenaunce of this opinion. But onely sheweth, that they most grievously sinne, which with a greate securitie punish others, and overpasse themselves. They ought vndoubtedly first to correct and amend themselves. But yet *Paul* biddeth them not, to forsake the office committed vnto them. They be also for this purpose to cite the sayinge of *Christe* vnto them, which accused the adulterous woman: *He which amongst you is without sinne, let him cast the first stone at her.* But this sentence of *Christ* is not against iust punishmentes, and lawfull iudgements. Neyther commaunded he them, that they shoulde not go forward in accusing the woman, whome they had taken in adultery. He himselfe was no magistrate, but the most high preacher of God. Therfore, that which was his office to do, he executed, in perswading those hypocrites to repentaunce. And he woulde haue them first hereunto to haue a regarde, by a liuely sayth and repentaunce, to deliuer themselves from the sinnes whereof they were guilty. Neyther so bad he, but that they shoulde execute that which the law of *Moyse* commaunded. He saw that these wicked men in these punishmentes wer infected with two manner of faults. For first the punishment and payne, which theyr neighbour was put vnto, was pleasant vnto them: for by accusinge him before the Magistrates and iudges, they pryncely wecked vpon him their hatred and enimities. An other fault was their hypocrisy: for that when as they themselves otherwise abstained not from the selfe same wicked actes, yet by accusynge of offenders they made a show, as though they had bene zelous of the law. These thynges *Christ* wente aboute to correct: He condemned not the woman, for that he was not a polleticall magistrate. He accused her not to the Magistrates, because he tooke her not in adultery. Wherefore forasmuch as he was not a sufficient witness, he was not bound by the law, to prosecute such an accusation. But that which pertayned to hys function, he left not vndone: for he admonished her, that she shoulde afterward absteyn from sinne. Likewise when we see any wicked acte done by our neyghbour, God requirith not, that we shoulde not iudge of it accordynge to the nature thereof. For we be vnto vs (as sayth the *Prophete*) if we shall call euill good. That whiche is euill oughte to be iudged, accordynge as it is. Neyther oughte we

Every man may better iudge of himselfe than of other men.

Reasons why God will iudge men.

Whether a iudge being guilty of any crime, may iudge an other accused of the selfe same crime. A place of *John* touching the adulteresse.

What is to be done when we see the faults of our neyghbour.

eyther



## Cap. 2 A Commentarie vpon the

How they  
is to be vnder-  
stand,  
iudge not.

Papistes  
in what  
things  
they con-  
demne vs  
and flatter  
themselves.

The selfe  
same me are  
both seuer  
agaynst o-  
thers, and  
towards  
their owne  
they are most  
favorable.

ether to suspende our iudgemente, or to turne away our eyes fro those things, whiche are in very deepe euill. If that we shall seele our selues also, to be infected with the selfe same fault, let vs descend into our selues, and with a due chastisement reprove our selues. And thereby shall it come to passe, that we our selues being by repentance corrected, may both, more byrightly, and also, with more fruite, admonishe our brother, when he offendeth. Neyther againste this, is that sentence in the, 7. of *Mathew*: Iudge not, and ye shall not be iudged. Because in that place is not entreated of the taking away of brotherly admonicion: but onely the curiositee of the vngodly is there reprovied, whiche aboundinge themselves, in all manner of synnes, do most diligently search out the synnes of other men: not to the intent to amend them, but to delight themselves in the multitude of sinners, and because they thinke, that hauing company, they case is the better. The godly are not infected with this curiositie, as they which haue continually their eyes fixed vpon theyr owne synnes, and dayly falles: so that they haue no leysure (vntill they offer themselves vnto them) to consider the faults of other men. Wherefore, they reioyce not, neyther delight themselves in the condemnation of theyr neighbours, especiallye that condemnation whiche is done rashely. For they know that theyr brother, so much as he is of God, eyther stādeth to his word, or falleth. But we increase now of priuate menne, and not of Magistrates or Pastors, whose parte is by office to be inquisitiue touching the life and manners of those, which be committed to theyr charge. Wherefore all men, as well subiectes, as magistrates, ought to iudge synnes which are layde before them, by admonishing and punishinge, euery manne accordinge to his office, leasse vices shoulde spreade to farre abroad. But this thinge aboue others is diligently to be taken heede of, as *Paule* now teacheth, that wee thinke not at those thynges whiche we our selues wickedlye committe. For as he sayth, In that we iudge an other, we condemne our selues. The selfe same sentence, whereby we punish other men, striketh also our selues. And seing we can not escape our owne iudgement, how shall we escape the iudgement of God, which is accordinge to truth? For then shall not that thinge happen whiche we see now doth, that in one and the selfe same kinde of crime one is condemned, and an other escapeth. Euen as our deedes are, so shall they be iudged. Now men spare themselves, and are seuer agaynst others. But so shall it not be in the iudgement of God. It resteth therefore, that we execute the selfe same severity vpon our selues, which we vse in iudging of other men. Which thing how little the aduersaries of religion do performe, hereby it is manifest, in that they euery where crye out agaynst the mariages of prestes, because they seeme vnto them vnpure: but in the meane tyme while they ouerpasse themselves, being ouerwhelmed with all kinde of filthy lustes. They make exclamation, that vovwes are not performed: and they consider not what they haue promised vnto God in Baptisme. They complayne, that fastes, which men haue commanded, are not kept: and they neuer make an ende of their banquettings and delicious feastinges. They make lamentacion, that the sacramentes are vnto they neglected of our men: when as they themselves with their lyes of transubstantiation haue hitherto sold them, mangled them, and filthyly deformed them.

The summe of *Pauls* doctrine is, that we iudging others, shoulde descend into ourselues: for that it is most certayne, that the iudgement of God shall be accordinge to truth. Therefore we must to our power endeour our selues, to make our life and maners acceptable before so great a iudge.

But this sentence to sinne, and to consent vnto sinners, which before he objected to the vngodly, seemeth to be repugnant vnto that, which he afterward speaketh, namely, that they punished others, but spared themselves. For how do they consent vnto others which do euill, if by their iudgemente they condemn them: but the apostle speaketh not generally. And the selfe same disease of selfe lone strytheth them by, both to spare themselves, and also to supporte and



and mayntayne them, which are by any aliance knit vnto the, whē as they are infected with the same vices, that they themselves are: but strangers and such as they beare no affectio vnto, by their iudgement they most severely cōdemne, if at any tyme they commit any fault. Which thing is most playne in the history of David. For when Nathan the prophet had accused befoze him, the cruell act of the riche man, the king burst forth strayght way into these wordes, *he is the sonne of death, which hath committed this acte.* Vnto whome the prophet declared, that he himselfe was the man, which had committed this so haynous an act. He was seuerer against an other mā, and had yet, neuertheles so long tyme wincked at himselfe, hauing committed the like fault.

An example  
of Dauid

Or despisest thou the riches of his goodnes, patience and lenity, not knowing that the goodnes of God leadeth thee to repentance: But thou after thyne hardnes, and hart that cannot repent, heapest vnto thyselfe wrath agaynst the day of wrath, and of the declaration of the iust iudgement of God, who will render vnto euery man according to his workes.

Or despisest thou the riches of his goodnes, patience, and lenity? In amplifying and setting forth the wonderfull and excellent proprieties of God, the scripture very oftentimes useth this word *riches*, notwithstanding that the goodnes of God is not limited or bound in, with any endes, but much exceedeth copia cornu as Latine men vse to speake, that is, all kinde of plentifulnes. Neither is goodnes in this place all one with brightness, iustice, and temperance: but is a redines, and an endenour to helpe our neighbour. For this Greke word, *χρηστότης*, is deriued of profite and commoditie. This bountifullnes of God, Christ partly touched, when he sayd, that God our Father maketh his sunne to arise vpon the good and the euill, and the rayne, to rayne vpon the iust and the vniust. Paule also partly here expretheth it, when he sayth, that God with long suffering beareth with the wickednes of men. For in this place Paule ouerthroweth an other foundation, whereunto the vngodly leaning, perswaded themselves, that they should escape unpunished, for that God differreth to inflict his punishments. This cometh not hereof sayth he, because God neglecteth these thinges: or that he will haue them to go unpunished: but with lenity and patience he suffereth for a tyme: other wise, whē he seeth bys tyme he will surely auenge them. And this word, *long suffering*, is of great efficacy to moue our myndes: as though it were paynfull vnto God to suffer our iniquities. For we are not sayd to beare and tolerate, but only such thinges, which of their own nature are both odious and troublesome. Which kindes of speach we haue first in Esay the Propete, when he sayd vnto the vngodly king Achab: *Is it a small matter vnto you of the house of David, that ye are greuous vnto men, but ye must be greuous also vnto God?* And the same Propete bringeth in God speaking of the sacrifices and obseruations of the vngodly, that he could no longer suffer the, but that it was a payne for hym to suffer them. For they being bope of sayth and piety gaue themselves whole vnto ceremonies. And David, in his Psalm, writeth that God complayneth, that by the space of 40. yeares the generation of Israell was greuous vnto him in the wilderness: because they alwayes erred in their hart. And the patience of God, which should haue wrought in them repentance, through their owne default profited them not a whit. Which he now vpbraideth, saying:

How the  
scripture  
useth this  
word  
riches.

The  
ground of  
the vngod-  
ly, whereby  
they pro-  
mise vnto  
themselves  
to escape  
unpunished

Knowest thou not that these thinges leade thee to repentance? Augustine noteth, that this taketh place as touching the elect and predestinate: whiche by this long suffering of God do at the length obtayne saluation, although, so long as they sinne, and do not speedily repent, as touching their owne part, they heape vnto themselves the wrath of God. But he forsaeth them not: without whose

The long  
suffering of  
God is pro-  
fitable vnto  
the elect  
and predesti-  
nate.



## Cap.2 A Commentarie vpon the

The repentance of the  
that fall is  
of God.

Why God  
punisheth  
some and  
not all.

What is to  
be done to  
ward our  
brethren  
when they  
sinne.

God punisheth  
the vngodly  
not once  
but with a  
double punishment.

A place of  
Nabum  
declared.

Into God is  
not prescribed  
a measure of  
punishment as  
though it  
were not law  
full for him to  
punish but  
once.

impulsion, spirit, and grace, his lenity and patience shoulde be in bayne. And that the repentance of them that fall, is to be ascribed vnto God, the Epistle written vnto *Timothe* very evidently teacheth. For there he instructeth a Bishop, to obserue such a trade of teaching, that without contention he enstrut them, with whome he hath to do, if peradventure God geue them grace to repent.

Howbeit the differring of punishments semeth of his owne nature to drawe men to returne vnto God: although in all men it hath not like efficacye. Wherefore, when we see some punished, and we our selues in the meane time spared, it is expedient that we shoulde diligently waite thys goodnes of God whereby he beareth with vs, to the ende we should correct our selues. Whiche thing Christ admonished vs of, when he sayde, when worde (was brought him of some which were killed with the fall of the tower of *Syloa*) *Do yet thinke that they alone haue sinned?* As though he woulde haue sayd. Not they alone haue deserved that punishment, but many others ought to haue suffered the like: but God will shew forth certayne particular examples of hys iudgement, whiche one day shalbe generall. In deede, the punishment of the vngodly is differred: but it shall most certaynely come to passe at the tyme appoynted. The parable of the figge tree, which the goodman of the household commaunded to be cut downe, when it bare no fruite, admonisheth vs of this selfe same thing. The husbandman obayned, that the cutting downe thereof, shoulde be a litle while differred, or that he would donge it, and prunne it, if so peradventure it would bring forth fruite. Whiche thing if it did not, then shoulde it not only be digged vp by the rootes, but also be throwen into the fyre. Here are we taught, not straght way to forsake our bretherne, when they offend, but patiently for a tyme to abyde: and that euen as God himselfe doth, so shoulde we by benefytes prouoke them vnto repentance, not omitting in the meane tyme brotherly admonitions.

But this is worthy of noting, that in thys place is mencion made, that the selfe same men, which befoze he sayd were punished (when they were deliuered vp to the lasses of their owne hart, and vnto shamefull affections, and also vnto a reprobate mynde) shall agayne be punished. Whiche therefore is done for that that fyrst kinde of punishment drew them vnto voluptuousnes, and pleasures. For he sheweth that it shall one day happen, that vengeance shall be taken vpon them, and that both great, and also most paynesfull. But how agreeth this with that, which *Nabum* the Prophet writeth in his first chapter: That iudgement is not geuen or punishment taken twise vpon one and the selfe same thing. Seing these men were punished once, why are they agayne punished? Undoubtly, that sentence whiche is so common, that God punisheth not twise, is not so written in the Prophet: although it be so reade in the 70. Interpreters. The wordes are thus: *what do ye thinke against the Lord? He will make an ende, neyther shall tribulation arise vp the second tyme.* Which wordes some of the Hebrewes (as *Hierome* telleth) interpret of the *Assyrians*: who when they had it the first tyme gotten the victorie against the kingdome of the tenne tribes, thought, that they could in like maner preuaile against the kingdome of *Iuda*. But that it shoulde so come to passe, the Prophet denieth, and sayth, that after the first tribulation the second shoulde not follow. This exposition may in deede be borne withall. But there is an other which is moze playne: namely, to say that these thinges are spoken agaynst *Sinnecharib*, which besieged *Jerusalem*: vnto whome God threatened a fall and through ouerthrow: *I will* (sayth he) *so blot thee out, that I shall not neede to rise vp the second tyme agaynst thee. One plague shalbe sufficient: thou shalt be so vehemently afflicted with it.* Neither dreamed the Prophet (as many meane sayne) that vnto God is prescribed a measure in punishments: as though it were not lawfull for him to punish one and the selfe same man, any moze then once. Whiche thing if we shoulde graunt, we shoulde say that the *Egyptians*, forasmuch as they were punished in the red sea, are now free fro hell fire. And that they which wickedly



wickedly perished in Sodom & in the flood, are now at the length at rest. Which thinges without doubt are most absurd. For, as certein, in this life receaue the holy ghost and grace as an earnest peny of the felicity to come, as which shall receiue rewarde both here & in the world to come, so may it be contrariwise, that the punishments of some, begin in this life, which shalbe increased in an other world, as it is to be thought that *Herode, Nero, and Saule* do now fele punishments far more greuous, then those which they here tasted of.

And yet in the meane tyme I deny not, but that God as touching his elect, is content with these paynes and punishments, which he inflicteth vpon them in this life. As *Paule* sayd vnto the *Corinthians*, that one among them shoulde be deliuered by vnto *Sathan*, that his spirit might be saued in the day of the Lord. And agayne he saith, that some are here corrected of the Lord, lest they should be condemned with this worlde. But when God will deale after this sorte, or when he wil vse that severity to punish both here & afterward, it lyeth not in vs to know. Wherefore, according to the commaundement of *Christ*, he is alwayes to be feared: soasmuch, as he hath power both to kill the body, and also to cast the soule into hell fire. Howbeit this we may assuredly affirme, that they which being afflicted do perish and repent not, shal be againe more greuously tormented, & those on the other side, which being admonished with afflictions, do returne vnto *Christ* shall, being sufficiently chastised with the punishments of this life, obteyne eternall saluation.

Wherefore, accordyng to that whiche we haue sayde, *Paule* admonisheth these men, that although after a sort they were punished, yet, vnles they repented, they should in the day of iudgement, be more greuously punished. And his meaning is that the patience of God, whereby he suffereth them, doth not portende that they should escape vnpunished, but geueth them occasion to begin truly to repent.

God is set forth to be both mercifull and good, but yet in such sort, that his long sufferynge and patience haue endes & limites. And by reason of this differryng of punishments which happeneth in thys lyfe, the Apostle is compelled to make mention of the last iudgement. Otherwyse, soasmuch as in this lyfe many are passed ouer vnpunished, & others are most severely delt with all. God might be thought to deale vniustly. Wherefore he vrgeth them wpth the feare of the last iudgement and affirmeth that the differryng of vengeance byngeth more greuous punishments. Which thyng *Valerius Maximus*, an *Ethenike* writer speaketh of, that God by the greuousnes of the punishment, recompenceth the long delaying thereof. Whereby it is playne, that *Paule*, disputing against the *Ethenikes*, which knew not the holy scriptures, reprobued them by those thynges, which might be known by the lyght of nature. Wherefore there is a certayne naturall knowledge grafted in the hartes of men, touchyng the iudgement of God to come after thys lyfe: which thyng the fables also of the Poetes declare, whiche haue placed *Minoes, Radamanthus, and Eacus* as iudges in hel. Wherefore they shall be more greuously punished, which haue bene the longer borne withall: because the contempt of God addeth no small waight vnto theyr synnes: which contempt semeth to haue crept into them, whilest they so long tyme despised his lenitie and patience.

But thou after thyne hardnes, and hart that can not repent, heapest vnto thy selfe wrath in the day of wrath. An hard hart is that, which is not softened by the benefites of God, nor broken by hys threateninges nor feare of punishments. And this rebellion agaynst God we draw vnto vs, partly by originall sinne, and partly by custome of synnyng: so that now we are in a manner without any kynde of feyng. To beleue bysightly, soasmuch as it is a vertue, hath two extremities. On the one side, there is so great facility, that some wyll beleue euery thing, whether it be an inuention of mā, or supersticio, or the word of God: which vndoubtedly is a vyce. On the other side there is so great difficulty to beleue, that they will not admit, no not euen that which is playne by the worde of God, vnles theyr owne reason be satisfied therein. Betwene these two dangerous extremities there is a certayne meane, that we should heafely beleue those thinges which are to be beleued, whē they are godly offered vnto vs, vsing therein a diligent trial of

The punishments of the vngodly begin oftentimes in this life, & they shalbe more greuously afflicted in the world to come. The saints are afflicted with the punishments of this lyfe only.

The patience of god portendeth not vnto the vngodly that they shall escape vnpunished

The knowledge of the iudgement to come, is naturally grafted in men.

A hard hart

Whereof rebellion against God springeth.

In beleuyng, the meane is to be kept, and two extremities are to be taken heed of.



the holy scriptures. For all things are to be examined by that rule. *Paul* bleseth this Greke worde, *ὑποτιθέν*, which signifieth to lay aside, or to lay by in store. For we commonly vse to lay by in our treasures those things whiche we will not vse presently, but will afterward vse them at some other convenient tyme. And this very well fitteth with these vngodly ones. For then they felte not the anger of God, which yet afterward they shall fee: and that so muche the more abundantly, as riches are more plentifull, whiche are continually euery day heaped by together. He prudently & warily sayth, that these men heaped by vnto themselves, wrath: that they should not impute these punishmentes vnto the cruelty of God. By this kinde of speech he teacheth, that it was they themselves which brought this mischiese vpon themselves. And this woord of heaping by treasure, is oftentimes vsed in the holie scriptures. In *Deut*: the 32. chap: God sayth touchinge the transgressions of the Israelites, that they were sealed vp in his treasures. *Jeremy* also in the 50. chap: threateneth, that God will poure out the treasure of his wrath, and indignation. And that which is added:

This metaphor of heaping by treasure is oftentimes vsed in the holy scriptures. What the day of wrath is.

Three notes of the laste iudgement.

To walke before the Lord.

God hath a consideration vnto the cause and not vnto men. *Moses* vnderstande that the mercy of God is tempered with iustice.

In the day of wrath.] And y<sup>e</sup> happeneth somtimes in this life, when God semeth, that he will not suffer any longer, and sheweth forth some tokens of his severity: which thing we see happened in the captiuitie of *Babylon*, in the euersion of *Sodome*, and destruction of the *Egyptians*. And the Prophets euery where describe the most bitter punishmentes of God by this title, that they be layd by in store against the day of wrath. And wrath is here taken for vengeance, by that kinde of figure, wherby that which followeth, is expressed by that which goeth before. But it fitteth beste, to referre those things, whiche are here described, vnto the last day of iudgement: which he expresseth by three notes. Firste by wrath, secondly by reuelation, and lastly by iustice. Vengeance he ascribeth vnto God: least it should be thought a thing of smal waight: He addeth also reuelation, because here things are hidden: but there all things shall be made manifeste. He putteth thereunto also this woord *δικαιοσύνη*, that is, iustice: least (as *Chrysostome* noteth) some should perswade themselves, that the iudgemente of God should proceede from an angry minde. Vndoubtedly there shall be shewed a most grievous vengeance: but yet such a one as shall haue ioined with it iustice. Wherefore we ought to haue that iudgement continually before our eyes: neither at any time to take vpon vs, any duties or actions, but that our mind be ever turned vnto it. And this is to walke before God: whiche thinge as *Abraham* was commaunded to do, so is the same most oftentimes required at our handes. And to walke before God is nothing els, then to thinke, that he doth moste intentiuelye behold whatsoener things we do. But alas, it is wonderfull to see, howe this thinkinge vpon the iudgemente to come, is taken awaye from the sighte of the vngodlye.

VVho shall render vnto euery man according to his woorkes.] When he sayth, that vnto euery manne shall be rendred, it plainely signifieth, that none shall escape this iudgemente. In the iudgementes of men, it oftentimes happeneth, that one is punished, and an other, is not so muche as accused. He addeth:

According to their woorkes, to geue vs to vnderstand, that there shall be no acceptation of persons. There shall be consideration had of the causes onelye, and not of men. Of what state or condicion so euer they be, they shall be iudged accordinge to theyr woorkes and deedes. In deede the mercy of God is now large: but yet in such sort, that the severitye of iustice is not wantinge. *Moses*, although he had heard manye proprieties of God whiche serued to expresse his goodnes and clemency, that is, that he is mercifull, gentle, slow vnto anger, rich in mercy and truth, whiche reserueth goodnes or mercye for a thousande generacions, yet at the end added, that God wil not pronounce the wicked man an innocent: & that he visiteth the sinnes of the fathers vpon the children vnto the third and fourth generacion. But because they whiche attribute ouermuche vnto woorkes, and trust that by them to obteyne eternall life, are wont very often to alledge thys

place



place. I haue thought it good briefly to declare, what is to be thought concerning woorkes. But we shal afterward, more at large set forth and declare this thing, when we shall haue occasion to entreat of iustification. And those things whiche shall now be briefly spoken, we will afterward more largely discourse by partes severally. First, this is to be knowen, that we deny not that whych is here written, that vnto every man shalbe rendred accordinge to hys woorkes: But there is not so muche good in good woorkes, as eternall felicitie is good. Yea, ther is betwene these, a greater difference, then betwene heauē and earth. Moreover, there are no woorkes to be counted good, which leue not vnto faith, and haue not it for the roote, from whence they should spring forth. Therefore that which seemeth to be promised vnto woorkes, the same in very deede we obtaine by faith, which is garnished with those woorkes. And because faith taketh hold of the mercy of God, and promises in Christ, therefore through the mercy and Christ, whiche are the objectes of faith, shall we be made blessed. These are the true and chiefest causes of eternall life: the clemency (I say) of God, election, predestination and the merites of Christ. But God in the holie scriptures oftentimes addeth woorkes, thereby to stirre vs up, beinge otherwise sluggish and slothfull, to lye vprightly. And he adorneth woorkes with this kinde of honor, that he promisseth vnto them excellent rewardes. Whiche thing if we will more narrowly consider, let vs with diligence weigh, what the most high iudge shall in the last iudgemente, saye. For he will make examination of good woorkes, & will say that he was fed with meate and drinke, and visited &c. But after this commendation of woorkes, when he iudgeth vnto the sayntes the kingdome and eternall life, he expreth the principallest cause, that maketh vs happy & blessed. For he sayth, *Come ye blessed of my Father, and possesse the kingdome which was prepared for you before the beginning of the worlde.* These he pronounceth to be the causes of our blessednes: namely, that we are deare vnto God, and haue geuen vnto vs the blessinge of predestination and election. And therefore sayth he, that the kingdome was prepared for vs, from the beginninge of the worlde. Woorkes in deede are to be had, but not as causes. Therefore Christ admonished vs, saying, *When ye haue done all these thinges, say, We are vnprofitable seruants; we haue done but those thinges, which we ought to do.* Neither passe wee any thyng vpon theyr caueling which say, that therefore we are vnprofitable seruantes, because our good woorkes do bringe no commoditie vnto God: Forasmuche as God needeth none of our good woorkes. But say they, it ought not to be denied but that we are by good woorkes profitable vnto our selues. We graunt in deede that it is profitable vnto vs, that we liue well. But that vtility is not to be attributed vnto our woorkes, that they should be causes of our blessednes to come. For we haue nothing in vs, whereby we can make God obstricte and bounde vnto vs. For whatsoever we do, the same do we wholly owe vnto God, and a great deale more then we are able to performe. Wherefore as Christ admonished, *The Lord geueth not thanks vnto his seruant, when he hath done his duty.* And if the seruant by well doing cannot binde his Lord to geue him thanks, how shall he binde him to render vnto him great rewardes? Therefore the name of merite, if we will speake properly, oughte vtterly to be banished out of our mouthes. I know that the Fathers sometimes vled that word, but yet not properly. But that word is not found at al in the holy scriptures. For the nature of merite is, that there be a iust proportion and equall consideration betwene that which is geuen, and that which is taken. But betwene the good thinges, which we looke for, and those thinges which we eyther suffer or do, there is no proportion or agreement. For Paul sayth: *That the passions, of this time are not woorthy the glory to come which shalbe reueled in vs.* Further, merite hath layned vnto it debt, whych thyng Paul testifieth, when he sayth, *That vnto hym which woorketh rewarde is rendred accordinge to debte, and is not imputed accordinge to grace.* Which selfe same Paul yet writeth expressedly, *that the grace of God is eternall life.*

I.iii.

Lastly

Of woorkes.

Betweene our good woorkes & eternall felicity there is no iust proportion. There are no good woorkes without faith.

Those thinges which are promised vnto woorkes we obteyne by faith.

The causes of our saluation.

Why God attributeth honor vnto woorkes.

The words of the last iudgement are diligently examined

Woorkes are not the causes of our felicity.

A place of Luke.

How we are called vnprofitable seruants.

We cannot by woorkes binde God vnto vs.

The name of merite ought to be abolished.

The nature of merite



How eter-  
nall lyfe is  
sometymes  
called a re-  
ward.  
How bless-  
ednes fol-  
loweth  
good  
woorkes.

These  
things are  
not repug-  
nant, that  
blessednes  
is geuen fre-  
ly, and yet  
goodwoorkes  
required.

Life is a  
thing excel-  
lent.

Lastlye vnto the nature of merite there is required, that that whiche is geuen pertayne vnto the geuer, and be not due vnto hym whiche receaureth it. But woorkes are not of our selues, for they are called the giftes of God, whiche he woorketh in vs. Wherefore *Augustine* very wisely sayth: That God doth crowne his giftes in vs. Now if our woorkes be due vnto him (whiche thinge we cannot deny) then vndoubtedly the nature of merite is utterly taken away. Eternal life is sometimes in the holy scriptures called a reward: But then is it not that reward, which *Paule* writeth to be geuen according to debte: but is all one as if it shoulde be called a recompensation. Gods will and pleasure was, that there shoulde be this connexion, that after good woorkes shoulde follow blessednes: but yet not as the effecte followeth the cause, but as a thinge ioyned with them by the appointmente of God. Therefore we may not truste vnto woorkes, for they are feeble and weake, and do alwayes wauer and stagger. Wherefore the promises of God depende not of them: neither haue they in themselves, as they come from vs, that they can moue God to make vs blessed. We say therefore, that God iudgeth according to woorkes, because accordinge as they are eyther good or euill, we shall obtayne eyther eternal life or eternal damnation. But thereby it followeth not, that woorkes are the causes of our saluation. Our sense iudgeth, that these two thinges are repugnant the one to the other: that a thinge shoulde be geuen freely, and yet neuertheles woorkes shoulde be required. But yet is not this iudgement true. For they most aptlye agree together, as it shall afterward in hys place be declared. We haue nowe sufficiently spoken as touchyng this kynde of speache bled of *Paule* and of the Scripture. And those thinges which we haue nowe alleaged, shall in their places be more diligently examined euery one by themselves.

Vnto them which by patience in well doying seke glory and honour, and immortality: eternal life. But vnto them that are contentious, and disobey the truth, and obey vnrightheousnes: indignation and wrath. Tribulation and anguish vppon the soule of euery man that doth euill, of the Jewe first and also of the Grecian. But vnto euery one that doth good: glory, honour, and peace, vnto the Jewe first and also vnto the Grecian. For there is no respect of persons before God.

Vnto those which by patience in wel doing, seke glory, & honor, & immortality: lyfe eternall.] *Ambrose* readeth, that glory & honour, & immortality, shall be rendered vnto them which seke for eternal lyfe. Which thinge wycked men do not, who rather labour by all meanes to aduance themselves vnto the honours, riches and pleasures of this world, which is to liue wickedly. But godly and holy men do seke eternal lyfe, that they may redely moue themselves to knowe and to loue God, to worship hym, and to deserue well of their neighbours. Whiche selfe thing is eternal lyfe, but yet as now begon: and shall be accomplished in another world. The scripture bleseth by eternal life to signify the blessednes which we loke for. For among other thinges, life (as *Aristotle* writeth in hys *Politikes*) hath in it selfe many commodities. And therfore men suffer many and greuous thinges to retayne it still: vnlesse peradventure beyng overcome with the burthen of miseries, they wishe for death. But this is the playner readyng, to say, that God geueth eternal lyfe vnto those, whiche by patience in well doying doo seke glory, honour, and immortality. Vndoubtedly the saintes in liuyng well, do seke to be renewed vnto the image of God, after which followeth glory, honour and immortality. And immortality is set in the last place, lest they shoulde be thought to seke the glory and hono<sup>r</sup> of this world. For those things do quickly perishe: and are offered by those men, which are easely chaunged: and we which

receaue



receaue them here, haue but a short tyme to lyue here. But those thinges which we seeke for, are euerlastyng and immortall.

By patience in well doynge. This he therefore saith, because as he writeth in an other place, *They which will liue godly in Christ, shall suffer persecution.* And not only the deuill & our flesh, but also wicked men do withstand good workes. And soasmuch as among good workes these are the principallest, wherby we helpe our neighbours to the obteynement of true, sound, and firme good thinges, by teachyng, admonishing and correctyng them, therfore vnto them aboue other thinges we apply our selues. But they on the other side doe sometimes take it greuously, and do stirre by persecutions agaynst vs, as it happened vnto the prophetes, Apostles, and Martyrs. But we ought not for all that to cease. *Augustine* in his 50. epistle willed that the Donatistes, although they wickedly and cruelly raged against the Catholikes, should yet not be forsaken. And he bringeth a similitude of horses and mules, which kicke and bite, when their sores are in curing, and yet men cease not from healyng them. Which duety if it be performed vnto beastes, vndoubtedly much more ought it to be performed vnto men. It is assuredly a thing very hard, with a balaunt mynde to suffer lettes and impediments, which hinder good workes. But all thynges whiche are excellent are hard. And soasmuch as we all in a maner desire eternall lyfe, we ought to take vpo vs this patience in well doynge. And it is not from the purpose to consider, howe the saintes may clayme vnto themselves this patience, soasmuch as we dayly sinne: and if we shall say that we haue no sinne, we deceaue our selues. The answer, that there are two kinds of fallings. There are certain which are in a manner dayly, comming from a wicked lust, which is grafted in vs by reaso of original sinne: which also therfore is yet of force in the regenerate, because they are not yet fully restored, neyther do they alwayes behaue themselves accordyng to the principle and ground of regeneration. They are by reason of infirmity and indiscretenes rapt and violently drawen by the enticements of this worlde: but it alwayes greueth them, they resiste, and desire to be rid therof. Therefore they say together with *Paul*: *Now not I worke it, but sinne which dwelleth in me.* Wherfore so longe as they be so affected, and that they cease not of from endenouring themselves to fulfill the will of God, they are sayde to perseuer, and to exercise patience in well doynge. But when they fall into more heynouler sinnes, as did *David* and *Peter*, then thys longe sufferynge is somewhat interrupted: but because (soasmuch as they pertayne vnto the elect) they are called backe to repentance, they are forgivenen that which they haue committed, and God no more imputeth it vnto them. Therefore they are iudged accordyng to the good workes which they haue done before the fall, and do after the fall: so that that cutting of of the perseuerance, which is now blotted out by repentance, remaineth no more. Now we will also entreate of those, whiche in the last tyme of their life repent: which as it should seeme cannot be iudged accordyng to their good workes, whereof before they had none: neyther vnto them can be attributed patience, and long suffering in well doynge.

But it is to be noted, that sayth can neuer be without good workes. Therefore these men, if they beleue, although they repent in the last houre, yet vndoubtedly shall they not be without good workes. Which thinge the example of the thiefe declareth, who repented in a maner at the very point of death, and was saved. For he, being conuerted vnto God, confessed Christ, acknowledged his sinnes, exhorted his neighbour, and earnestly prayed for the obteynement of his owne saluation. By all which thinges we may see, how diligently & earnestly if he had had space to liue, he would haue applied himselfe vnto good workes. What shall we say to infantes, which dye in Christ. They, soasmuch as by reason of age they are as yet not able to do any thing, are to be exempted out of the number of them, vnto whome shalbe rendered accordyng to their workes. For *Paul* speaketh of them whiche be of full age, who mought haue brought

Why patience is required in well doynge.

A similitude

What is suffering.

Two kinds of fallings.

Whether they which when they dye do repent shalbe iudged accordyng to their workes. The thiefe wanted not good workes



## Cap. 2 A Commentarie vpon the

fozth good woꝝkes. And that which *Chrysostome* writeth, that this place teacheth vs, not in any wise to put our trust in sayth only, sozasmuch as befoze þe iudgement seate of God, woꝝkes also shalbe examined, this his saying (I say) must be warily taken. For true sayth neuer wanteth iust woꝝkes. But *Chrysostome* in that place taketh sayth, for that credulity whiche wicked men oftentymes boast of: which is rather an opinion and bayne perswasion, then that it can be called sayth: which selfe same, *Iames* calleth a dead sayth. And sozasmuch as it is sayd to be deade, it can in no case be true sayth. As that man which certaynly is dead, is no moze sayd to be a man. Wherefoze *Ambrose* vpon thys place hath made the thing playne, saying: *That we haue neede not only of profession, but also of good life.* Wherefoze where men do woꝝke wickedly, and yet in the meane tyme boast of sayth, it is rather a bayne profession, then a Christian sayth.

A deade  
sayth is no  
sayth.

Two notes  
whereby  
the vngod-  
ly are ex-  
pressed.  
A wicked  
kinde of  
contencion.

A certayne  
contencion  
laudable.

Two per-  
petuall  
counsellors  
of men.

But vnto those that are contentious, and which obey not the truth, but obey vnrighteousnes. Here is expessed the other part of iustice, namely, that whereby sinners are most woꝝthely punished. And by two signes he expresseth such as are wicked, in that as touching rules of doctrine: they are contentious: and as touching manners, they obey not the truth, but vnrighteousnes. Contention which is here ment, is when a thing without iust cause, and with a moze vehement strife then is nedefull is taken in hand to be defended. And oftentymes it happeneth, that contentious men labour to defend that, which in their mynde and conscience they beleue not to be true: but only study to get the victory. Wherefoze they do nothing with any mediocritye, but altogether with most vehemency and they are so tossed with the perturbacion of the mynde that they alwayes farther and farther depart fro the truth. Howbeit there is some kinde of contention, which is pardonable, namely that which is taken in hand for the defence of the truth. And such contention is without obstinacy, whiche thing we may behold in *Paul*. For he, as soone as he knew himselfe to be deceaued, abode not still stubburnely in hys purpose: but straight waye sayde, *Lord, what wilt thou that I shall do?* But these men whom God will thus punish, are in prosecuting their matters not a whit better then they were in rules of doctrine, because they obey not the truth which they know: yea rather they hold it captiue with themselves, as we haue befoze hard: and are obedient vnto vnrighteousnes. For truth and iust are euer present with men, to geue counsell and perswade them in intreating of matters. In the wicked the woꝝser counsellor namely lust, prevaileth: and so they are miserably deceaued. Which thing the Apostle expresseth in hys latter Epistle to the *Thessalonians* the second chapter: where he writeth, that *Antichrist* shall come with power, with signes, and lying waytes, and with all manner of deceite of vnrighteousnes in those which perishe: because that they receaued not the loue of the truth, to the ende they mought haue bene saued. Therefore shall God send vpon them the efficacy of illusion, to beleue lyes. But this vnrighteousnes, which they obey, is afterward in the 7. chapter called *The law of the members*, namely, because wicked luste is, from the fall of the first parentes, ingenerate in men, and is objected to our mynde by the ministry of *Sathan* who vseth it as a most apte instrument for his purpose.

Vnto these me(I say) shalbe indignatio, & anger, & afflictio, & anguish against every soule of man that committeth euill, of the Jew first, and also of the Grecian. Betwene *θυμὸς*, that is, indignation, and *ὀργή*, that is, anger, semeth to be a difference, for that *θυμὸς*, it is a moze vehementer impulsio or motion, and *ὀργή*, a moze easier: which differences yet haue no place in the high iudge. For God is not troubled with these affections. But the scripture vseth thys trope or figure, to set forth the vengeance whiche followeth these thinges: whiche afterward is expessed, in that he addeth, *Affliction and anguish*. And as touching anguish, which in Greke is called *σπασμὸς*, we must vnderstand, that the minde of man delighteth in liberty. Wherefoze whe we are brought to such a straight, that we can not by any meanes, eether moue our selues or els fynde a way out,

that



thinke we to be most greuous vnto vs. And by these wordes is described the great punishment, and a desperation of the felicity to come.

Agaynst euey soule] There are some which by this place argue, that ther-  
foze is mencion made of the soule, because the affliction thereof shalbe a greate  
deale moze greuous then the affliction of the body. But me thinketh it is moze  
playne to say, that after the *Hebrew* maner by the soule is signified, the whole  
man, or to speake moze vprightly, all the powers and partes of man. Neyther  
doth this any thing let, that here in the texte *man* is put in the genetive case, and  
because the Jew and the Grecian is here expessed. For, that tendeth to thys  
ende, to comprehend all mankind: whiche *Paule* deuiderth into two partes, so  
that some he calleth *Iewes*, and other some *Grecians*, namely the *Gentiles*, as ma-  
ny as were not subiect vnto the law of *Moses*. And here the Apostle beginneth to  
ioyne the *Jewes* to the selfe same reprehension, which he vsed agaynst the *Gen-*  
*tiles*, because he entendeth to reprove them also. And easely by litle and litle he  
turneth his speach vnto the, vnto whom hereafter by name he speaketh, whē not  
much afterwarde he saith, *Behold thou art called a Jew, and restest in the law &c.* He  
therefoze geueth the fyrst place vnto the *Jewes*, because in the knowledge and  
vnderstanding of God and of righteousnes they had the principalite, if they be  
compared with other nations. Further soasmuch as *Paule* came of their kin-  
red, he rehearseth them in the first place, least he should seeme to spare his owne,  
when as he had sharply reproved the *Ethnikes*. It was meete also that they  
shoulde be named before *Gentiles*, to the ende they mought the moze grie-  
uously be accused, and moze sharply punished, for that they were not ignozant  
both of the true God, and of the religion due vnto hym.

But glory, honour and peace to euey one that worketh good, to the *Jewe*  
first and also to the *Grecian*.] These wordes are so playne, that they neede no  
exposition. Onely thys thyng let vs note, that thys repeticion of felicity which  
abideth the godly, tendeth to thys ende, that they being allured with the hope  
thereof, might the moze earnestly repent.

For there is no respect of persons before God.] As touching *Pauls* methode  
in this reprehension of the *Ethnikes*, it is after this maner: As concerning the  
the fyrst part of knowledge, which is called contemplation, he hath proued that  
they knew God by the creatures, but when they knew him they worshipped  
hym not as they ought to haue done. Therefoze when they had geuen the glory  
of God vnto Idols, they were deliuered vpon by him vnto the lusses of their owne  
hart, vnto shamefull affections, and into a reprobate mynde. Moreouer as  
touching the other knowledge which consisteth in the doing of workes, he shew-  
eth, that they knew right well the iustice of God. And that he thereby proueth  
in that they iudged vprightly, in geuing sentence vpon other men. But that  
which they so well knew, they performed not at all. For both they themselves  
lyued wickedly, and partly they consented vnto them which sinned and partly  
inseuerely punishing of others, they ouerhipped themselves. Which men he  
terrefied, in declaring vnto them, that they shoulde not escape the iudgement  
of God. And because they beleued not that the iudgement of God shoulde euer  
come, and that the prouidence of God had no care of thinges humane, because  
they saw by experience, that God ceased from punishing wickednes: against  
the first reason he layeth, that we knowe assuredly that the iudgement of God shalbe  
without doubt agaynst those which do such thinges: as touching the other reason, he  
sayd, that this long tarping of God shalbe recompensed with sharpenes of the  
punishment. Whiche yet in the meane tyme is to thys ende profitiable vnto  
them, that they might haue space to repent. Whiche thing if they do not they  
shall fall into the horrible iudgement of God. Of whiche iudgement he sayth,  
that he shall render vnto euey man according to their workes. And he deu-  
ided it into partes, namely, what the godly and what the vngodly shall looke  
for, and added moreouer, that neyther affection nor fauour shall there be of any  
foze:

The soule  
signifieth  
man.

He begin-  
neth to re-  
prehend the  
Jewes.

Why the  
first place  
is assigned  
vnto the  
Jewes.

The meth-  
ode of the  
reprehensi-  
on past.



Whether  
God haue a  
respect vnto  
persons.

An example  
of Moses.

A place of  
Dauid.

A place of  
the ten com-  
maundements.  
An example  
of the Sodo-  
mites.

What a per-  
son is.

Certaine  
persons may  
want good  
workes.  
but some  
they cannot

force: and made equal the Iewes with the Gentiles, & the Gentiles with the Iewes wherof he now bringeth a reason, for that *before God, there is no respect of persons.* This I thought good the more largely to repeat, that the methode of those things which are spoken, might be thoroughly vnderstanded. But now let vs see whether this be altogether true, that God accepteth not persons, which is to deale in the cause according to the worthines or unworthines thereof, not hauing regarde to the conditions or states of them which are to be iudged. It seemeth vndoubtedly that God hath a respect vnto persons, because he gaue vnto the Iewes many good thinges, and that for this cause, namely, for that they pertained vnto Abraham, Isaac, and Iacob, and because they were of their seede & stocke. Yea when the people had made a calfe, and deserued worthely all of them to be destroyed, Moses prayed vnto the Lord, and although he confesseth that the cause deserued destruction, yet he desireth pardon for them, for Abraham, Isaac, & Iacobs sake, of whose stocke they came. And so he layd before God, not the cause, but the person. Yea, and in the 89. Psalm we reade of the seede of Dauid, that although they had prophaned the testament of God, and had forsaken his lawes, he would in deede visite them with the rod: *Howbeit for his seruauent Dauid sake, he would not take from them his mercy.* Is not this to accept persons: and not to weigh the causes? And in the ten commaundementes we reade, that he will do good vnto a thousand generations of them that feare hym and kepe his commaundement. And God was contente to spare the Sodomites, if there had bene but ten iust men amongst them. And he gaue vnto Paule all them that were in shippe, when they were in daunger of shipwracke. Neither spared he them for the iustnes of the cause, but because they sayled in the same ship together with Paule. To the ende these thinges may be more thoroughly vnderstanded, we must first declare what is in this place vnderstanded by the name of a person. And that is nothing els, as we now speake of it, then the condition or state, or a certaine quality geuen vnto vs, either of God through nature, or receiued by election. Of the first kinde are these, to be a man, or a woman: a father or a sonne: of this nation or of that: to be borne a prince or a subiect, a free man or a bondeman, and suche other lyke, taken. But these are taken of our owne will and accord, to be a minister of the church, to be a souldier or a handicraftes man, and such other lyke. In summe, a person consisteth by comparing of a man, either vnto an other man, or els vnto certaine thinges or faculties. For if Abraham be referred vnto Isaac, he is his father: if Salomon be referred vnto the Israelites, he is their kyng, if Aristotle be compared vnto sciences, he is bothe learned, and also a philosopher: if Cresus vnto riches, he is riche: vnto which selfe same riches, if Iru be referred, he is a begger. So haue we what a person signifyeth. Now let vs see the differences of persons. There are certain persons which may vtterly be without good workes, as the person of a father, or of a brother, of a riche man, or of a poore man. But certain cannot allwayes want good workes: as are the elect, the predestinate, the members of Christ, the faithfull, the partes of the church, and such other lyke. For it is not possible, that such men, although they sometymes fall, should vtterly be without good workes.

Thirdly, there are some persons so ioyned vnto the causes, that the cause can not be iudged, vnles there be a respect had vnto the person. As when one striketh a man whyles he executeth the office of a magistrate: or if he which liueth wickedly be a minister of the church, and such lyke. As touching those persons which are not vtterly without good workes, and which are necessary for our saluation, God hath so a respect vnto them, that if without the we shall appeare before his iudgement seat, we cannot be saued. But of this kynd of persons, this sentence of Paul is not to be vnderstand. But as touching those persons, whiche haue not eyther good or euill workes of necessity ioyned with them, we answer, that if the causes be so annexed, that in iudgement they either aggrauate or extenuate the person, then of necessity there must be a respect had vnto the person. Because accordyng to the saying of the Gospell, *That seruauent shall be more greuouly punished whiche knoweth the wyll of his Lord and transgresseth it, then he which sinneth ignorauntly.*

Wherefore there remaineth, that this place of the Apostle be vnderstanded of such persons



persons as are seloynd from causes. Farther there is to be put great difference betwene, to accept a person in iudgement, & besides iudgement to geue vnto some one man any thing freely, and not geuing to an other. For this latter parte, no man can iustlye accuse. As if a man hauyng two debtors, shoulde requyre his debte of the one, and so geue the other, he of whome the debte is required, hath no cause iustly to complaine of his creditour: So likewise God, althoughe he cal one, and calleth not an other, because no merites went before in neyther of them, cannot be called an accepter of persons. Neither, if in rewarding those which labored but one houre in the vineyard, he would geue as great a reward vnto those, and to them which had labored in it all the whole day, ought he to be repponed? Because he defrauded not these men of the hire, for which he agreed with them. And vnto the other he would geue freely, that which they deserue not. But then should there be iust cause to complayne, if a thing should be geuen vnto one man, and an other vnto whome the selfe same thing is due, should be defrauded. And after the selfe same manner, forasmuch as God is bounde vnto no man, when he distributeth sondry giftes, it is lawfull for him to do with his owne what pleaseth him. For that in geuinge vnto some freely, he defraudeth not them of any thing due, whome he omitteth. These thinges hath Augustine against the two Epistles of the Pelagians, in his seconde booke and. 7. chap: vnto Bonifacius, where he thus writeth: *Acceptation of persons is there rightlye sayde to be, where he which iudgeth, leauinge the deserte of the cause, whereof he iudgeth, geueth iudgemente with the one, against the other: because he findeth some thinge in the person, which is woorthy either of honor or of compassion.* And straight way, he bringeth the similitude of the two debtors, and the parable of the vineyard, whereof we haue already spoken, and addeth: *Euen as therefore here is no acceptation of persons, because one is in such manner freely honored, that an other is not defrauded of that his due: so also when according to the purpose of God one is called, and an other is not called, vnto him that is called a good gift is freely geuen, of which good gift the calling is the cause, vnto him that is not called is rendred euill, because all men are guilty, for that by one man, sinne entred into the world.* These are Augustines wordes, vnto which, to the ende we may ouerthrow the argumentes, which we haue before recited, this is to be added: That, whatsoener good thing God of his liberality geueth vnto menne, the same undoubtedly proceedeth of his mercy and clemencye. And althoughe sometimes he pronounceth, that he will do good vnto some, eyther for they: progenitors sake, or els for they: prayers, these thinges he therfore speaketh, to stirre vs vp to liue well. Neither are these promises to be vnderstanded of the whole kindred of the posterity, or vniuersally. For God accordinge to his secret predestination, hath his choyce in the seede of the saintes, and in hearing of prayers which are made out of other men: Which thing may be sufficiently confirmed by examples. For althoughe the seede of Abraham were blessed: yet that blessing had place in Isaac, and not in Ismael. The same promise was made vnto Isaac, but it was performed in Iacob, and not in Esau. The common wealth of the Iewes had a promise, that it shoulde be preserved: but that promise was performed in the kingdome of the house of David, and not in the kingdome of the ten tribes. Wherefore, forasmuch as this choyce, which is accordinge to predestination, is utterly vnknowne vnto vs, we oughte not to lene vnto the person. And it commeth to passe perpetually, that they which are so chosen of God, are also adozned with good works. Wherefore God hath not a respect vnto the person: but as we haue sayd, iudgeth accordinge to the woorkes. And how little a respect of persons he sometimes hath: the place in the. 14. chap: of Ezechiel declareth: where it is saide: *That the earth shalbe destroyed, forasmuch as it hath bene altogether viciate and corrupte. And though there stode vp in it, Noah, Iob, & Daniell, vndoubtedly they shall not detiner it, but shall deliuer theyr owne soules onely.* Farther the benefites of God are eyther but for a time, which pertaine vnto this life: or els they are eternall, which belong vnto the chief felicity, of which Paul now intreateth, Who affirmeth that without

Persons free from causes. Besides iudgemente somethinge may be geuen vnto one man freely, and an other of the same state and condition omitted.

God is bound to no man.

Those thinges which God geueth vnto men he geueth of his mercy.

The choyce which consisteth in predestination is both vnknowne vnto vs, & also leaueth not vnto persons. Two kindes of the benefites of God,

respects



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respecte of persons it shal by the iust iudgement of God be either rewarded or denied. But as touching commodities, whiche dure but for a time, we doubt not but that God vbleth sometimes, either to hasten or to slacken them, at the prayers of holy men: which selfe thinge he attributeth also vnto the seede of the saints. But in this doing, he eyther prouoketh men to repentaunce, or els by his lenitye they bringe vnto themselves greater punishment. But as touching the eternal & chief felicitie, we haue now declared, y God hath made no promise generally for the sauing of any posteritie. Therefore the Jewes deserued woorthely to be reprobated, for that they promised vnto themselves onely so greate a thinge as thoughte for that they were of the seede of Abraham, they coude not perishe: *Paul* in this selfe same Epistle the 9. chap: most manifestly declareth, That not all they whiche are of Israell are Israelites, neyther because they were the seede of Abraham, therefore they were straight way all sons. But by Isaac (sayth he) shall thy seede be called, That is, Not they whiche are the children of the fleshe are the children of God: but the children of the promise, are counted for the seede. This sentence of the Apostle testifieth that whiche we haue sayd, namely, that the promises of God in this kinde were singular, and not vniuersal. And it is so: certaine, that in those which are chosen to saluacion,

There is no generall promise for the sauing of any posterity as touching eternall life.

The elect if they come to full age, shall undoubtedly haue good woorkes.

What Moses and the Prophets had a regarde vnto, when in they prayers they made mention of the names of certain of the electe.

are undoubtedly found good woorkes, if they come vnto full age. Therefore these thinges nothing let this sentence, which was alleaged, namely, that before God there is no acceptation of persons. And as often as we read in the prayers of Moses, or of the Prophets, that mention is made of the Patriarkes, whereby they endeouored themselves to prouoke God vnto mercy, we muste thinke that they had a regarde to two thinges. First, forasmuch as in that nation God had some appointed vnto himselfe, they desired that for theyr sakes he woulde spare the whole multitude. Secondlye, they attributed not these thinges vnto the merites of the saintes: which, as we haue sayd, are none: but they made mencion of the promises made vnto those fathers. Hereby therefore it is manifeste by what meanes those thinges which were objected may be answered. But now we let vs retourne to the exposition of the woordes of *Paul*.

For as many as haue sinned without the law, shall perishe also without the law: and as many as haue sinned in the law, shalbe iudged by the law. For the hearers of the law are not righteous before God: but the doers of the law shalbe iustified.

For as many as haue sinned &c.] *Paul* here teacheth that God in very dede hath no respect of persons, neyther in iudgement doth iniury vnto any man. He maketh the Jewes equall with the Gentles: forasmuch as of ech nation, they which haue liued wickedly, shall perishe. And as touching the maner of iudgement, the Jewes which shalbe condemned, shalbe iudged by the law of Moses, because they shall haue it, both to accuse them and to condemne them. But the Gentiles being wicked, shall neither be accused nor condemned by that law, but by the light of nature and euen by their own cogitations. By the law in this place we must vnderstand the law of Moses. For it only is perfect, and for it began all the contencion: otherwise there were none, or very fewe nations, which were not gouerned by some institutions or lawes. Here are added two preuentions. The first is, that it mought haue seemed wonderfull vnto the Jewes, that theyr cause should not be a whit better, forasmuch as they were adorned by God with the benefite of the law. Vnto whome, *Paul* answereth, that thereby they were rather the more greuously to be accused, because before God, not they which heare the law shalbe iustified, but they which do it. The other preuention is, so: that it seemed a hard thing vnto the *Ethnikes*, that they should perishe, when as they wanted the law of God. Vnto whome he sayth, ye were not vnto without a law. And two maner of wayes he proueth, that they had a law: first in that by nature they did those thinges which are prescribed by the law: secondly, because they had within themselves their owne cogitations, mutually



ually accusing them, or excusing them. As touching the *Jewes*, he sharply reproveheth them, as which were of so small sound iudgement, that they iudged themselves to be therefore iustified, because they had receaved the lawe. And now he beginneth by litle and litle to come vnto them: which a litle afterward he doth more openly.

For (saith he) the hearers of the law shall not be iustified before God, but the doers. He therefore saith before God, because they before me wonderfully much boasted of the law, which they had receaved. God (saith he) nothing regardeth this. For there shall not be required of you, that ye receave the law, but that ye execute the law. The discourse which now is in hand, is touching the righteousness of the law, which alone they allowed. For touching the righteousness of sayth he will afterward plainly entreate. Now he cutteth their throttes with theyr owne sword, in defining the righteousness of the law, namely, that it bygeth dedes, and requireth works to the fulfilling thereof. Whereby he calleth the backe to consider their owne life. Neither saith he in the meane time, that me can not be otherwise iustified: but only sheweth vnto the, that they haue falle away fro the righteousness of the law, wherof they so much boasted. That therefore which he now saith, hath this sence: If any man should by the righteousness of the law be iustified before God, it behoueth, that the same should fulfil the law according to that saying: Cursed be he which abideth not in all the things which are writen in the booke of the lawe. This is an easy & plaine exposition. But *Augustine* in his booke de Spiritu & litera ad Marcellinum, is of this minde: that the doers of the law are iustified, but yet in such sort, that righteousness goeth before the good works which the saintes do. For they are first iust, before they do iust works. But because he seeth that this word of iustifying is in the future tence, and by that meanes is signified that men shall not be iustified, vnles they first haue good works, therefore he addeth: that to be iustified in this place, is not first to receave righteousness, but to be counted righteous: so that the sence is, they shalbe counted for righteous, which shalbe doers of the law, but they ought first by sayth to haue receaved righteousness, whereby they were made iust: but afterward they shalbe made known by the effectes, & as they were before iust, so now shal they be counted for iust. And the like kinde of speach (saith he) is in this sentence when we pray, Thy name be sanctified. Where we desire not that the name of God should be made holy, as though before it were not holy: but we desire that it may be of men counted holy. This is *Augustines* exposition.

The righteousness of the law requireth dedes and works.

Calowed be thy name, how it is to be expounded,

For when the Gentiles which haue not the law, do by nature the thinges contayned in the law, they hauing not the lawe, are a lawe vnto themselves, whiche shewe the effect of the law in theyr hartes, their conscience also bearing witnes, and their thoughtes accusing one an other or excusing, at the day when God shall iudge the secretes of men by *Iesus Christ*, according to my Gospell.

For when the Gentiles &c.] Now cometh he vnto the Gentiles: which ought not to complayne, though they perished, seing they had not the lawe of *Moses*. For hee declareth that they were not utterly without a lawe, because they did by nature those thinges which were contayned in the law. And when hee sayth, by Nature, he doth not utterly exclude the helpe of God. For all truth that men knowe, is of God, and of the holy ghost. And nature here signifieth that knowledge, which is grafted in the myndes of men. Euen as in the eyes of the body, God hath plated the power of seinge. Neither doth *Paul* in this place entreate of strength, by which the Gentiles being holpe performed these things: For, that shall afterward be declared, how by the spirite and grace of *Christ* the power to lyue vprightly is ministred vnto the regenerate. But now he speaketh onely of certayne outward honest and vpright actions, which as touching ciuill righteousness, might by nature be performed of men. Neither sayth hee, that



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Some Ethnikes in ciuill righteousnes far excell be ry many Christians.

The difference betwene the olde Testament and the new.

Many Ethnikes be fore the coming of Christ obeyed saluation by faith in him

The holy patriarches & prophets had the law written in their harts because they pertained vnto the gospel.

The Gospel is not called the new Testament because the thing is new.

the Ethnikes fully performed the lawe, so that they kept it all whole, or that by cause of it they were iustified: but onely hee vnderstandeth that they performed some certaine pointes thereof. Whereof hee inferreth, that they by the light of nature could discern betwene honesty and dishonesty, betwene right and wrong. Yea if we looke vpon the lyfe and maners of *Cato*, *Atticus*, *Socrates*, and *Aristides*, we shall see that in iustice & ciuill comelynes they farre excelled a great many Christians, yea and also Iewes. Therefore they can not excuse them selues, that they had not a law. *Ambrose* vpon this place, for asmuch as by this sentence, to do those thinges whiche are of the law, he vnderstandeth the full and absolute accomplishment of the law, and saith not how it is possible, that any man should performe it, whiche beleueth not in Christ (for asmuch as Christ is the ende of the law) affirmeth, that *Paul* here speaketh of such Gentiles, as were now conuerted vnto the Gospel, and beleued in Christ. This kynd of men, without the helpe of the law of *Moses* did those thynges whiche are contayned in the law. *Augustine* in this booke *De Spiritu & litera ad Marcellinum*, is of the same opiniō, that by the Gentiles, are vnderstanded the Christians whiche were conuerted fro the Ethnikes: for he herein putteth the difference betwene the old Testament and the new, namely, that in the old Testament the law was described in outward tables: but in the new Testament it should be written in the hartes and bowels of men, accordyng to the Prophecie of *Jeremy* in hys 31. chap. Wherefore, sayng *Paul* here sayth, that the Gentiles, whiche by nature fulfilled the law, shewed the worke of the law written in their hartes: it could not (sayth he) but pertayne vnto the new Testament. And bycause he saw that this was agaynst hym, where it is sayd, by nature, he sayth, that by that worde is excluded the law of *Moses*: but not the grace and spirite of Christ, by which, nature is not ouerthrowen, but restored to hys old estate, wherfore hys mynde is that the Gentiles fulfill the lawe by nature, beyng reformed by the spirite and grace. But nowe let vs see, how those thinges whiche *Augustine* & *Ambrose* alleage agree with the sentence of the Apostle. Vndoubtedly that whiche moued *Ambrose* to this exposition is very weake: for asmuch as there mought haue bene many before the coming of Christ, whiche beleued in hym, and were iustified, and obserued the thynges contayned in the law, so much as the infirmitie of man will suffer. *Iob* was an Ethnike, who yet was not ignorant of Christ: and also at the preaching of *Daniell*, the kyng of Babilon, and (as it is easie to be beleued) together with hym, many of the Chaldeans were conuerted vnto God: & as it is written in *Ionas* the Ninuities returned into the right way. And sayng all these attayned vnto saluation, vndoubtedly they looked for the Mediator to come, and by that meanes endeavored to performe those thynges whiche pertayned vnto the law. Neither hath the reason of *Augustine* much force. For although it be a promise of the new Testament, that by the benefite of the holy Ghost the lawes of God should be written in the hartes of men, yet is not that so to be vnderstand, as though before the coming of Christ the same happened vnto none. For the good fathers, and holy Prophetes, whiche were both endued with the sayth of Christ, and had also geuen vnto them the holy Ghost, had the law grauen not onely in stoness, but also in theyr bowels. And although they liued, before the sonne of God tooke fleshe vpon him, yet for asmuch as they beleued in him, they pertayned vnto the Gospel. Whiche is not therefore called a new Testament, bycause the thyng is new: but onely bycause it was published abroad in the latter tymes, and was then publickely receaued. Wherefore although before the preaching of the Apostles, it was not publickely professed among the Gentiles, yet flourished it among many of the Ethnikes, in whose hartes the law of God was sealed: so that although they wanted the doctrine of *Moses* yet were they so much rightly instructed, that they could frame theyr actions vnto the preceptes of God. And yet the same *Augustine* in the booke before cited, the 7. chap. bringeth the selfe same exposition, whiche we before brought: namely, by these thinges may be vnderstanded of certeine excellent actions of the Ethnikes, whiche were notwithstanding vngodly. Their excellent workes, although as touching



thyng them they were sinnes, yet of their owne nature or kynde, for asmuch as they agreed with those thynges whiche God commaunded in the law, could not be condemned by the iudgement of mā. But that they were wicked before God, therfore it is not to be doubted, bycause they were not referred to the right end. *Augustine* noteth the same and addeth, that therfore the worke of the law is sayd to be wrytten in the hartes of the infidels, bycause the lineamentes of the first estate still abode. Hereof we gather, that the wryting of the lawe of God in the hartes of men, is after two sortes: one is, which serueth only to knowledge and iudgement: the other is, which besides that addeth both a readines, and also strength to doe that which is iudged to be iuste and honest. And the Image of God, vnto which man is created, is not, as touching this, by hys fall utterly blotted out, but obfuscated, and for that cause hath nēde to be renued by hyū. So naturall knowledges are not fully quenched in our mindes, but much of them do still remaine: which thyng *Paule* now toucheth. Wherefore, the difference betwene the olde Testament and the newe, abydeth whole: although *Paule* so speaketh of the vngodly *Ethnickes*, that they had the worke of the lawe wrytten in their hartes. Neither is it sayd, that because of these thynges which they did or knewe, they attayned vnto the true righteousnes. Yea rather when *Paule* had shewed, that they wanted it, he styreth them by vnto *Christ*. *Chrysostome* in dede bypon thys place, wryteth: that God made man *αυτάρκης*, that is, sufficient of himselfe to eschewe vices, and to embrace vertue. Whiche if he vnderstande of man as he was first created, is true. But after hys fall it is not to be graunted, for asmuch as without *Christ* we can doe nothyng of our selues: yea, by our owne strengthes we can not so much as thinke any good thyng, much lesse to doe any thyng. Unless peraduenture he vnderstand this as touching the knowledge of iustice and byrightnes in generall, wherof we doe now speake. For the self same father in an other place more then once anoucheth, that we haue altogether nēde of the grace of *Christ*. That which the Apostle now maketh mention of, touching the knowledge of the *Gentiles*, is very apte to repell the slanderous talke of the vngodly, which vse to say: Why came not *Christ* before? How was mankinde prouided for before hys comming? What wrought hys prouidence then? By these thynges which are now spoken, thou now perceauest, that mankinde was then also prouided for. For as touching knowledge they had inough, whether we vnderstand that, which pertayneth vnto contemplation: or that which is directed to working and doing. Wherefore, before the coming of *Christ* they dyd vniuersally complaine, that they were forsaken, when as they had knowledge, and thought not them selues to want sufficient strengthes.

Theyr thoughtes accusing one an other or excusing. ] Now byngeth he an other reason, wherby he proueth that the *Ethnickes* had a law, because they were not without accusations & excusations of the conscience: which were most manifest testimonies of the knowledge grafted in vs by nature. And by this self same argument may probablie be inferred, that the iudgement of God shall at length come. For if our minde do iudge with it self touching those thyngs which we doe, what will God at the length doe, which hath ingrafted these iudgements in the mindes of men?

Accordyng to my Gospell. ] He calleth it hys Gospell, partly because hee toke much labour in preaching of it, and partly for the exceeding great affection that he had towarde it, & for that he was appointed to publishing of it abroad.

In the daye of the Lorde. ] Then shall our cogitations be both accusers, and also witnesses of all our doinges: and by them shall the *Ethnickes* be iudged. Now for that we are drawen away by the entisementes and lustes of thys lyfe, we doe consider them not: but then shall the Lorde byng them forth to light: Who (as it is wrytten in the first Epistle to the *Corinthians*) shall illuminate the hidden workes of darkenes. By thys place we see, that the iudgement of God is a part of the Gospell: forasmuch as it is profitable to styre by to repentance. Moreouer as touching the godly it is a glad tidings: For *Christ* sayd: When these thynges shall begynne to come to passe, then lift up your heades: for your redemption draweth nye.

The  
workes of  
the *Eth-*  
nickes al-  
though they  
were good  
ly to the out-  
ward they:  
yet were  
they sinnes

The law  
may be wry-  
ten in the  
hartes of  
men not by  
the holy  
gost geuen  
vnto the  
faithful, but  
by the natu-  
rall know-  
ledge graf-  
ted into me

Against the  
complaine  
of the late  
comming of  
*Christ*.

A manifest  
profe of the  
iudgement  
to come.

The iudge-  
ment of God  
is a part of  
the gospell



In iudgement God rendereth not lyke to our workes.

The paines of the damned shall not be a lyke.

The accusation of the Jewes.

The principall pointes of the accusation of the Jewes.

Why he fyrst reproved the Gentiles.

The summe of the reprehension of the Jewes.

The giftes bestowed vpon the Jewes are reduced to thre principall pointes

eth nye. And although God will render vnto every man according to his workes, yet will he not render like for lyke. For we shall receaue farre much more, then our workes haue deserued. And they which shall be condemned, shall be lesse punished, then the greatnes of their sinnes requireth. And as touchyng these excusing cogitations, *Augustine* in hys booke which we haue now cited, writeth, that they shall not obtaine forgiveness. Howbeit they may obtaine a more easer punishment. For the paynes of the damned shall not be a lyke. And he vseth thys similitude: that euen as there are certayne veniall sinnes, which can not let but that the godly may obtaine felicitie: so are there certayne excellent workes being of their own kind good, which yet shall not deliuer the damned. And as y<sup>e</sup> lyfe of every one, be he neuer so holy, can not wante small sinnes: so the life of no mā though he be most wicked, can be so filthye, but that it may in y<sup>e</sup> meane time haue some excellent worke annexed vnto it. And after thys maner doth the Apostle close vp the accusation of the *Gentiles*, making mention againe of the last iudgement. And when he sayth: Beholde thou arte called a Iewe, he beginneth his accusation agaynst the *Jewes*: which consisteth of these principall pointes. First, he setteth forth the excellent giftes wherewith God had adorned them: afterward he addeth how they had abused them: thirdly, he expoundeth what it is to be truly a Iewe, & what true Circumcision is. Afterward he declareth, that those giftes of God bestowed vpon the *Jewes*, could not by thē be so contaminated, that they should not be esteemed and praysed. But yet by them the *Jewes* had no matter wherby to preferre them selues before the *Gentiles*, when as they liued wickedly. For theyr filthye life made them equal to the *Gentiles*: which thing in the laste place he maketh playne by testimonie of the Scriptures. He reproved the *Gentiles* before the *Jewes*, that by the former reprehension, he myght prepare hys waye to the latter. For the *Jewes* were haughty, neyther could they easilie abide one to reprove them. Farther, if the Apostle hadde fyrst accused them, he might haue seemed more extreme against his owne nation then was mete: especially sozasmuch as he was accused of the false Apostles, that he was an Apostata from the law, and that he had filthily fallen from the Jewish religion. The summe of the reprehension of the *Jewes*, is, that they by professiō and not by life measured their righteousness. First of all, he maketh mention of the giftes which were geuen vnto the *Jewes*, and reduceth them in a maner to thre principall pointes. The first is the dignity of the name, which came vnto them by the kinrede and holy sede of the fathers. The second is, that they knewe the will of God by the law geuen vnto their elders. The third, that they were appointed to teach other nations. These were in dede excellent things, but yet they nothing helped them: because they both degenerated from their fathers, as touching honesty and iustice: and also by their sinnes they repugned the law, which they had receaued: and mozeouer, because they neglected themselves, and much lesse did they teach other people. But herein the Apostle chiefly maketh mention of those thinges which they had frely receiued. For they were not bestowed vpon them for any merite of theirs.

Beholde thou art called a Jew, and restest in the law, and gloriest in God, and knowest hys wyll, and allowest the thynges that are excellent, in that thou art instructed by the lawe: and perswadest thy selfe that thou art a guide of the blynde, a lyghte of them which are in darkenes. An instructor of them whiche lacke discretion, a teacher of the vnlerned: which hast the forme of knowledge and of the truth in the law.

Behold thou art called a Jew. In this place there is two maner of readyngs. The Latines seme to haue read, *id est*, that is, and if. But in the Greke copies it is written by *Id est* simple, *id est*, that is, Behold or see. But whether of them thou readest, it skilleth not much: saue onely that to the purpose of the Apostle, & con-

nexion



nerion together of his speeches, that which is in the Greeke semeth to be more apte. The name of a Jew was no lesse set by at that tyme, then the name of a Christian is at this time. Undoubtedly, it was an honourable stocke: But *Paul* saith wisely, *cognominaris*, which signified, thou art so called: for he wil not graue vnto them, that they were in dede Jewes. Neither could he: when as afterward he sayth: That he is truly a Jew, whiche is a Jew in secret: and that that is the true Circumcision, which is marked, not in the flesh, but in the hart.

And retest in the law. This is nothing els, but w<sup>th</sup> a certayne bayne boasting to delight himselfe by reaso<sup>n</sup> of the law: wherunto perauenture, they wer moued by reason of those things which are w<sup>ri</sup>tten in Deut. the 4. chapter. Namely, That other nations should wonder at the publike wealth of the Israelites, whiche had so noble and excellent lawes. David also sayd, That it was not so done vnto other nations

And boastest in God. Because as it is w<sup>ri</sup>tten in the 17. chap. of the booke of Genesis, God had made a league with *Abraham* and with all his posterity. These thinges undoubtedly, had bene vnto them great honour and estimation, if they had broght forth fruit accordingly. For to come of godly elders, is a gift of God not to be despised. Moreouer, to rest in the law, so that thou wholly quietest thy selfe in it, and art so content with the commaundementes of God, that thou failest not vnto thy selfe any other, is a thyng wo<sup>r</sup>thy of prayse. And lykewyse to count the true God for God, may be ascribed vnto glory, and that to sound glory. But they onely boasted in these thinges, glorying in themselves of these bayne titles.

And knowest his will, and allowest the things that are excellent beyng instructed by the law. To know the will of God, is a great benefite of his. But that cometh by the instruction of the scripture. For no where els is the knowledge of the will of God to be sought for. Out of it we learn to allow most best thinges, so y<sup>e</sup> thereby we are able to discerne them from things filthy & vile. In Greeke is red διαπορρα, which is turned, things excellent. *Augustine* in his booke de spiritu & Litera readeth Distantia, that is, thinges different: because those things which are excellent, are different from meane thynges. The Latin interpreter turneth it Vtilia, that is, thinges profitable, because peraduenture (as *Erasmus* admonisheth) διαπορρα, in Greeke is to profite. Farther this verbe δοκιμαζαν, which is, to allow, is here taken otherwise, then it was in the first chapter. Forasmuch as here it is referred onely vnto iudgement: but there it is referred to that allowing, whereby we do in very deepe and actes declare that which we iudge.

And persuadest thy selfe that thou art a guide of the blynde, a lyghte of them whiche are in darkenesse. An instructor of them whiche lacke discretion, a teacher of the vnlearned. He sayth not that these men performed those thynges, but that they went about arrogantly to clayme them vnto themselves. For they both iudged and also spake most contemptuously of other nations: whome in comparison of themselves they counted to bee blynde and lyuers in darkenesse, vndiscrete, and vnlearned. And also they so vsurped vnto themselves the office of teaching others, that Christ saide they went about sea and land, to adioyne vnto themselves proselites, whome they made not the children of God, but the children of hell fyre. And whiche was worst of all, as Christ vpb<sup>re</sup>adeth the, they had take away the key of knowledge by clayming it vnto themselves: when as neyther they themselves would enter into the kingdom of heauen, nor yet would they suffer others to enter therein. They shewed themselves to be masters, when as yet they were blynde. Vnto whom the Lord sayd: If the blynde leade the blynde, they shall both fall into the ditch. And in *Esay* the 42. chapter we reade, Who is blynde but my seruant? Also in the 9. of *Iohn*: If ye were blynde ye should haue no sinne. But now because ye saye, we see, your sinne abideth.

Having the forme of knowledge. *Chrysostome* thinketh, that μωσαϊσμός, that is a forme, signifieth not here, the true maner of knowing whiche hath in it nothing that is filthy, but only a shew thereof.



## Cap.2 A Commentarie vpon the

Where the  
forme of  
doctrine  
should be  
had.

Hauiing the forme of knowledge, and of the truth in the lawe.] We should vn-  
doubtedly haue the forme of our doctrine in our selues, and not in the law, or in  
bookes, as *Chrysostome* here noteth. For as they are not very well learned, which  
are wise only by reading commentaries: so they are not to be counted iust, which  
put they; righteousness in lawes or in decrees. For *Iohn* sayth, *Hereby we know,*  
*that we loue God, if we obserue his commaundementes.*

Thou therefore which teachest an other, teachest thou not thy  
selfe: thou that preachest, a man should not steale, doost thou steale?  
Thou that sayest a man should not commit adultery, doost thou  
commit adultery: thou that abhorrest Idols, committest thou sa-  
cridedge: Thou that gloziest in the law, through breaking the law  
dishonorest thou God: For the name of God is blasphemed among  
the Gentiles through you, as it is written.

The figure  
of interro-  
gation.

How  
Paule here  
speaketh of  
the Jewes.

Thou therefore vvhich teachest an other, teachest thou not thy selfe:] This  
figure of interrogation is of great efficacy in reproofing. But were all the Je-  
wes such? No vndoubtedly but *Paule* here speaketh of them, *Christ* being ex-  
cluded: as the Gospel is set agaynst the lawe. There were some of the fathers  
very holy, which so liued in the Jewische religion, that yet neuertheless they most  
perfectly beleued in *Christ*. But they were not such as *Paule* here describeth.  
They were blessed vndoubtedly, not because they had receaued the law, but be-  
cause they were occupied in it both day & night. But these me, of whom is now  
intreated, knew the law in deede, but they knew it not as they ought to haue  
done. The summe of *Pauls* reason is this, that to receaue the law, iustifyeth  
not. For if it should iustifye, then vndoubtedly all the Jewes should be both  
iust and holy: when as they all had receaued the law, and professed the same.  
And that they were not holy and iust, it is partly alreedy declared, and partly  
shall now more largely be shewed: wherefore to haue receaued the lawe iust-  
ifyeth not.

In expli-  
cation of  
Pauls  
reason as  
gaynst the  
Jewes.

The  
Jewes  
could not  
abide to be  
taught of  
others.

Thou vvhich teachest an other, teachest thou not thy selfe.] They coulde  
not abyde to be taught of others, as it appeareth by the words which they spake  
to hym that was borne blynd: *Art thou altogether borne in sinne: and teachest thou  
vs?* They ought at the least to haue taught them selues: which thing so much  
as they did not, but regarded only how to instruct other men what they should  
do, they were like the figge tree, which had leaues without fruite, and by the  
curse of *Christ* withered away. That which he before spake of the Gentiles:  
*Thou condemnest an other, and doost the selfe same thinges whiche thou condemnest:*  
now he pronounceth of the Jewes, that they taught others, and ouerhipped  
themselves. Without doubt in thinges pertayning vnto this world, we are not  
of that disposition. For you shall not see one, that will so distribute almes, but  
that he will first prouide of his goodes for himselfe. How commeth it then, that  
we inculcate our doctrine to others, whiche we our selues receaue not? *Chryso-  
stome* compareth this kinde of men with a paynter, whiche hath before his eyes  
an excellent table, whiche hee perpetually beholdeth, and yet neuer taketh any  
thyng out of it. *Paul* had sayd before, that not the hearers of the lawe but the  
doers shalbe iustified. But now hee reproveth the preachers, whiche performe  
not the thynges that they teache. Wherefore we may conclude, that it is not  
enough either to preache, or to heare sounde doctrine, vnles the same bee put  
in execution.

A similis-  
tude.

It is not  
enough to  
heare or to  
preach the  
word of  
God.

What thest  
is,

Thou that preachest, A man should not steale, doost thou steale?] Hee obte-  
cteth vnto the Jewes those thynges, whiche were commonly committed of them.  
And to reprove them he bleth that parte of the law, wherof none was ignorant,  
namely, the x. commaundementes. And as touching thest, thest is, when we with-  
hold



hold that which is an other mans agaynst the owners will: or whē we by iniury  
 draw vnto vs other mens goodes: or whē we distribute not that which is ours  
 whē neede requireth. And there are also many other kindes of theft. But in the De-  
 caloge, or x. commaūdemēts, the chief purpose is onely to set forth the chiefe somme,  
 & that but rudely & grossely, vnder which we ought to vnderstand all the partes  
 therof. The ground & somme of all theft is concouensnes: eue as in filchy pleasures  
 is exprested onely adultery: vnder which are comprehended all kindes of vnclea-  
 nes. And as touching idolatry, there is forbidden al kinde of false woozshipping:  
 when yet onely is exprested, that which is most grosse. For there is forbidden vs  
 any straunge God, and there are forbidden also grauen images, and sondye  
 formes. Wherefore it is our part, when anye of the ten commaūdemētes of  
 God forbideth vs any thinge, well to consider, what things are comprehended  
 vnder that vice. And afterward to secke out the roote, agaynst which we muste  
 to our power resist. Couetousnes, or theste herebence springeth, for that we di-  
 strust in God, and are allwayes afrayde, least we should wante. But adultery &  
 all vncleannes of the fleshe springeth of the desire of voluptuous pleasures: as  
 Christ exprested, when he sayd, *If any man shall see a woman to lust after her, he hath  
 already committed adultery in his harte.* And agaynst this concupiscence or luste  
 ought we to strue. And as touching murthor, Christ hath likewise admonished  
 vs, that we should cutte of anger, as the roote therof. Now resteth as touching  
 sacriledge to see what the Apostle complaineth therof. Sacriledge is rashely to  
 touch or to vsurpe vnto himselfe holy thinges which are dedicated vnto God,  
 eue either by the name of a vow, or els of a curse. The Jewes had a commaū-  
 dement geuen them, that they should not spare idols. For theyr duety was to o-  
 uerthrow and destroy all thinges pertaining vnto them. But they being led by  
 couetousnes, reserved those thinges vnto themselves, and turned them to theyr  
 owne proper commodities. So sinned *Aham*, and also *Saule*, when he had ouer-  
 come *Amalech*. Contrariwise *Moses* gaue an excellent example of vertue, when  
 he not onely brake the golden calfe, but also did beate it into poulder, and threwe  
 it into the riuer. For if the reliques of the idole had remained stil, peraduenture  
 the Israelites, as they were outragious, would haue woozshipped them. Indede  
 the pub: wealth, and our magistrates may take away those thinges which are  
 superstitious, and conuert the prizes of them to good and godlye bles. But this  
 thing is not permitted vnto priuate men. But the Hebrewes were generally for-  
 bidden, that they should not saue such thinges, especially as wer bowed by a curse.

Thou abhorrest idols, and committest sacriledge.] He noteth them to be in-  
 fected with so great couetousnes, that they tooke away and vsurped vnto them-  
 selues euen those thinges that pertained vnto the woozshipping of idols, so that  
 they were any thinge precious. Although this may also be vnderstanded of things  
 consecrated vnto the true God. Of the sons of *Hele* we reade, y they toke away  
 from the offerers raw flesh dedicated vnto God, befoze they were made a sweete  
 smell befoze the Lorde. Yea and the matter came to that point also, that the de-  
 grees of the ministry and of the high priest were boughte and sold for money. I  
 know that *Origene* and *Ambrose* do interprete these things allegorically: that the  
 Jewes steale Christ out of the holy scriptures, do counterfeit the old testamēt,  
 and with greates sacriledge do deny Christe. But the playner sentence delighteth  
 me best.

Thou boastest in the law, and by the transgression of the law dishonourest  
 God. This vndoubtedly is repugnant to the ende of our condiction. For we  
 are created, to sanctify the name of God. And *Paule* affirmeth, that we are ther-  
 fore created, to liue to the prayse of his glory & grace. Christe also sayde: *Let your  
 light so shine before men, that they maye see your good woorkes, and glorifye your Father  
 which is in heauen.* They mocke with God, which boast of him & in theyr woorkes  
 continually resist his will.

The name of God through you is euell spoken of amonge the Gentles. As it is

The forme  
 of the doc-  
 trine of the  
 Decaloge.

What is to  
 be had a re-  
 garde vnto  
 in every  
 commaū-  
 dement of  
 the Deca-  
 loge.

What sac-  
 riledge is.

A law ge-  
 uen vnto  
 the Jewes  
 for the de-  
 stroying of  
 Idols.

What our  
 Magi-  
 strates may  
 do touching  
 superstiti-  
 ous giftes.

The end of  
 the conditiō  
 of men.



## Cap.2 A Commentarie vpon the

These things fitte with the Christians and especially with those that professe the Gospel.

Whether doctrine ought to be iudged by the maners & life of the teachers.

written. Men vse to measure doctrine by the maners and life of the teacher: and by the meanes of the euill life of the Christians, the Jewes and Turkes curse Christ. And for the selfe same cause the Papistes at this daye are enemies to the Gospel. For if they see vs no lesse apply our selues vnto filthy lusts, then they do, to be greedy of lucre, to seeke auengement, to be fearefull to dye, to be desirous of life, to contend and strue to muche earnestly amonge our selues for the commodities of the flesh, straightway they say, that our doctrine is worse then that which they professe. And without doubt those things which are here spoken, fitte rather with the Christians then with the Jewes: when as we are endued with more excellent giftes then they were. Christ sayde, *Beholde a greater then Salomon here, and a greater then Ionas.* We boaste of the knowledge of Christ, we reffe in the Gospel, and we haue the forme of doctrine out of the articles of fayth, and we contende that all thynges are more perfecte in the Gospel, then they were in the Jewish religion: we haue  $\bar{h}$  fructio of  $\bar{h}$  liberty of the spirite, when as they were greuously oppressed with the yoke of ceremonies: yet though we be indued with so many and so excellent gifts, we leade our liues in such sorte, that the Gospel of Christ is euill spoken of through vs. But if any man will say, that the truth and dignitie of the doctrine dependeth not of the dignitie, maners, and life of the teacher, because Christ sayd of them which satte vpon the chaire of Moyses: *The things which they say, doe ye: but the things which they doe, doe ye not.* This I know to be true. But in the meane time, let vs marke, that Christ sayd of the false prophetes and deceauers: *By their fruites ye shall know them.* Wherefore we must put a difference, that of men there are some already instructed in religion, and other some are to be instructed. Wherefore, they which are instructed in sound doctrine, do acknowledge it to be true, and do count it for the worde of God, though he which teacheth it and deliuereth it, be not so pure. But they which are to be instructed, and are not yet come to the vnderstandyng of it, doe iudge of it accordyng to the maners and life of the teachers. Not that in very dede the doctrine is by the maners of the ministers made eyther true or false: but because the vnlearned sorte are wont so to iudge. And in summe, God will not be honoured with outward titles and ceremonies. This is the wilie subtiltie of the deuill, that the giftes of God, which ought to be fruitfull, shoulde be made both of no force, and also shoulde more aggrauate our cause. It is a great infelicitie, to deforme those thynges, wherby we ought to be honoured. And it is no small ingratitude to dishonour God, which hath so honoured vs. Paule accuseth these men, that they dyd not onely them selues transgresse the lawes, but also allured others to the same, and caused them to blasphemie  $\bar{h}$  name of the Lord. And by an *antithesis* or contrary position, he exagerateth or amplifieth that which he before sayd: *Thou that teachest an other, teachest thou not thy selfe?* But  $\bar{h}$  place which he citeth, is in *Esaie* the 52. Chapter. And in the Greke edition the place is thus written: *Δι' ὑμᾶς δια παντός τὸ ὄνομα μου βλασφημεῖται ἐν τοῖς ἔθνεσι.* That is: *Through you my name is euery where euill spoken of among the Gentiles.* But in *Hebze* we it is written: *Ve tamid col haiom schemi meuoats:* That is: *And alwayes euery daye my name is ill spoken of.* Wherby appeareth, that betwene the *Hebze* veritie and the Greke edition, there is not much difference. But Paule vsed the Greke edition, partly because it was in their handes vnto whom he wrote, and partly because it serued well for his purpose. For the Greke hath, among the Gentiles, which the *Hebze* hath not. But here is no small doubt objected vnto vs, for that the Prophet seemeth to laye the whole cause of the blasphemie vpon the straungers: namely, for that when they had lead away the *Israelites* captiues, they railed vpon their God, as though he had not bene able to deliuer the. Which thing is more expessedly read in *Ezechiel* the 36. chap. from whence it may seeme that these thynges were taken: for there it is apertly written, that they in mockage sayd: *Beholde the people of thys God.* But we must consider, what was the cause and occasion of the captiuitie of  $\bar{h}$  *Hebze*wes: and we shall finde, that it was nothyng els, but theyr wicked actes, and transgressions of the



the lawe: by which they in a maner compelled God, to deliuer them into those calamities: wherof folloved the blasphemies of the *Ethnickes*. God was byged two wayes: for on the one side vnlesse he had chastised them, when they liued wickedly, other nations would haue spoken euill of hym, for that he so much bare with wicked men. On the other side, if he should correcte them in forsaking and deliuering the to outward nations, he should be euill spoken of, as a weake and feeble God. And the fountaine and originall of these euills, was the wicked lyfe of the *Hebrewes*. Wherefore in *Ezechiell* there is added, that he being touched with the compassion of hys name, had decreed to deliuer them at the length: both that he himselfe myght afterward bee set forth as a mightie God, and that they, by amendment of lyfe, myght behaue them selues the better. By thys place we may gather, that the *Jewes* greuously fell. For the greater their dignitie was, the more greuouser were those thinges which they committed: so that by euery mans iudgement, they could no way be defended. Therefore in *Esaie* the Lorde sayd, when he had reckened by all the ornaments which he had bestowed vpon hys vineyarde: *Judge thou house of Israell betwene me and my vineyarde.* Which parable Christ also vsed in the Gospel.

The cause of the blasphemy was not in the Gentiles but in the *Jewes*.

Note that the glory of God is two manner of wayes endangered.

For Circumcision verily is profitable, if thou doe the lawe: but if thou be a transgressor of the lawe, thy circumcision is made vncircumcision. Therefore if the vncircumcision keepe the iustifications of the lawe, shall not hys vncircumcision bee counted for circumcision? And shall not vncircumcision which is by nature (if it keepe the lawe) iudge thee, which by the letter and circumcision arte a transgressor of the lawe?

For circumcision in deede is profitable. ] When he had hetherto reckened by the benefites bestowed vpon the *Jewes*, and had shewed how they had abused them: now by the way he setteth forth a manifest exposition of the true circumcision, and of the true *Jewishnes*. By reason of circumcision, they arrogantly puffed by them selues. Vpon whiche occasion *Paule* sheweth by preuention, that it made them not a whitte better then the *Gentiles*, when as they liued so filthy. It was a great thyng in deede to be circumcised: so that the vncircumcision were cutte of in the hart also. Otherwise, how litle the circumcision of the body, profited them vnto righteousness, their vices sufficiently declare, which a litle before he hath expressed. They often alleaged, that *Moyse* through the helpe of circumcision, was deliuered from the daunger of death. For the Angel would haue killed hym, if hys wife had not circumcised hys sonne. And after the generall Circumcision celebrated by *Iosua*, the people were brought into the promised land, and that not without a wonderfull miracle. For the waters of *Jordane* were compelled to go backe to their spring. And in the booke of *Genesis* the 17. chap. it is manifest, with what waight and seriousness this Sacrament was instituted of God. Whereunto as he added excellent promises, so also added he horrible threatnynges: that the soule of hym which was not the right day Circumcised should be destroyed. Whereupon it semeth that the *Jewes* reasoned a contrariis, that is, from contraries: If Circumcision being intermitted, destroyeth a man, then contrarywise where it is had, it saueh a man. But thys kynd of argument is not of necessitie. It is in deede probable, but it doth not alwayes conclud well: as many instances teache vs, and *Augustine* oftentimes affirmeth. And those thynges whiche are here spoken, are not so to be vnderstanded, as though the dignitie of the Sacramentes should depende of our fayth or goodnes. For as much as here is not entreated of the nature or excellency of the Sacrament, but of the fruite and vtilitie therof. Whiche we must nedes graunt dependeth both of the fayth and godlines of the receauers. And by this place we learne, that outward thynges of them selues nothing profite vnto saluation, vnlesse there be a mutation or chaunge made by the holy Ghost in our hartes, either before, or els whylest they are put in vse. Neither is this to be objected, that the

A commendation of circumcision.

If circumcision being remitted destroyeth a man, then being added it saueh a man.

The dignitie of the Sacramentes depend not of our fayth and goodnes. The fruite of the Sacramentes dependeth of our fayth.



What  
fruite chil-  
dren haue by  
Baptisme.

They  
which are  
baptised,  
may perish.

Outwarde  
things by  
themselves  
profite little,  
yea rather  
they are  
hurtfull, if  
the spirite &  
faith be wa-  
ying.

If the recei-  
uers haue  
faith, then  
the sacra-  
ments haue  
some vtility

What cir-  
cumcision  
is.

Circumci-  
sion in stede  
of baptisme  
Children  
ought to be  
baptised.

the Baptisme of children is an outward thyng, and yet bringeth saluation vnto  
to infantes. For the infantes haue no commoditie by the force of the outwarde  
washtyng, vnles there come with all some spiritual thyng, and such as pertaineth  
to the soule. *Augustine* thinketh that saluation cometh vnto them, by the sayth  
of them whiche offer them (whom we call Godfathers and Godmothers) or by  
the sayth of the Church. I know in dede, that the sayth of godly men may vnto  
some obtaine grace, conuersion, and excellent spirituall giftes. But saluation hap-  
neth not vnto them that are of full age, but only by their owne faith, and vnto in-  
fantes by the spirit, and grace, which secretly worketh in them regeneration: of  
which regeneration baptisme is the outward sealyng. Wherefore it is apparant,  
how miserably the Iewes erred in attributyng so much to their circumcision.  
And there were some (if we will geue credite vnto *Augustine* in his booke De  
ciuitate Dei.) which affirmed as much of Baptisme. Namely, that a man being  
once baptised, although he liued wickedly, should not vtterly perishe. He shall in  
dede (said they) suffer many thinges, but at the last he shall be saned, peraduen-  
ture by fire. But this error both *Augustine* hath confuted, & we haue subscribed  
vnto hym in our exposition of the first epistle to the *Corinthians*. The purpose of  
the Apostle in this place is, to shew, that God will haue no regard to the outward  
circumcision, if there want piety and holines: and agayne on the other side, that  
vncircumcision shall not be a let vnto the Gentiles, so that they meane wel, and  
liue godly. Let vs note, as I began to say, how little is to be attributed vnto out-  
ward things, if they be taken by themselves. And yet so great is the error in our  
dayes, that men make prayers recited in a strange & vnknown tongue, pilgrima-  
ges, & certayne fastes rashly taken in hand, as the chief anker holde of their salua-  
tion. Yea they are now at the length come to this point, that sometimes they at-  
tribute remission of sinnes vnto these trifles. The prophets cry out euery where,  
that God despiseth, hateth, and detesteth worshippinges without sayth and god-  
lines. Howbeit we must vnderstand (as we may gather by the wordes of the A-  
postle) that if they which receiue the sacramentes, haue faith and pietie, then out-  
ward things haue they certain vtilities. For soasmuch as they are instituted by  
God, we must nedes graunt that they are good, vnles it happen that through our  
fault they be made hurtfull. But they are good and profitable vnto the iust, in whō  
through faith, iustification goeth before. For sacramentes (to speake in general)  
are visibill signes: which signifie, & by which the holy ghost exhibiteth vnto those,  
which beleuyng receaue them, both grace and coniunction with Christ, and also  
seale vnto vs the promises of saluation. And to touch somewhat of circumcision, it  
was a signe, or to speake more apertly, a sealyng of the promise & league made w  
God through Christ. And they were marked in the partes apointed to generatio  
& to geue vs to vnderstand, that Christ as touching his manhode, should be bozne  
of the seede of man. And by that signe they were continually put in minde of the  
league made with God: and thereby they professed the obseruation of the law.  
Wherefore to the *Galathians* it is sayd, that he which is circumcised is debter to kepe  
the whole law. It was also in stede of a marke or cognisance, whereby that people  
was discerned from other nations. Wherefore, whilst they iorneyed in the desert,  
they were not circumcised, because there were no other nations there, from whō  
they might by that signe be discerned: as the commentaries which are ascribed  
vnto *Ierome* alledge: although of that thyng there may an other cause more pro-  
bable be assigned. By this sacrament also was noted the mortifying of y<sup>e</sup> flesh and  
filthy lustes, and that all superfluous thinges should be cut of from the godly. And  
superfluous thinges are whatsoever displease God. This rite was to the old men  
in stede of baptisme, & was counted for y<sup>e</sup> sacrament of regeneration. Whereby it  
appeareth that our infantes ought to be baptised, soasmuch as their lotte is no  
worse then the lotte of the chyldren of the Iewes: yea rather it is in many  
partes more happy. For our baptisme (somewhat to speake thereof now) is not  
bound to the eight day, as was the circumcision of the Iewes in the olde time: for  
we are by Christ deliuered from circumstaunces of tyme and place. And sacred  
rites are certayne outward professions of piety. And such not onely the Iewes  
had



had, but also those which in the first state of nature, liued godly. Therfore the simboles or outward signes of rites, are in dede by reason of the diuersity of tymes oftentymes chaunged: but the thinges remayne the selfe same. Moreouer by the wordes of Paule is gathered, that Circumcision profiteth, so that the law be obserued. For it is very profitable, to obteyne regeneration, to haue the signe of the couenaunt, and a perpetuall admonition of the mortification of the flesh, and an obsequiation or seale of the promise of God, and of the heauenly giste bestowed vpon vs.

The godly  
had holp  
rites also  
before the  
law.

If thou be a transgressor of the law. ] Here he vnderstandeth none but those which of purpose transgresse: and not those which fall of infirmitie, and are drawne either vnawares or vnwillingly, and do sigh and grone, saying together wyth Paule, who shall deliuer me from the body of this death?

Thy circumcision is made vncircumcision. ] To be made vncircumcision in this place, is to be counted vncircumcision, as it shall afterward be declared, when he sayth, Shall not his circumcision be counted vncircumcision? And to kepe the law, is to be taken in the same sence that we before declared. Ambrose vpon this place sayth, He then kepeth the law, which beleueth in Christ. But if he beleue not, he is a transgressor of the law. Which wordes although they serue not much to the exposition of this place, yet are they very profitable. Because thereby we perceiue that he which beleueth in Christ kepeth the law: for that by faith is geuen vnto vs the power and facultie of the spirite, wherby to obey the law. And if there want any thing to the obseruation thereof, as in very dede there alway wanteth, the same is holpen by the imputation of the righteousness of Christ. Moreouer in that he affirmeth, that he which beleueth not in Christ, is a transgressor of the law, he manifestly sheweth, that the workes of them which beleue not in Christ, are sinnes and transgressions of the law. The Jewes boasted exceeding much of circumcision as though it had bene geuen them for their merites, and as though it had ben an assured testimony of a iust and holpe lyfe: whiche thyng is declared to be vntreue. Chrysostome vpon this place vseth a very trim order, both as touching the law & also as touching circumcision. There is (sayth he) an outward law, there is also a law in the hart, and in the middle place are set good workes which procede from the law of the hart & are agreable with the outward law. Likewise, there is circumcision in the flesh, & circumcision in the harte. In the midst is placed a iust and holy life. For it proceedeth from the circumcision of the harte, and agreeth with the circumcision of the flesh. Paule putteth a double comparison of circumcision. The first is, whereby it is contrarie vnto vncircumcision, & is, vnto the condicio of the Ethnicks. And of this he speaketh now presently: and sheweth, that it was nothinge prejudiciall vnto men as touching saluation. The other is whereby circumcision is compared with faith and thereof shall afterward be entreated, when the Apostle sheweth, that Abraham first beleued, and therefore obteyned righteousness: and afterwarde that righteousness was sealed with circumcision. Wherefore the circumcision of the flesh is of lesse dignity then faith, and cometh after it.

He that be-  
leueth not  
is accom-  
ding to the  
sentence of  
Ambrose  
a transgres-  
sor of the  
law.

The  
Jewes gla-  
ried in cir-  
cumcision.

A double  
comparison  
of circumci-  
sion.

Therefore if vncircumcision do kepe the iustifications of the law, shall not his vncircumcision be counted for circumcision. ] In ciuile iudgements when any is to be condemned, which is in any dignity or Magistrateship, he is first depriued of his dignity or office, and then afterward condemned. So the Apostle first depriueth the Jewes of the true Jewishnes, and of the true circumcision, and then afterward condemneth them, because they liued filthely. This similitude in a manner vseth Chrysostome. Wherunto we may moreouer adde, that like as in a publike wealth they which shalbe preferred to honour, if they be of a base and obscure stocke, are first adorned with some noble Magistrateship, or publike dignity: so Paule minding to bring to honour the Gentles, which seemed abjecte, attributeth vnto them the true circumcision, and true religion of the Jewes, when he sayth, that they? vncircumcision is counted for circumcision, which they haue in they? hart. And in these wordes, circumcision (I say) and vn-

The ciuile  
manner in  
condem-  
ning of no-  
ble men.

circum-



## Cap.2 A Commentarie vpon the

The figure  
called Me-  
tonymia  
bled in cir-  
cumcision &  
uncircum-  
cision.

The holy  
Ethnickes  
had certain  
good and  
godly rites  
in the law  
of nature.

By the in-  
difications  
of the lawe  
he vnder-  
standeth  
the morall  
partes of  
the lawe.

To iudge.  
is taken in  
maner of  
wayes.

Uncircum-  
cision by  
nature.

What the  
letter signi-  
fity.

circumcision, is bled the figure called Metonymia, which is a transposition of names.

For by those signes is signified the state and condicion of the Jewes and Gentils.

The iustifications of the lawe.] In Greeke is red διαίματα, which many take to be ceremonies called of the Hebrewes Chocoth. But I do not easily see, how the Ethnickes kept the ceremonies of the law: vntiles we wil say that the Hebrewes in theyr captiuities taught the Gentils the ceremonies of Moses: which is not easy to be beleued: especially, forasmuch as they were not to be obserued, but in the land of promise. Peradventure they meane y these iustifications do signify those rites, which the Ethnickes counted in the law of nature godlye and good. For we speake not of idolatrous rites: but of those whiche some obserued by the traditions of theyr fathers, which hoped in the Mediator to come. For by suche ceremonies they both professed God, & also accused themselves as sinners: after which folowed y practise of byt light liuyng. And we deny not, but ther were many such men. Yet can we not therfore affirme, that either Socrates, or Phocion, or Aristides, were of the number of these men: when as we haue nothing that is certayne of theyr pietie and sayth, but rather by histories they appeare Idolaters. Neuer thelesse, the Scriptures commend Iob, vnto whom (no doubt) there were many like. But by our iudgement (as we haue sayd) they can not be declared or defined. But the Apostle speaketh not of those rites of the lawe of nature: when as by the lawe, he here vnderstandeth the lawe of Moses. For he hath to do against the Jewes. And that the Ethnickes obserued not the rites of Moses, hereby it is manifest, because they were uncircumcised, & are called uncircumcision. Wherefore, it is more truly sayd, that the iustifications of the lawe, signifie here the morall part of the lawe, of which the Gentiles by the light of nature, were not ignorant. The scope of the Apostle is, to shewe, that righteousness is not of necessity toynded with the rites and ceremonies of the lawe: and that it was no let vnto the Gentiles touching saluation, that they wer not circumcised, so that they had pietie. And contrarywise, that the Jewes, being destitute of sayth and holy lyfe, are not holpen by circumcision, to bee thereby preferred before the Gentiles. And where as we haue in our reading, λογισθησεται, that is, shall be counted, or imputed: Chrysostome readeth περιτραπήσεται, or μετατραπήσεται, that is, shall be turned. Neither doth hee onely read it so, but also interpreteth it so: so that he sayth, that the Apostle sayd not λογισθησεται. And he sayth plainly, that Paule here so speaketh as before, when he sayd: Thy circumcision is made uncircumcision. He would (sayth he) speake that which is of more waight and greater, to the end to speake with more efficacie. Whys diuersitie of readyng, Erasmus weighed not: neyther will we contende therfore, for that the sense eyther way remayneth sounde.

And vncircumcision which is by nature (if it kepe the lawe) shall iudge thee, which by the letter and circumcision, art a transgressor of the lawe.]

To iudge, may be taken thre maner of wayes: eyther that the Ethnickes shall pronounce sentence agaynst the Jewes: as Paule sayd to the Corinthians: Knowe ye not, that we shall iudge the Angells also: or by comparison, as the Lorde sayd of the Sodomites, and of the Ninuites, and of the Quene of Saba, that they should iudge the Israelites: or to iudge, is to reprove, to accuse, and to beare witnes agaynst a man. For euen as before were alleaged the cogitations, which shall accuse one an other: (for the godd shall accuse the euill, for that they corrupted the man: and agayne, the euill shall accuse the god, because they helped not:) so the holy and iuste Ethnickes shall accuse the wicked Jewes, for that they being adorned with so many gistes and spirituall graces, serued not God. He calleth it vncircumcision by nature, because we are naturally so borne. And they whiche are Ethnickes, purpose not in their minde to circumcise them selues. Or to speake more rightly, as I thinke, vncircumcision by nature, is an Ethnick man, which is led onely by the light of nature. By the letter hee vnderstandeth what soener is outward, and is not grafted in the hart, to moue hym to doe well. Augustine in hys 3. booke and 5. chap. De Doctrina Christiana, writeth: that they sticke in the



the letter, which take the signes for the thynges, and that which is figuratiuely spoken in the holpe Scriptures, they take it so, as if it were spoken properly: and so lowe creepe they on the grounde, that when they heare the name of the Sabbath, they remember nothing but the seventh day, which was obserued of the Iewes. Also, when they heare of a Sacrifice, they thinke vpon nothing but vpon the sacrifices which were killed. And though there be some seruitude tolerable, yet he calleth that a miserable seruitude, when we take the signes for the thynges. Wherin there is great offence committed in these dayes, in the Sacrament of the Eucharist. For how many shall a man finde, which, beholding the outward signes of this Sacrament, calleth to memoize the death and passion of Christ, wherof it is most certayne that they are signes: or which thincketh with him selfe, that the body and blood of Christ is a spirituall meate of the soule through faith, euen as bread and wine are nourishmentes of the body: or which weigheth with hym self the coniunction of the members of Christ betwene themselves, and with the head: These thynges are not regarded, and they cleane only to the sight of the signes. And men thinke it is enough, if they haue looked vpon, bowed their knee, and worshipped. This is to embrace the letter, and not to geue care vnto the sayd *Augustine*, who in the place which we haue now cited, and a litle afterward most apertly affirmeth, that to eate the body of Christ, & to drinke his blood, are figuratiue kinds of speeches. So are the Iewes accused, because they cleane only to the letter & circumcision, were transgressours of the law.

For he is not a Iewe, which is one outward: neyther is that circumcision which is outward in the fleshe. But he is a Iewe, which is one within, and the circumcision is of the hart in the spirite, not in the letter, whose prayse is not of men, but of God.

For he is not a Iewe, which is one outward. Here he more apertly sheweth, what is the true Jewishnes, & what the true circumcision. And he doeth it by antithesis or contrary positions: Outward & inward: the fleshe & the hart: the spirite & the letter: the prayse of men, and the prayse of God. But this is to be marked, that where as he sayth, That he is not a Iewe, which is a Iewe outwardly: neyther is that circumcision, whyche is in the fleshe, these thynges oughte to be vnderstanded by exclusion (as they call it) so that, this woorde, onely, or alone be added. For that circumcision whyche is onely in the fleshe, is not circumcision. And he which is a Iewe onely outwardly, is not a Iewe. But *Paul* seemeth to deny that simply, which should be denied but partly: because to exaggrate or amplify his matter he speaketh hyperbolically. Such as is that saying, when he sayth, that he was not sent to baptise. Neyther ought we any other wise to vnderstand the Fathers, when they say that the Eucharist is not bread. They speake hyperbolically, and vnderstand that it is not bread onely, or alone, or common bread: because vnto the bread, is added, the woorde of God, whereby it receaueth the nature of a sacrament. And this is a stronge reason against the Anabaptistes, which haue euer in theyr mouth that saying of *Paul* vnto the *Corinthians*: Circumcision and vncircumcision are nothing: but the obseruation of the commandements of God. So they say that Baptisme, and the Eucharist, and the Ecclesiasticall ministry are nothing, but pretend onely the obseruing of the commandementes of God. But we answer them, as we haue now sayde of *Paul*, that other thynges are nothing, if they be alone without faith, and piety, and a holy life. But what it is to consist of the spirite and not of the letter, is thus declared, that by the spirite we vnderstand the renning of the minde: whereby it willingly embraceth, and despyeth that which is contained in the outward commandement of the law. For the spirite sometimes is taken for the excellenter part of the minde, and sometimes for the power and faculty, whereby God chaungeth and regenerateth a man. But we here by the spirite vnderstand the mynd of man compacte of them both, being renued by the holy Ghost. But the letter signifyeth, whatsoever is outwardly set before vs, be it neuer so spirituall, when it cleaueth not to our minde, or bygeth not.

It is a seruitude most miserable to count the signes for the thynges. An error concerning the Eucharist.

To eate the body of Christ, & to drinke his blood are figuratiue speeches.

That sometimes is simply denied, which is denied onely partly. What the Fathers ment when they sayd that the Eucharist is not bread. Against the Anabaptistes.

What is ment by the spirite and the letter.



The circums-  
cision of the  
flesh, is the  
signe of the  
circumcisi-  
on of the harte.  
The circums-  
cision of the  
harte in the  
booke of  
the law.  
Both God  
woorketh  
in vs good  
things, and  
we also  
woorke.  
The spirite  
and the let-  
ter are dis-  
cerned by  
the affect of  
the mind.

Who are  
ministers  
of the spi-  
rite.

For what  
thing pas-  
tors ought  
to pray.  
What is  
the true cir-  
cumcision.

Baptisme  
when it is  
in the spirite  
is the true  
circumcision.

Many lined  
vnder the law  
which there-  
withall liued  
also vnder  
the Gospell.  
An error of  
the Anabap-  
tists.

Wherefore the circumcision of the flesh, is the signe of the circumcision of the harte and of the mind. Therefore great care was to be had, that it should not be bayn or superfluous. This phrase touching the circumcision of the harte, Paul borrowed out of the olde Testament. In the 10. chap: of Deut: commaundement was geuen, that they should circumcise the foreskins of theyr hartes: and in the selfe same booke the 30. chapter, Moses promisseth, that God will one day circumcise the foreskin of theyr hartes: to declare that either is true, namely, that God woorketh in vs the things that are good, and that we also woork the selfe same: forasmuch as God bleth our ministry to bring forth good woorkes. Wherefore so longe as our minde resisteth the woorde of God whiche is set forth vnto vs, althoughe outwardly it make a shewe of somewhat, yet is it occupied in the letter. But when it is made prone vnto the commaundementes of God, then is it gouerned by the spirite. Wherefore as touching the thinge whiche is set forth and red, there is no difference betwene the spirite and the letter, but as touching the affect of the minde. Which thinge Paule hath declared in his latter Epistle to the Corinthians the 3. cap: wher he saith: Ye are the Epistle of Christ wrought by our ministry and written not wyth inke, but with the spirite of the liuing God, not in tables of stone, but in tables of flesh. Where he manifestly teacheth, that this is the ministry of the spirite, wher in the tables of our harte are imprinted those things which God commaundeth, and will haue to be of vs belened and done. Neyther let vs meruaile, that Paule sayth, that such an Epistle was written by him, wher as it is the woork of God: for he meaneth that he wrote it, onely as an instrument toynd with the woorking of God. Wherefore they are to be counted ministers of the spirite, which do not onely expounde the woordes of God, but also do im-  
pinte the into the hartes of the hearers. Which thinge such as do not, althoughe they speake good and healthfull thinges, yet are they but ministers of the letter: neither of theyr woork followeth any thinge els, then the death of the hearers. For they which vnderstand the will of the Lord, and do it not, shalbe punished with many stripes. And therefore Paule sayde, that the letter killeth, but the spirite quickeneth. Wherefore it is the duty of pastors, and of them that teache, to pray vnto God moste earnestly, to make them ministers not of the letter, but of the spirite. Paule also vnto the Philippians declared what is the true circumcision, when he sayth: We are the circumcision, which serue God in the spirite, we glory in Christ, and haue not confidence in flesh. By these thre notes he expressed the spirituall circumcision. And vnto the Colossians after he had said, that we are circumcised in Christ, but yet with a circumcision not made by bandes, he declareth by very many circumstances, what that circumcision is: namely, that we haue put of the body of the sins of the fleshe: that through Baptisme we are buried together with Christ: that we haue forgiuenes of synners: that the hand writing is put out, which was agaynst vs by reason of ordinances: and the principalityes & powers which were agaynst vs, are by Christ vanquished & overcome. In which place this is not to be passed ouer, that baptisme is called the true circumcision, so that it be in the spirite and the harte, and not in the letter and the fleshe. Wherefore these sentences a lewe inward and outward, the circumcision in the flesh and in the harte, are to be taken in respect as they are opposite one to the other: that is, a part, and disuened one from the other. For to yoyne them together, and then the sentence of Paule pertapneth not vnto them. For it is not to be doubted, but that there were very many Jewes in the olde tyme, which were Jewes both outward and inward: and were circumcised not only in the fleshe, but also in the harte. These thinges may be taken three maner of wayes: so that there is one circumcision of the fleshe, an other of the spirite, and the thyrde toynd together of them both. For it is not to be thought, that the olde Testament was so seperated from the Gospell, that they which liued in it, could not also therewithall haue the Gospell. These two thinges are indeede seperated the one from the other: but yet in such sorte, that they may be toynd together in one and the selfe same man. Maccibens so reiected the olde Testament, as though



though it were bitterly vnprofitable vnto vs. And vsed this kynde of reason: Forasmuch as that inheritance of the land of Chanaan pertayneth not vnto me, I do reject also both the Testament and the writinge whereby the bequest was made. Yea also though it should bring vnto me the possession of that land, yet Christ hath so exalted vs to better thinges, that I regard not these thinges. These wordes objected Faustus, and they are red in the 4. booke of that worke whiche Augustine wrote against him. In which place he thus answereth him: Those thinges which are written in the olde Testament are types of our thinges. Forasmuch as Paule in his latter Epistle to the Corinthyans sayth: These thinges happened vnto them in a figure: but they are written for our correction, vpon whome are come the endes of the world. And vnto the Romanes we reade whatsoeuer thinges are written, are written for our erudition and learning. And in the oracles of the olde Testament is promise made of Christ. Wherefore he being raysed from the dead, and disputing with his two disciples of himselfe, cited testimonies out of Moses, and out of the whole scripture. And the same Christ sayd, that the good father of the household brought forth of his treasure both new thinges and olde. Wherefore the olde Testament is not so contrary vnto the new, as the Manichies sayned it was. And therefore Paule when he seemeth to speake any thinge ill of the law, that doth he not, but in respect as it is taken by it selfe, a parte from Christ.

VVhose prayse is not of men, but of God. Paule reiecteth not the prayse which cometh of men, but so far forth as it is seperated from the praise which cometh of God. In summe, although the sacramentes were not only professions of faith, but also outward seales of the promises, and of the giftes of God: yet was not perfect righteousness, to be put in their outward simboles. Hereby we gather that no man ought to boast of his outward thinges. So much let every man esteeme of himselfe, how much he seeth himselfe to be in the sight of God, who marketh not only the thinges whiche are seene, but is also the searcher of the hartes. Hereby we learne also, that both the wordes of God, and the sacramentes, if they be receaued only as thinges outward, do pertayne vnto the letter, which quickneth not, but killeth. And by these thinges, hath the Apostle made the Gentiles equall with the Jewes. For that they also mought no les then the Jewes, be Jewes inwardly, and haue circumcision in the hart: which God chiefly regardeth.

The olde Testament pertayneth vnto vs also.

Paule whē he seemeth to diminish any thing fro the law, condemneth not the olde testament. How we shall iudge rightly of the sacramentes. So much let every man esteeme himselfe, how much he seeth himselfe to be in the sight of God.

### The third Chapter.

**W**hat is then the preferment of the Jewe: or what is the profite of circumcision? Much every maner of way: For first, because vnto them were committed the wordes of God. For what though some did not beleue, shall their vbeliefe make the fayth of God without effect: God forbid. Let God be true, and every man a lyar, as it is written: That thou mightest be iustified in thy words, and overcome when thou art iudged.

The Apostle continueth still in that which he intended, namely, to accuse the Jewes. And now entreateth he of the fourth thing, which we tooke in hand to make declaration of: that is, that their noughty living was no let, but that the giftes which were geuen vnto them, were both excellent, and also to be had in great estimation. He had before much detected the for their corrupt life. But because it could not be denyed, but that God exceedingly loved their nation (when as we reade in the Psalmes, *He hath not done thus vnto every nation*) he seemeth to put a distinction: wherein, if we haue a respect vnto God, he graunteth, that he was very louing vnto them, when as he gaue vnto them these thinges, which he gaue not vnto other nations: but if we consider them by themselves,

A distinction,

As,

then



The digni-  
ty of the  
Hebrewes  
herein con-  
sisted, in  
that God  
committed  
vnto them  
both his  
wordes, and  
sacraments.

then those excellent giftes, nothing profiteth them, vnles peradventure to theyr farther iudgement, and condemnation, and that through theyr owne default, and not through any faulte of the giftes. And whē he setteth forth the dignity of the Hebrewes, he declareth that it chiefly consisteth in this, for that vnto them were committed the wordes of God. Which wordes, although they comprehended in them many thinges, yet aboue all thinges they offered vnto them the promise of Christ, and of saluation. Which thinges the Jewes neglecting, wholly endeuored theselues to the setting forth and extolling of circumcision, and outward rites. Euen as do our men also now in our dayes: who, when the sacramentes are set before them, and especially the supper of the Lord, haue a regard only vnto the outward symbols and signes, which are but the scales of the promises and giftes of God: but the thinges themselues they consider not, and much les haue they them in estimation.

Multum  
per omnem  
modum,  
not, mul-  
sam.

Much euery maner of way.] This is not to be referred vnto this worde profite, which went next before. For then he shoulde haue sayd, multam in the feminine gender. Therefore it is to be referred vnto that, which he put first, when he sayd: VVhat preferment hath the Jew aboue the Gentile? He attributeth both vnto the Jewishe religion, and also vnto the sacramentes thereof, so much dignity, as he myght do by the word of God. And this hath a great emphasis or force, that he answereth, Much euery maner of vway.

For vwhat though some did not beleue, shall their vnbeleife make the faith of God vwithout effect? God forbid.] These thinges he putteth by the figure Antipophora, as though there were Gentiles, which went about to deface this dignity of the Jewes, for that they beleued not the wordes of God committed vnto them. But against them Paul writeth, that their noughtines was no hindrance at all vnto the truth of God. For, soasmuch as he is truth it selfe, whiche gaue them his word, and promised them that he would be their God, and that they shoulde be his people, their sinnes could nothing let, but that that whiche was promised, shoulde take successe: because among that people there were alwayes some good men, which both beleued the promises of God, and also lyued vncorruptly. Therefore in them, although not in all, was performed that which was promised. And so far is it of, that their noughtines of life was any derogation vnto the truth of the wordes of God, that by it rather it was illustrated, and appeared more bright. Which thing he proueth by a sentence of Dauid, as it shal afterward appeare. And as touching the wordes, where as the Apostle saith, First, he hath not a respect vnto order, as though he went to rehearse a greates many other benefytes of God geuen vnto the Jewes: But it is in a maner an entrance or beginning of that which he entendeth to speake. Or els it signifyeth the chiefest or principallest of those thinges which were geuen. Andoubtedly the wordes of God were as a most rich treasure, which was long tyme hidden and layd vp among the Hebrewes only, and not communicated vnto the Gentiles, vntill the Apostles tyme. For this was the function committed vnto them, namely, to sow abrode this treasure among the Gentiles. It is certayne, that Ptolemeus Philadelphus was desirous to haue the lawes of the Hebrewes converted by the 70. interpreters into the Greke tonge. But yet for all that, knew not he, that those thinges which were therein contayned, pertayned vnto the Gentiles also. The Apostles only began to make manifest vnto the whole world, that the promises of Christ, & eternall saluatio, were common also vnto the Gentiles. And marke in this place, that those prerogatives only are mentioned of, which were geuen freely, and depended not of any vertue of the receauers. And this particle God forbid, which he most oftentymes useth, is euery where toynd vnto those thinges in a maner, of which it is not lawfull for vs once to thinke: soasmuch as whosoener is a professour of godly religion, ought to abhorre them.

The wordes  
of God are  
a most riche  
treasure.

Man many  
wayes a  
lyar.

Let God be true and euery man a lyer.] Man is many wayes a lyar: partly, because by reason of inconstancy he doth not alwayes abyde still in one and the



the selfe same purpose: partly, because he performeth not those thinges which he promisseth: and partly, because he oftentimes bringeth forth a lye, and that ether of infirmity, whilst he is not able to attayne vnto the truth, or els of an euill purpose to vse deceite. This sentence is read in the 116. Psalme *In my hart I sayd, every man is a lyar.* And certayne interpreters of the Hebrewes affirme, that *Dauid* had then a respect vnto *Sannell*. For when he was on every side enclosed in by the host of *Saule*, & was in a maner past all hope to escape, such cogitations were offered vnto him through the infirmity of the flesh: as though the Prophet had made a lye touching those thinges, which he had promised him concerning the kingdome. Or els, he mought speake these thinges against himselfe: for that when according to mans reason he had cast awaye all hope of escaping, and thought himselfe to be in a maner forsaken of God, as sone as he came agayne into the right way, he brake into this sentence, *Every man is a lyer*, because he also had deceaued himselfe touching the goodnes of God. And by the antithesis or contrary position it is playne, that a liar here signifieth an vnconstant person. For before he sayde, *Let God be true*. Wherefore we maye conclude that the dignity of the scripture or of the sacramentes, dependeth not of our sayth or misbeliefe. For whether we beleue God or mistrust him, they are to be esteemed according to their dignitie: because they depend of the institution of God, who is most true: neither is hys truth chaunged through our defaultes: as *Dauid* writeth:

A place of  
Dauid out  
of the 116.  
Psalme.

The word  
of God and  
the sacra-  
mentes de-  
pend not of  
our sayth.

That thou mightest be iustified in thy wordes, and ouercome when thou arte iudged. Thus the 70. interpreters haue turned it, whom *Paule* now folloiweth: when as in the Hebrewes it is thus written: *Lemaan titdek be dhob recha tizkeh beschoatecha*. And that which the 70. haue turned, *That thou mightest be iustified*, maye accordyng to the Hebrewes be: *Therefore shalt thou be iustified*. And where as it is written, *agaynst thee onely haue I sinned*, *Rabbi Dauid Chimchi* expoundeth it thus: *I haue proude and in secret, transgressed: and therefore agaynst thee onely*. But thou art iustified, and in iudgement ouercomest: which hath by *Nathan* the Prophet shewed y<sup>e</sup> thou knowest these thinges. But thys exposition fitteth not very well with the wordes of *Paule*: Wherefore we omitte it. Others interpret it: Although *Dauid* sinned agaynst *Urias*, and agaynst *Bersabe*, and agaynst the hoste of *Israell*: yet these were not sinnes, but in respecte that they were prohibited by God in the lawe. For there hence dependeth the iuste consideration of sinne. But it is better to say, that *Dauid* was so much greued, because he sawe, that God, by reason of hys sinne was blasphemed, and had in derision, which bare fauour vnto such a kyng, who to satisfie hys owne filthy luste, permitted hys enemyes to haue the vpperhand. These thinges (I say) so much vexed hym, that in that seruencie of minde, he had a regarde vnto these thynges onely. And therefore by the figure Hyperbole, he sayth: *Against thee onely haue I sinned*. As we, when we are oppressed with many troubles at one tyme, are accustomed to say of the chiefest and greatest trouble which afflicteth vs most: *This one thyng greueth me very much*. But afterward he comforteth hym selfe, hauing conceaued a firme hope, and sayth: *That thou mightest be iustified in thy wordes*, as if he shoulde say: *Undoubtedly I haue greuoulye sinned: but such is thy goodnes, that hereby I see it to bee more poured out: so that alwaies, when thou contendest in iudgement, thou wilt in the cause, haue the vpperhand*. Neyther is it to be thought, that *Dauid* when he sinned, had thys consideration in hys minde, to illustrate the goodnes of God. For there he sought onely to satisfie hys owne desire and luste. Wherefore, thys particle, *That*, hath a respecte, not vnto *Dauid*, but vnto God, by whose benefite it commeth to passe, that of that which is euill, shoulde come some good vnto them which loue hym. Forasmuch as vnto them, all thynges turne to good. Wherefore, the good thinges, which followe after sinnes committed, are to be ascribed, not vnto our sinnes, but to the mercy of God. Neyther let vs maruaile, that God is iudged as *Paul* saith. For oftentimes it happeneth, that men when they thinke them selues to be euill handled of hym, they reason concerning hys iudgementes, and although not in

Good hap-  
are not to  
be ascribed  
vnto sinnes  
but vnto  
the mercy of  
God.

God is iud-  
ged of men.

L.ij.

wordes



### Cap. 3 A Commentarie vpon the

wordes, yet in thoughtes they strive against hym. But then if they shoulde call to memoꝛy, how many & how greuous sinnes they haue committed, they shoulde alwayes perceaue, that God is in hys cause iustified, and ouercometh. Thys worde, wordes, which in Hebrewe is *bedhobrechah*, may signifie iudiciall actions: and in that sense haue I interpreted it. Although other take that worde for the wordes of the promises, and especially touchyng Christ. For David when he considered, that he had greuouslye fallen, desired God to make him cleane, and that he woulde not, by reason of the wicked acte which he had committed, cease to accomplishe the promise, which was, that of hys seede shoulde Christ be borne. Which interpretation *Ambrose* hath. But besides the expositions now alleaged of these wordes, there are two other expositions also: Of which, the one is thys: For that David was a kyng, and was the chiefest in authoritie amongst the people of God, he had no iudges ouer hym, whose tribunall seate, or iudgement, or sentence, he shoulde neede to be afrayde of. But he saw, that onely the wrath of God byd hange ouer hys head. Therefore he sayd: *Unto thee onely am I guilty, although men can not punish me.* The other exposition is: *Urias, Bersabe,* and part of the hoste haue bene ill belte withall through my meanes: but they undoubtedly, as they were men, had sinnes, for which they deserued those thynges which they suffered: yea, and thynges farre more greuous then them. But thou O God, hast nothing in thee for which I ought so to offend thee, whom thou hast adorned with so many great benefites, and exalted to so high a dignitie. There were some also which thought, that thys addition, *That thou myghtest be iustified in thy sayynges*, is to be referred vnto that, which went before: *Haue mercy vpon me O God: Washe me, and cleanse me:* that being receaued into grace, I may obtayne those thynges which thou hast promised me: and so thou mayest be iustified and ouercome, euen by the iudgement of men. Here we see, that thys worde iustifying, signifieth not to obtayne any newe righteousness, which thyng we can not ascribe vnto God, but to be counted or pronounced iuste. For euery man doth not, when he is afflicted, acknowledge God to be good. Of that minde was *Dauid*, when he sayd: *Unto thee belongeth righteousness, but vnto vs confusion of face.* God suffered *Peter* the Apostle, *Dauid* the kyng, and *Moses* to sinne: that calling them backe agayne vnto hym, and geuing vnto them the thynges which hee had promised them, he might the more declare hys goodnes. But because some men myght thinke, that by those wordes may be gathered, that men which professesse pietie, although they liue wickedly, yet shall notwithstanding obtayne the promises of God, if thys be generally true, that our incredulitie or noughtines, are no hinderance vnto the promises of God: we must therfore make a distinction betwene the promises of God. For there are some onely touchyng outward thynges, and tend onely to temporall good thynges: as that their publicke wealth should be preserved: that the kingdome shoulde continue in the stocke of *Dauid*: and that Christ should take fleshe of hys seede. The sinnes and unbeliefe of men, could nothyng hinder the byying to passe of these thynges. In daide in y meane tyme, came captiuities and afflictions, howbeit at the length the promise of God, as touchyng all these thynges, toke place. There is an other kinde of promises touchyng those thynges, which pertaine vnto our saluation. And vnto these in daide, the vngodly do not attayne. And yet can we not therfore inferre, that by our wicked doinges, the promises of God are frustrated. For they pertaine not generally vnto all men, but onely vnto those which be called by the predestinati- on of God, according to election: as it is writt in this Epistle the 9. chap. where it is sayd: *Not as though the worde of God hath fallen awaye:* And straight way is added: *Are the children of the fleshe the children of God?* And aunswere is made: *They which are the children of promise are counted for the seede.* Wherefore they vnto whome the promises pertaine, if they haue fallen, shall be called backe agayne to repentance. And so they: synnes which they haue before committed, shall not make voyd the promises of God. And eue as touchyng the, they deserued to haue them made frustrate. For they hauing once broken couenauent, it wer conueni- ent

Of the  
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tion of the  
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promises of  
God.



ent, that God toward them; should not stand to his promises according to this common sentence, *Qui frangit fidem, fides frangitur eidem*. That is, he whiche breaketh promise, let promise againe be broken vnto hym. But God so dealeth not to the end his goodnes might be the better declared. And those things which *Paul* now speaketh of the Iewes pertain vnto vs also. For, most excellent are these benefites of God towardes vs: namely, that the Gospell is committed vnto vs; that we haue baptisme, the holy Eucharist, and such other like: which thinges undoubtedly the Turkes and infidels haue not. But a man might object, what do these thinges profite, when as in the meane tyme very many are a great deale the worse, and the most part abuse them. We answer with *Paul*, that by this is the goodnes of God to be gathered, that he will suffer many naughty men and hypocrites for a few good mens sakes, whiche vse these giftes well: and will rather very long beare with many wicked men, then that his church should come to ruine. Thou wilt say peradventure, then he willethe their sinnes if he suffer them. What els, after a certaine maner he willethe them: Otherwise he would not suffer them, vnles he willed them, for God suffereth nothing against his will. But hereby canst thou not gather any excuse for me, or for we also must alwayes beare with sinnes. For God hath no law prescribed vnto him. Therefore when he of his goodnes doth whatsoeuer thinges he will, he is not to be accused. But vnto vs is a law geuen, wherein we are commaunded to admonish our neighbor, whom we see to offend: and that not once, or alone, but twice, and the third tyme, & to take witness with vs: so that if at the length he will not heare vs, let him be brought before the congregation, which if he also neglect, let him be counted for a publicane and an Ethenike. These thinges are prescribed vnto vs, and therefore ought to be done of vs, so that the sinnes be manifest, and that it may be done without a schisme. Otherwise, if by plucking vp the tares, shoulde also be rooted vp the wheat, it must be deferred vntill the end, as *Augustines* iudgement is. But in the meane time, some wicked men vse to say, I woulde to God, we had neuer had either the word of God, or Baptisme, or the Eucharist. For, soasmuche as these thinges profite vs not, they are to our greater and more bitter iudgemente. But these menne ought to consider, that this euell cometh not of God, but of themselves. Those thinges whiche are geuen by God, are good: let them ascribe vnto themselves, whatsoeuer euell cometh of them: and let them knowe that those thinges are alwayes profitable vnto some: although very oftentimes to the greater parte they serue vnto condemnation. Wherefore a good pastor ought not to forsake his ministry to cease of, either from preaching, or from ministering the sacraments, vnder this pretence, because he seeth his labour to profite but a little. yea rather that men become a great deale worse. Forasmuche as the truth of this place abideth vnshaken: namely, that these thinges haue great profite. Neither is there any cause why he should feare that he is not sent of God, so that his calling be as touching other circumstances iust and lawfull. For the prophets without doubt were sent by the Lord, when the captivity of Babilon was at hand. And when of theyr sermons they had none, or at the least, very little fruit, & their wordes as touching the greater parte, were both to iudgement & condemnation: yet ceased they not from the charge committed vnto them. The Lord hath assigned one cause onely, for which it is lawfull for the ministers of the worde, to holde theyr peace: namely, when men will no more geue eare, and openly deride and mocke at those thynges which are spoken. Then undoubtedly, must they shake of the dust of theyr feete and go theyr wayes. But so long as they will abyde to heare, although they strine agaynst it, yet are they to be do:ne wyth all. Neyther doth the worde of God by and by bring forth his frutes: as the seede cast into the ground both not straight way springing vp. And there are many tymes some, which whet they haue heard the word of the Lord, do not at that tyme bring forth fruit. But after ward being both chastised by God, and more vehemently stirred vp, with fruite they repeate with themselves those thinges which otherwise they had without profite. Which selfe thyng happeneth in the sacrament of Baptisme. For a man shall spyde an infinite number, which haue had it by them a long tyme wyth out any

L. iij.

fruite.

And vs al  
so pertaine  
those thinges  
which  
Paul now  
teacheth.

We ought  
not after  
the example  
of God to  
suffer sinne  
when we  
may amend  
them.

Pastors al-  
though they  
see that they  
profite not  
much, yet  
ought they  
not to for-  
sake theyr  
ministry.  
An example  
of the pro-  
phets.

When it is  
lawful to be  
part from  
the mini-  
stry.

The seede  
of the word  
of God  
doth not  
straight  
way bring  
forth his  
fruite.



## Cap. 3 A Commentarie vpon the

Baptisme  
sometymes  
is had a  
long tyme  
without  
fruite.  
Whether  
the papistes  
haue the pro-  
mise of the  
holy ghost.

The church  
hath the ho-  
ly ghost, but  
not the con-  
gregation  
of the aduer-  
saries of the  
Gospel.

We bring  
nothing of  
our owne  
vnto God  
but sinnes.

We must  
speake well  
of the giftes  
of God and  
enueigh a-  
gainst the  
abuses.

But afterward being conuerted vnto God, they do not onely much esteeme it, but also thereby they profite much. Here also the Papistes object an other doute vnto vs. The promises of God (say they) are not made boyde (as Paule sayeth) thorough our sinnes and vnbeliefe. Therefore seeing we haue the promise of God, that by the holy ghost he will alwayes be present with vs to gouerne his church: he fully performeth the same. Wherefore ye do ill in departing fro our rules and our communion. But these men are exceedingly deceiued: when as the promise of the holy ghost was made vnto the disciples of the Lord and not vnto them.

First, let them proue that they are the disciples of Christ, and then will we beleue the. They which are the disciples of Christ, adde nothing vnto his wordes, neither appoint any thing contrary to the holy scriptures: which thing these men vndoubtedly do. They cry out that the holy ghost is geuen vnto the church. We graunt that. But what manner of church is that church? A counsell of bishops? or a synode of mitred prelates? The holy ghost hath alwayes bene in the church, and hath inspired some good men to cry out against these men, when as they ordeined their decrees contrary to the worde of God. In summe, the Apostles meaning is, that the performing of the promises of God, dependeth not of our merites, but of the goodnes of God. And, as it is manifest by the wordes of Dauid when he sayth, *Against thee onely haue I sinned*, We, when we praye vnto God, doe bring nothing vnto hym but sinnes. Therefore we desire hym to heare vs, that he might be iustified in his sayings. Hypocrites will be heard for they merites & good workes sake: for they acknowledge not their sinnes. But they which vnderstand them, do thereby take great consolation, because their trust is, that they shalbe heard euē through the goodnes of God. For so much as they see that in themselves all thinges are full of vncleannes, they woulde neuer presume to lifte vp eyther they eyes or prayers vnto God. Farther let vs marke, that the Apostle reuerenceth the giftes of God, and onely inueigheth against the which abuse them. For he saw that it followeth not, that if men beinge by God aduanced vnto great honours, and they in the meane time are ingrate towards hym, that therefore those honours shoulde not be had in estimation. The husbando men of the Lords vineyard were vndoubtedly noughty men. But they noughtines caused not, that the ornaments of the vineyard, whiche Christ and Esay make mention of, were not wonderfull excellent and profitable.

Now if our vnrightheousnes commendeth the rightheousnes of God, what shall we saye? Is God vnrightheous whiche bringeth in wrath? (I speake as a man) God forbid. Els howe shall God iudge the world? For if the verity of God hath more abounded through my lie vnto his glorie, why am I yet condemned as a sinner? And (as we are blamed, and as some affirme that we saye) why do we not euell, that good may come thereof: whose damnation is iust.

Now if our vnrightheousnes commendeth the rightheousnes of God, what shall we saye? Here Paule turneth somewhat from his purpose, but it is not a digression strange from the cause, which is entreated of. He before very much extolled the mercy of God: and declared, that the promises of God were not made of none effect through the vnbeliefe of men: yea rather that by our sinnes the goodnes of God is more illustrated. Hereby he saw, there mighte be objected vnto him (as the wisdom of the flesh, is alwayes redy to speake ill of the wordes of God, and to wrest them to a corrupt sence) both that God is vniust, which punisheth our sinnes, when as by them he is made more illustrious: and also, that we, without hauing any regarde, oughte to committe synne, seeing God, by our wicked actes, is more iustified, and so, hath alway the victorie, and his cause is thereby made the better. Commendeth, sayth he: which in the Greeke is *outrivai*, which signifyeth also, to confyrm, and to establish. Which thinge very well agrees



gree with commendatio. Which forme of speaking the Apostle afterward bleth, when he sayth, that God hath commended vnto vs, his loue, for that when we were yet sinners, he gaue his owne sonne for vs. But in this kinde of objection is committed a false argument taken of the accident. For that it is not the office of sinnes properly and of themselves, to illustrate the glory of God. Which selfe thinge may also be sayd of that which is writte in this selfe same epistle, That of the fall of the Jewes, followed the saluation of the Gentiles: For we must not thinke, that they fall was the true and proper cause of the saluation of the Gentiles. For it came of the determination of God. For God had appoynted, that the preaching of the Gospell, beinge reiecte of the Jewes, shoulde be transferred vnto the Ethnikes. And they whiche let loose the bridle vnto sinne vnder this pretence, for that they would thereby make God to haue the victorie, & insulte him, are muche like vnto them, which hauing bene payned with a most greuous sickenes, and then being restored to health by the Physicion, haue made his arte more famous, will a gayne endenour them selues, to fall againe into the selfe same kinde of disease, that thereby the Physicion maye be the more renowned: or if poore men & beggers shoulde determine, that therfore they would eyther wante or begge, thereby more and more to shew forth the liberality of riche men. That which of it selfe conduceth to the setting forth of the glory of God, oughte not to be blame woorthy, or filthy. Vertues whiche are toynd with true prayse, do of themselves aduance the glory of God. We ought not to meruaile, that our doctrine is sometimes oppressed with sclanders, when as we see, that this selfe same thing hapened vnto the Apostles. They preached true things, & yet the vngodly through theyr sophisticall subtelties, inferred of theyr woordes most pernicious conclusions. Paule preached those thinges which we now read, and had oftentimes incultated, that grace is ther abundant, where sinne hath abounded: and taught, that the law therfore entred in, that sinne shoulde be increased. Of these thinges the vngodly sayd it folloiweth, that men shoulde sinne freely, because to the attainment of grace and the promises of God, we haue neede of synnes. All menne doubtles are sorry when they heare theyr name or fame to be euell spoken of. For they vnderstande, that the prayse of a good name, and of a good fame, is an excellent good giste of God. But aboute other, the pastozs and ministers of the word of God, are most greuously troubled with this kind of discommoditie. Because they rightwell perceauie that theyr infamye, and especially as touchinge doctrine, redoundeth not onely againste the truth of God, but also bringeth no small hurt vnto the people committed vnto theyr charge. Therfore the Apostles did evermore put away suche slaunders from themselves. And that the fathers also did the like, theyr writings do testefye. But Paule in this place doth not playnely absolue that which he objected vnto himselfe, but afterward in the 6. chapter the matter shalbe more at large discussed. Onely at this presente he doth pelleth from his doctrine false slaunders. And those thinges the vngodly are therfore wont to object, because when they are accused, they are alwayes ready to lay vpon God the cause and blame of theyr sinnes, not in deede manifestly, but by circumstances. Some whē they are accused, say, that they are driuen by the starres to commit those thinges, which they do. But who made the starres? God. Why, then God is accused: So came it to passe in our fyrste parente, when God reprimed hym. The woman (sayde he) whiche thou gauest me, she hath deceaued me. And by these woordes he wrested the cause of his sinne vnto God. After the selfe same manner do these men deale, whome Paule now speaketh of. We sinne, say they, but the doctrine of the Apostle hath declared vnto vs, that our sinnes are no let vnto the glory of God, but rather pertayne vnto the settinge forth of his truth, sayth, and constancy of promises. And what other thinge els is this, then to accuse the word of God: As touching the first objection Paule sayth.

Is God vnrighteous, vvhich bringeth in anger? As though he shoulde haue sayd: that which ye sayne vnto your selues, that synners are vniustly punished,

Paralogif-  
mus acci-  
dens.

The doctrine of the Apostles was subiect vnto sclanders.

All men are grieved when they heare that they are euill spoken of, and especially minist-  
ters.

The wicked be layd vnto God the cause of theyr sins.



## Cap.3 A Commentarie vpon the

if by their occasion the goodnes of God be set forth, is absurde. For then God should iudge vniustly. But no good bypyght reason can once imagine, that he which is iudge of all men, should be vniust. Therfore he addeth.

[I speake as a man.] That is, these thinges I spake, not that I thinke so in very deede: but I speake those thinges, which men both ostentymes thinke, and do also not very selde obiect vnto vs. But as touching the wordes, it shalbe good to note, that whereas it is sayde: *If our vnrightheousnes commend the rightheousnes of God*, by the rightheousnes of God is vnderstanded his goodnes and mercy. For that word which is in the Hebrue Tsedek, our men haue turned iustice or rightheousnes: when as in very deede it signifieth mercy. He also vseth this word *the truth of God*, which signifieth nothing els then his sayth or fidelity. For befoze he sayde, *Shall our vnbeliefe make the sayth of God, without effect?* sayth, in that place, and truth, in this place is nothing els then a constancy in promises and couenantes. And when we reade, I speake as a man, we are taught, what maner of thinges those are which we thinke vpon, so long as we are not regenerate but are strangers from God. Origen in this place followeth an other reading. For he hath, *Kar' avp'p'ra*. And this particle he ioyneth with those thinges which went befoze, so that thereof this sentence he gathereth. Is God vniust, which bringeth in anger agaynst man: God forbid. But the common reading, is both playne, and also serueth well to the purpose. The maner which the Apostle vseth in answering, when he sayth, God forbid, teacheth vs, how redy we ought to be to repell from our thoughtes and cogitations, whatsoever absurd thing, reaso inferreth out of the scriptures agaynst God. We ought straight way to answer. These thinges are after the maner of men, and therefore are they not to be harkened vnto. It ostentymes happeneth that our sense thinketh, that God is cruell, and forgetfull of his, an acceptor of persons, and such lyke. But then must we call to memory, that the doinges of God, are not to be measured according to the law of man, for he is aboue all lawes, neyther ought to be iudged of any other. This thinges haue the flatterers attributed vnto the bishop of Rome, bearing him in hand, that he hath the fulnes of power, whereby he can dispence both with the lawes of man, and also with the lawes of God: so that he himselte can be iudged of no man. Which fulnes of power, one Baldus a lawyer not the worst of his time, writeth to be the fulnes of time, as which inuerteth and turneth vpside downe all rightes and lawes. These thinges are agreeable vnto God only. Wherefore it is blasphemy to attribute them vnto any man. Only touching thinges of God, it is wickednes to search out the causes and reasons: but whatsoever Philosophers or any other kinde of men do set forth vnto vs, it must be exactly examined by the word of God.

And (as we are blamed, and as some affirme that we say) why do we not euill thinges that good may ensue: whose damnation is iust.] Now withstandeth he the other objection, wherein the aduersaries sayde, that we shoulde sinne, that thereof myght foliow some excellent good thing, namely, the iustification of God, and commendation of his mercy. Whereunto with one word he answereth this, when he sayth, *that the damnation of these men is iust*. For by that meanes he confelleth, that that so greuous an error is farre strange fro his doctrine, when as he condemneith it together with the, although some expound it, in the passive signification, as though the condemnation, whereby they are condemned, were so: that they had so euill an opinion of the Gospell. Their objections are answered, when they are brought to these absurdities which coulde not be concluded of these thinges which are spoken of Paule, but of the false surmising of these men: whereby they thought that sinnes were the true cause that God should be made iust. For the Apostle also sayth together with them, that euill thinges are not to be committed, that good shoulde come thereof. Wherefore let no man pretende for their sinne a good entent as they vse to say. There is of God a law set forth vnto vs, it is our part to be obedient vnto it. Let vs

not

God forbid,  
what it signifieth  
with the  
Apostle.

The doings of  
God, are  
not to be  
measured  
by the law  
of man.

Sinnes  
are not the  
true cause  
that God  
should be  
made iust.  
Against  
good con-  
senters.



not folloꝝe the reasoninges of man, thinking with our selues, if I shall obey the commaundements of the Lord, this discomodity or that inconuenience will folloꝝ. This were for a man to pferre himselfe before God: as though he had not foresene what might happen vnto vs by the obseruing of his commaundemēts. *Augustine* oftentimes citeth this place, when he writeth to *Consentius* against lieng. And assuredly we also at this time haue much contentiō with them, which defend many euill things vnder the pretence of a good ende. They haue presumed to mainie and to dismember the Sacramente of the *Eucharist*, because they suspected, that the wine might be spilled out of the cuppe, if it should be distributēd vnto the laye men. They will haue the people also to praye in an unknowne tongue, whiche is forbidden by the woorde of God: and they say, that a laudable entente and good ende is sufficient. And so presume they vpon infinite moe other thinges, not weighing, what the holy Ghost sayth in this place. Yea, and they lay the selfe same thinges vnto our charge, which are now objected vnto *Paule*. For when we preache iustification freely, and without woorkes, they saye, that we open an entrance, and way vnto loosenes of life, & that we condemne good woorkes: when as yet we teach not these thinges. God indeede forgeneth sinnes freely: but he doth not therefore geue vnto his, licence to sinne: but together with iustification, is geuen the holy Ghost, and an innouation of life: whereof springeth no small endeuour to good woorkes. But if agaynst them we would bryge such kinde of cauellations, peraduenture they shoulde be founde to geue farre moe greater occasion to loosenes of life: forasmuch as they teach, that if a manne confesse his sinnes, and receaue the Ecclesiasticall absolution, althoughe he haue in his mind no good and holy motions, yet is iustificatiō offred, so that he lay not a let agaynst it, as they vse to speake. But this is a very easy matter to do, and openeth a way vnto sinnes, which thing also no lesse doth they: purgatory. But we promise not iustification, but where as is a true and perfect sayth, after which continually do folloꝝe good woorkes. Wherefore seinge vnto vs are objected the selfe same thinges, that were objected vnto *Paule*, it is manifest, that both he and we haue one and the selfe same cause. But we muste not geue place to these humane reasoninges. So fell the *Nouatians*: who pretending that they would not minister any occasions to sinne, at length denied repentance. And other many suche examples might be brought forth.

Iustificati-  
on freely ge-  
uen is not  
agaynst  
good  
woorkes.  
The sained  
lies of the  
Papists do  
debaillate  
good  
woorkes.

The Ori-  
ginall cause  
of the fall of  
the Noua-  
tians.

What thē, are we more excellent then they? No, in no wise: for we haue alredy proued, that all, both Jewes and Gentiles, are vnder sinne. As it is written, There is none righteous, no, not one. There is none that vnderstandeth: there is none y seeketh after God. They haue al gone out of y way: they haue ben made altogether vnprofitable: there is none that doth good, no not one. Their throte is an open sepulchre: they haue vsed theyr tongues to deceite: the poyson of aspes is vnder theyr lippes. whose mouth is full of cursinge and bitternes. Theyr feete are swifte to shed bloude. Destruction and calamitie, are in theyr wayes, And the way of peace haue they not knowne. The feare of God, is not before theyr eyes.

What then, do we excell them? No by no meanes. Now returneth he to his purpose, from whence he had before somewhat diuerted. And although he seeme to ascribe many great thinges vnto the Jewes at this present, yet meaneth he not, that therby shoulde be concluded, that they excel the Ethnikes. But this rather is his entente to make them equall with the Ethnikes. Neyther doth that which he now writeth repugne with that which he before spake: although at the first sight there seemeth to be in woords some contradiction. For before he wrote that the state of the Jewes was very excellent, and that circumcision brought vnto them great vtility. But here he seemeth to deny those thinges, whiche he then spake. But the distinction which we before made mencion of, doth easily conciliate



ate these things. For if we looke vpon God, vndoubtedly he hath bestowed vpon the Jewes a greate many things, which he hath not geuen vnto other nations. But if we haue a respect vnto the *Iewes*, they so abused those good things that they had nothing wherein they excelled other nations. Whereby commeth to passe, that either sentence is true. The Greeke *Scholies* do admonithe vs, that this sentence may be red two manner of wayes. For the *Ethnikes*, hearinge those things, which the *Hebrewes* had peculiarly obtained of God to be so much extolled, demaund, *What then? Are we overcome, or haue they the victory over vs?* So that this word *ὑπερβόλῃ*, which we haue englished, do vve excell: may be taken passiuely. The other reading is, to take this verbe in the active signification, as though these things shoulde be spoken vnder the person of the Jewes. For when as they had now hearde, they? giftes to be so extolled, they inferre. *What then, do we not in dignity excell the Gentils?* Vnto whome *Paule* by negation answereth: *No by no meanes.* And this answer hath a great *Emphasis*, or force: as though he shoulde haue sayd. The things which I haue before made mention of, pertaine vnto the person geuen you of God: and they are none of yours. And in that he putteth in himselfe amongst them, in saying: do vve excell: he maketh his reprehension moze gentle, and moze tollerable. Neyther yet in the meane time maketh he a lye, soasmuche as he himselfe also was a parte of the people of *Israel* as touching the fleshe. There is in the Church so greate a conuexion of those which are in it conuersant together, that euen as the euill, which are amongst the good are in certaine things partakers of they? prayes and benefites (for, for the good sake doth God the longer beare with them, and they haue the vse of good things aswell spirituall as tempozall.) So contrariwise for the euill sake no small discommodities rebounde vnto the sayntes: soasmuche as they haue a feeling of they? punishments, and are oftentimes wapped in the same miseries that they are: neyther haue they anye thinge wherof iustlye to complaine, when as vnto them pertaine after a sort the offences of others. For they haue not eyther admonished, or reposed, or blamed them so much as they ought to haue done. Neyther haue they alwayes shewed them selues an example of good life as it became the: neyther praid they for the so much as they ought to haue done. Wherefore the holy prophets acknowledging in themselves such a communion of sinnes, sayd with others: *We haue sinned, we haue done iniquity. Vnto thee belongeth righteousness, vnto vs confusion of face.* Now he redyeth a reason, why the Jewes haue nothing wherein they excell the Gentils.

A connexion  
betwene the  
good and  
the euill.

The sinnes  
of the wicked  
pertaine  
after a sorte  
vnto the  
good.

Because, sayth he, vve haue already proued, and shewed causes, that alvwell the Iewes as the Gentils are vnder sinne. And now besides his accusations, he alledgeth testimonies also of the scriptures, in which were most manifestly comprehended the *Iewes*. For it is not likely, that the prophets and the scriptures, would reprove the sinnes of other nations, and speake nothing of they? sinnes vnto whome they chiefly pertaine. Whensoeuer the Gentils are reposed in the scriptures, thou shalt see them expresse by name. The burthen of *Damascus* (sayth *Esay*) The burthen of *Egypt*, the burthen of *Tyrus*, and such like.

There is none iust, no not one. This testimony is written in the 14. psal. and in the *Hebrew* is redde, *En esah tob, non faciēs bonum, not doinge good.* The Greeke interpreters haue turned it *ποῦν χρηστότητα*, which is to do a good dede, or a thinge profitable to our neyghbour. Therin he playnely sheweth, that they were without loue and charitie. It followeth:

There is none that vnderstandeth, ther is none that seeketh after God. These wordes are red in the 53. psal. And it is a generall oracle, as well against the Gentils as against the *Iewes*. For before these wordes it is there writte: *The Lord looked down from heauen vpon the sonnes of Adam, to see whether there were any that hadde vnderstanding, and sought after God.* Which thinges are spoken per *Anthropopathian* as though God were affected with the selfe same properties as men are wont to be. And this serueth to dyne an efficacy into those thinges, which are spoken otherwise.



otherwise God seeth all thinges, neyther needeth he either to beholde, or to serche out any thinge. By this kinde of figure in the booke of *Genesis*, he is sayd to haue descended vnto the Tower, when it was in buildinge: and in the same booke he sayth, that he woulde go to *Sodom*, to se whether the thinge were so, as the cry & same had declared vnto him. Although *Augustine* entreatinge vpon this place writeth that God beholdeth and looketh vpon menne, when he stirreth by those whom he hath inspired with his holy spirite to do any thinge: according to those prophesies of speache whereby he is sayd to tempte or trye, to knowe whether he be beloued or no. For he knoweth also with out any trials: but yet by them he bringeth to passe that we are admonished, and do know that which before we knew not. So *Paul* sayth, that the spirite searcheth out the profound thinges of God. For, so much as the holy Ghost is God, he needeth no searching out for the knowledge of any thing. But the Apostle so speaketh, because by his impulsion we are stirred vp to serch out those things which pertaine to God. But because there is added.

How God is sayd to looke vpon men.

From heauen, least that should be a let, *Augustine* affirmeth, that no man can vnderstand this corruption of men, vnlesse his mind be conuersaunte in heauen, and inspired with the spirite of God. But the first interpretation is both easier & redier. And in that men are said, not to vnderstand God, it is not ment of the simple and vulgare knowledge, but of the mighty knowledge and which is of efficacy: so that to vnderstand is as much to say as to feele and to sauour God.

How the spirite searcheth out the profound thinges of God.

Nor seeking after God.] Although all thinges are full of God, yet is he to be sought for of godly men, by reason of the darkenes which compasseth our myndes through originall sinne. For both the fleshe, and the senses, and earthly affections, do let vs from knowing of hym, yea though he be present. And by this second testimony all men are proued to be without sayth. It followeth.

Whether men are truly said not to vnderstand God. If God be euery where, why is it sayd that he must be sought for. Faith is not natural in men.

All haue gone out of the way, and are made altogether vnprofitable. There is none that doth good, no not one.] Those thinges are spoken as it were out of the mouth of God, after that he had beheld from heauen the maners of men. And this vndoubtedly is a consequent, that they which are destitute of sayth and charity, do go backward, and do depart from God. For so soundeth this word in the *Hebrie*, which is here sayd, They haue gone out of the way. And that which is here written, They are become vnprofitable, is in the *Hebrie*, they are become rotten, and haue brought forth a stinking sanoe: which cometh to passe when sinnes are publikely, and dayly committed.

There is none, no not one.] Some by this word one, vnderstand Christ: because he alone was free from sinne. Which sentence although it be true, yet is not their interpretation agreeable with these wordes, when as in the *Hebrie* it is Engamched, that is, no not one. And by that meanes, this sentence is of great force to eraggerate and amplify the custonable wickednes of men. For adventure this seemeth strange, why the holy prophetes, as *David* and such other like are not excepted. Some answer, that herein is vbled the figure hyperbole, because the greater parte of men was so infected. But in my iudgement this seemeth to be more agreeable with the truth, that the holy ghost speaketh of the nature of men, as it is of it selfe. For they which were comprehended in Christ, were exempted out of this number, which thing yet was geuen them, not by their owne strengthes, or in respect that they were men, but because they were regenerate and renned by Christ.

Their throte is an open sepulchre, They haue vled their tongues to deceite.] These wordes are read in the *6. Psal.* Hetherto he hath shewed that they were not profitable to their neighbours, neither sought they after God. But now he declareth, that both in tongue, and also in deedes, they were hurtfull toward their neighbours. He compareth their mouth to a sepulchre, because it spake filthy thinges, and stanke as a sepulchre doth. A sepulchre also sendeth not agayne the deade, whome it hath once swallowed by. So these men, with their tongues and vncleane mouth bere men without measure & ende. Further a sepulchre is sayd

The metaphor of a sepulchre.



### Cap.3 A Commentarie vpon the

never to be satisfied. So these men are not content w<sup>th</sup> the destruction of one or two: but are ready, if it lay in them, to devour all men. In some, he affirmeth them to be such manner of men, that whosoever is once wrapped with the nettes of their words, is as utterly cast away, as they are which are already layd in the sepulch<sup>r</sup>, or grave. Neither wanteth this word, Open, an emphasis. Because sepulchres being shut receive not those things which are brought in: but being open they refuse nothing. To use their tongues to disceate, is among the Hebrewes *leholi ko*, which word is derived of this verbe *Halak*, which is to part, & to distribute. And that vice is here described, whereby a man speaketh, not as the thing is in dede, but frameth his speech to get favour, and for his commodities sake. For w<sup>th</sup> one man they talke farre otherwise, then they did with an other man. A man may call them double tonged folkes. James reprehendeth them, for that out of one and the selfe same mouth, they bring forth both sweete and bitter things.

The poyson of aspes is vnder their lippes.] This is written in the 140<sup>th</sup> Psal. These mens wordes he compareth with the most present poyson of serpents.

Whose mouth is full of cursing & bitternes.] This word bitternes, is in Greke *Ap<sup>er</sup>s*. This may be applied vnto those which by reason of anger are so import<sup>er</sup>, & they are not able to speke a word, but they must curse & banne & fare like mad men. Their wordes are as sharpe as speares, and they seme to speake swordes.

Their feete are swift to shed blood.] This is writte in *Esay* ch<sup>ap</sup>. 59. After cruel wordes follow murders. And these wordes seme chiefly to be spoken, because of the death of the Prophets, who were miserably slayne of the vngodly.

Contrition and calamity are in their vvayes.] Some by contrition and calamity, vnderstand finnes. But it semeth rather to be a phrase, whereby by their wayes may be vnderstanded whatsoever they go about, take in hand, and attempt. And that is nothing els, but the affliction and oppression of other men.

The vvay of peace haue they not knowen.] For they take nothing in hand to do, which may serue for the commodity and health of their neighbours.

The feare of the Lord is not before their eyes.] This is read in the 36<sup>th</sup> Psal. In these wordes is touched the summe and head of all evils: which is, not to feare God. Paule might haue brought other most euident testimonies also agaynst the Jewes. As are those which are written in the first chapter of *Esay*, where the prophet calleth them a wicked seede, naughty children, their Princes, Princes of Sodom, and their people, the people of Gomorrah. And there are infinite sentences whiche serue for this purpose. But the Apostle thoughte these sentences onely sufficiente. Whereby we learne, what is the state and condition of a man, which lieth without Christ. First he wanteth God, yea rather the wrath of God abideth vpon him: farther he is a bondslane of Satan, and an instrument framed to all manner of wicked workes.

But we know that whatsoever things the law speaketh, it speaketh vnto those which are vnder the law. That euery mouth might be stopped, and the whole world might be made guilty before God.

But we know, &c.] The Apostle writeth this, to the ende the Hebrewes should not cauell, that these scriptures pertayned not vnto them. Neither could the Jewes deny, but that they were vnder the law, when as vnto them chiefly was it geuen, and they in the conuaince promised, that they would do all thinges which God had commaunded. Farther in their circumcision they declared a profession to obserue the law. Yea and we also are after a sorte vnder the law. For the morall precepts, so far as much as they are known by the light of nature, do continually hold their strength. In ceremonies also something is alwayes to be considered as chiefe, which a man may call the kernell, sappe, & sinnow, & that continually abideth: only the circumstances are oftentimes altered. Also the iudicial lawes contain thinges honest & iust, which are also obserued of vs: although the manner of punishment, & certayne other singular thinges are with liberty changed. And how far the law vnder which we are subiect extendeth it self, & epistle vnto the Phil. declareth, wherein it is writen, That

which

The head of  
all evils.

We are af-  
ter a sorte  
vnder the  
law.  
The law  
vnder  
which we  
liue how  
farre it ex-  
tendeth it  
self.



Which remaineth brethren, whatsoeuer things are true, whatsoeuer profitable, whatsoeuer of good name, if there be any vertue, and if there be any praise, upon these things thinke ye: the things which ye haue learned & receiued, & hard, and sene in me, these things (I say) do ye. Whereby is manifest how they are deceiued, which of preceptes make counsels, & by that meanes do sinne more greuously, in that they put works (as they call them) of supererogation. Therefore those things which are here spoken, do touch vs also, if we fall away from Christ. These notes of vniuersality, are diligently to be weighed, which Paule vseth when he saith:

We must not of preceptes make counsels. Works of supererogation are excluded.

Euery mouth, and the whole world. For they are of no small force to attayne to the right definitiō of iustificatiō. He would not without a cause y our mouth should be stopped, soasmuch as we are all to much prone to excuses, & there is none which thinketh not to much of himselfe. With the Apostle hath proued his matter by testimonies of the scriptures, they are much to be repproued, which wil haue the holy scriptures banished out of the hands of the faithfull. Whereby easely appeareth the vtility of the, when as they both pertaine vnto all mē, and also set before our eyes our sinnes. Chrysostome in his homely of Lazarus & the riche man, exhorteth all mē in general to reade the, and those men by name, which are geue to the lawe, which occupie merchaundise, & kepe families. And he affirmeth, that it is impossible, that they should attayne to saluatiō, vnles they occupy theselues day & night in readeyng of the holy scriptures. Yea & he addeth also, that they haue greater nede of readeyng the holy scriptures, then haue holier men, for that they are continually in greater daunger. This worde ὁ νόμος, that is, guilty, the same Chrysostome expoundeth of him, which of himselfe hath nothing to bring for his owne defence, but hath nede of an other. They are guilty before God, which haue nothyng whereof to glory. And the cōfession of our sinnes doth chiefly make vs such. The Apostle hath hitherto to this place laboured much in accusing of sinnes, to the ende he might impell & driue mē vnto Christ. Whom we also to our power ought to imitate, when we haue to do with our neighbours. There are some which wil not heare of their pastors and preachers, but only treatises of things deuine, and debatements of subtile questions. But they are farre deceiued. For first it is expedient, that they haue a thorow consideration vnto theyr owne sinnes. As a phisition vseth in a rottē soze, first to cut of the corrupt flesh, before he wil geue any plasters to heale it withall. And so cometh it to passe, that the law openeth the way vnto the Gospel. Neither is this to be maruelled at, that in this place, by the law, are vnderstanded the Prophets and Psalmes. For what soeuer is found in the whole scripture, serueth to the institution of lyfe, which is peculiar and proper vnto the law.

The scriptures necessary for all men.

Pastors ought aboue all thinges to repproue sinnes. A similitude

What is the proper ty of the law.

Because by the workes of the law shall no flesh be iustified in his sight. For by the law cometh the knowledge of sinne. But now is y righteousness of God made manifest wout the law, hauing witnes of the law & of the Prophets. Namely, the righteousness of God by the faith of Iesus Christ vnto all, and vpon all that beleue. For there is no difference: for all haue sinned, & are deprived of the glory of God: And are iustified frely by his grace, thorough the redemption that is in Christ Iesu, whome God hath set forth to be a reconciliation thorough fayth in his blood, to declare his righteousness by the remission of the sinnes that are passed thorough the patience of God, to shew at this present tyme his righteousness, y he might be iust, and a iustifier of hym which is of the fayth of Iesus Christ.

Because by the workes of the law shall no flesh be iustified in his sight. Whereto Paule hath by good argumentes proued, that iustification is not to be looked for by those thinges, which whē we haue obtayned, yet not withstanding we lyne wickedly. That philosophy and the law were such, he hath manifestly declared: forasmuch as by them were accused both the Gentles and the Iewes, that they were exceedingly contaminated with wicked actes. Wherby is concluded, that y mouth as well of the Iewes as of y Gentiles is stopped, so that the whole world is made



**A** sharper  
conflict a-  
gainst the  
Jewes the  
against the  
Ethnikes.

**A**n vniuers-  
fall proposi-  
tion, that by  
the workes  
of the law  
no man can  
be iustified.

**F**orasmuch  
as the law  
condemneth  
& accuseth,  
it absolveth  
not.  
Righteous-  
nes happe-  
neth with-  
out the law

Righteous-  
nes by the  
faith of Je-  
sus Christ.

**T**hey  
which say  
that ceremo-  
nies are  
needed, af-  
firm Christ  
not to be  
Christ.

**W**orkes ar-  
to be taken  
vniuersally  
when they  
are affirmed  
not to iusti-  
fy.  
The questi-  
on was mo-  
ued because  
of ceremo-  
nies.

culpable before God. And in that he lastly chiefly inueighed by sundry testimonies of the holy Scripture, it was because he should haue a sharpe conflict agaynst the Heb2ues. For the Ethnikes were easely overcome. For they openly liued filthily, neither could they out of philosophy bring any thing but the inuentions and opini-  
ons of men. But the Heb2ues pretended the law and the ceremonies, which they had receiued at the handes of God: and therefore it seemed, that they might lawfully put confidence in them. And peraduenture they mought haue sayd, y those thinges which were brought against them out of the holy scriptures, pertayned vnto they2 elders, and vnto them which filthily liued in the tyme of the Prophetes, and not to they2 whole kinred. Therefore the Apostle bringeth in a generall sentence, wherby utterly to repress them, and affirmeth, that no man can be iustified before God by the workes of the law. Where he taketh away the power of iustifying, not onely from men or persons, but also from the workes of the law, so that it followeth of necessity, that we must not put any confidence in them. For as they were coman-  
ded by the law, no man was able to performe them. For soasmuch as two thinges were required by the law: First, that workes should procede from faith, grace, and charity: Secondly, that throughout and exactly they should agree with the law, and sithen the law ministred not strengthes to do these thinges, there remained onely outward obseruations and ceremonies, of which the Apostle sayth, that they had not the power to iustifie. Afterward by a firme reason he concludeth, that we must not thinke that iustification is receined by the law, because by it commeth y know-  
ledge of sinne. Seyng therefore the law condemneth & accuseth, it absolveth not, nor iustifieth. For these two offices are contrary and repugnaunt the one to the other, And these thyngs being thus ordered, he gathereth his chiefe proposition, of which he will in this epistle dispute: namely, that righteousness commeth wythout the law. Wherby commeth to passe, that it dependeth not of it. Afterward he affirmeth that the righteousness of God which hath his testimony out of the law and the pro-  
phetes, commeth by the sayth of Jesus Christ. And this is all one wyth that which he proposed at the beginning: that the Gospell is the power of God to saluation, to every one that beleueth: and that in it is reueled the righteousness of God fro faith to faith, and that the iust man (as Abacuck saith) liueth by faith. Thus much as tou-  
ching the disposition, now let vs diligently examine every thing by it selfe. In that he saith, That by the workes of the law no flesh shalbe iustified in the sight of God: It is necessary that we know of what workes of the lawe, the Apostle here intreateth. And here we affirme, that he speaketh vniuersally of all workes: so y those thinges which are here spoken, ought not peticularly to be drawen vnto ceremonies, whē as they include y whole law. We graunt in dede y the controuersy sprōg by reaso of ceremonies. For y false Apostles went about to obtrude the, as necessary vnto the which beleued in Christ. As though Christ could not without the bring saluation to y beleuers. Which was blasphemous, neither was it any lesse irreligious, then to deny Christ to be Christ: which thing they must nedes graunt, that affirme that he cannot saue men without the workes of the law. But as touching mo2all com-  
maundementes they contended not. For as well the Apostles as the deceiuers br-  
ged them. Neither was there any controuersie about ciuill or (as they call them) iudiciall lawes, for they pertayned vnto the publike wealth. Which soasmuch as it had maiestates, the church and the Apostles toke no care of those thinges. But although the contention sprōg by reason of ceremonies, yet by the benefite of the holy ghost it came to passe, that Paule reuoked the question from the species or partes vnto the vniuersall genus or generall worde. For if the generall worde be by negation ouerthrowen, it followeth that the species also & every parte be clene destroyed. For if generally the law iustify not, neither vndoubtedly shall ceremo-  
nies iustify: soasmuch as they are a certaine species and a part of the lawe. And that the discention began by reason of ceremonies, the Actes of the Apostles do te-  
stifie in the 15. chapter. And not much afterwarde in this selfe same epistle, the A-  
postle when he would proue that Abraham was not iustified by the lawe, bring-  
geth a reason taken from Circumcission. And also to the Galathians where he re-  
hearseth



heareth this selfe same sentence, and in a maner with the selfe same wordes that they are here, when he saith: *We are by nature Iewes, and not sinners of the Gentiles: Because we know that man is not iustified by the workes of the lawe, but by the fayth of Iesus Christ. Also, we haue beleued in Christ Iesus: that we mighte be iustified by the fayth of Christ, and not by the workes of the lawe. For no fleshe shall be iustified by the workes of the lawe. And undoubtedly, Paule reproued not Peter, but onely touchyng ceremonies. And in the same place in y third chapiter he writeth, Haue ye receiued the spirite by the workes of the law, or by preaching of fayth? Are ye so foolish, that hauing begonne in the spirite, ye should now make an ende in the fleshe? where by y workes of the law, seing he expoundeth them by the fleshe, he manifestly understandeth the ceremonies of Moses. But although therebence sprang the controuersie, yet was it most commodiously done for Paule to reuoke it to the genus or generall worde of workes of the law. Forasmuch, as the tyme should come, that ceremonies being banished, many would in successe of tyme, attribute iustificatio to morall workes: which is most manifestly confuted by this so pithy a reason of Paule. And this is to be noted, that this is an argument that may be turned. For euen as we may inferre that no workes of the law do iustifie: therfore neither do ceremonies iustifie: so contrariwise may we conclude: if ceremonies iustifie not, therfore neither any other part of the law: forasmuch, as they were the principall part of the lawe. For they are the offices of the first and greatest commaundement. *I am* (sayth the Lord) *thy God.* Wherfore it is mete, that I be worshipped of thee, bothe in spirite and in outward confession, not only by voyce, but also by rites apointed by me. Nei ther did those ceremonies any lesse bynde the olde fathers, then do Baptisme and the Eucharist in these dayes binde vs. Wherfore euen as they most greuously sinned, when they were not content with the worshipping prescribed them by God, but sought new ceremonies and rites inuented by men (for that was to go aboute to adde vnto the wisdom of God: and that the worshipping instituted by God was the chiefe wisdom, we rede in Deut. the iij. chapter) so our men do most greuously sinne, when besides Baptisme and the Eucharist, and those thinges which we haue deliuered vs by Christ, they appoint other thinges which me haue inuented, as worshippings of God, and, as necessary vnto saluation. As are the masse, the inuocation of saintes, and such other like. And that by the workes of the lawe are vnderstanded also morall workes, Paule teacheth by that which followeth.*

For by the law is the knowledge of sinne. For although other partes also of the law do after a sort declare sinne, yet is that chiefly the office of the morall part. Which thing is expessedly declared in the vii. chap. where he writeth. *For I should not haue knownen what lust had bene, if the law had not sayd, Thou shalt not lust.* And this is furthermore to be noted, that the workes of the law as I before said, when they are taken properly haue ioynd with them fayth and charity, and therfore are they not without iustification. For wheresoever is true fayth there iustificatio followeth. But the Apostle by workes of the law vnderstandeth, as they were done of them beyng vnprofitable, and proceeding also of hipocrisie. Otherwise the law in dede is spirituall, wherfore the workes thereof must nedes be good, if they be considered as they are whole and perfect. And by this meanes may we conciliate those places, which as touching this thing seme in the holy scriptures to be repugnant. *Moses* said, that he did set before the Iewes, life, when he spake of the lawe. And in the 119. psalme David prayeth oftentimes, that God would quicken him with his commaundements, and with his law. And in this selfe same epistle, the law is called both good and spirituall, and the commaundement holy and good. But on the contrary side Paule calleth it the ministry of death: in the next chapter he saith, that it worketh anger: and againe, that it sheweth sinne: and therfore condemneth and accuseth. So must we vnderstand the fathers also, when they ascribe so excellent thinges vnto workes. For they take them ioynd with fayth, grace, and the holy ghoist. And so they ascribe vnto them eternall life, and other suche like thinges which are vnderstanded to be geuen vnto them by reason of fayth and the spirite. And to declare the same this is a very apt similitude. We say that man is reasonable, vnto whome yet we ascribe reason, not because of the body, but because of the

If ceremonies iustify not, neither doth the morall part iustify.

What groundes or principles the proper workes of the law haue. A distinction of the workes of the law. A conciliation of places repugnant.

If the fathers at any tyme attribute righte onnes vnto good workes, that is to be vnderstand by reason of fayth which they haue as a roote.



## Cap. 2 A Commentarie vpon the

By faith alone we are justified, which yet is neuer alone.

The fathers spake hyperbolically of woꝝkes. Faith as it is a woꝝke iustifieth not.

The power of iustifying is to be referred to his object. A similitude.

Woꝝkes iustify not, because they proceede of iustification.

Why Paule calleth those woꝝkes the woꝝkes of the lawe which are maintained and vnperfect.

A similitude.

Another similitude.

soule which is included in the body. So when iustification seemeth to be ascribed vnto woꝝkes, we must vnderstand y<sup>e</sup> that is done by reason of faith, wherunto woꝝkes, which are in very deede good, do chiefly lene. But we, when we wil speake of iustification, ought to bring forth our sentence p<sup>ro</sup>speriously & exp<sup>re</sup>ssedly. Wherefore we say, y<sup>e</sup> iustification cometh by faith only: which faith yet we confesse is neuer alone. For if it be a true faith, it ought alwaies to haue good woꝝkes ioyned with it. But the holy fathers spake hyperbolically of woꝝkes, to the ende to stirre by men more and more to vse them. But they are so to be vnderstanded as I haue sayd, vnles we will leaue them without Christ. But some object, that sayth also it selfe is a woꝝke of the lawe. Therefore we answer, that as it is our woꝝke comming out of our will and vnderstanding, it iustifieth not. Because it is feeble and weake. For none beleueth so much as he ought, neyther so strongly cleaueth vnto God, as he should do. But when sayth is sayd to iustifie, it is taken for his object, namely, Christ, and the promises of God. Neyerther is sayth that thing which iustifieth: but the instrument whereby iustification is receaued. Neyer must we thinke, that by the woꝝthynes thereof it is of it selfe sufficient to iustifie a man. A most euident similitude may be brought as touching a begger, which with his weake hand, or peraduenture with his hand infected with leprosy receaueth almes. And that benefite is not weighed according to the weakenes or disease of the hand which receaueth it, but according to the quantity of the monye which is geuen. Wherefore when we are demaunded, whether the woꝝkes of the lawe iustify, we answer: if a man vnderstandeth as they are vnperfect and mayned, they haue no strength to iustify. But if a man vnderstand the woꝝkes of the lawe, as they are whole and perfect, so are they not strange from iustification, because they haue faith ioyned with them: wherewith they cleaue as vnto the roote. Yet will we not graunt that good woꝝkes being taken euen after this maner do iustify: for that they proceede of iustification, & do of necessity require iustification to go before them: and therefore are they not strange from it, because they depend of it. Thou wilt say peraduenture, why both Paule by the woꝝkes of the lawe vnderstand those mayned and vnperfecte woꝝkes? Because he taketh them as the aduersaries did: which had a respect only vnto them: and were strangers both from Christ and also from sayth in him. And that Paule did not thinke those to be in very deede the woꝝkes of the lawe, it manifestly appeareth by that which is before written: *He is not a Jew, which is only a Jew outward, neyther is that circumcision which is in the flesh only.* Where a man may manifestly see, that he taketh away the nature of the Jewish religion and of circumcision from the obseruation which is only outward. And vndoubtedly the Images of good thinges, if they haue only a shewe, be in themselves vayne, and ought to be counted among thinges woꝝthy of dispayse. As the art of Sophistry, forasmuch as it hath a shewe of knowledge and wanteth it in very deede, is condemned. Hypocrisy also is to be detested: which although it set forth a shewe of holynes, yet is it most farre of from it. Wherefore if a man should, agaynst the proper and true woꝝkes of the lawe, vse those testimonies which Paule now alleageth, and which to the like purpose he writeth in an other place, vndoubtedly he should abuse them. As if a man should impute vnto true nobility those reproches, which are iustly imputed vnto them, which hauing had excellent noble p<sup>re</sup>genitors, haue degenerated from them into most filthy vices. Or if a man should reprove eloquence after the selfe same maner, that we are wont iustly to reprove those, which only with fine and eloquent woꝝdes do poynt out foolish matter, when as they are bitterly ignorant of the sound truth. But as touching this matter let this suffice at this present. Now is this to be expounded, why he addeth this particule. *Before God.* Vndoubtedly therefore, that by the contrary we myght know, that certayne may sometymes be iustified before men by the woꝝkes of the lawe. Because forasmuch as the sight of man can not perce into the inward partes



partes of the hart, men do geue sentence by the woꝝkes. But God as *Augustine* writeth in his booke *De spiritu & litera*, beholdeth the hart: and sometymes beholdeth them, which outwardly kepe the lawe, and inwardly desire rather to do otherwise: were not eyther that punishmentes hang ouer theyr heds, or that they thinke that they shoulde thereby lose their estimation: when as in very dede they want both fayth and charity. Neyther is this to be passed ouer, that by the name of fleshe is vnderstand the whole man. Which phrase of speach is much vsed in the scriptures. *The word was made fleshe. All fleshe had corrupted his way. All fleshe shall see the saluation of God.* And a greates many other such lyke. And therefore is man so called, that he might be continually admonished of his miserable and weake estate: and that he shoulde vnderstand, that vnles the spirite of God shoulde resist it, he shoulde bitterly be caried away with the appetite of the fleshe. To iustify, as we haue before said, is taken thre maner of wayes. Sometymes it is to obtayne a righteousnes which sticketh and abideth in our minds. But such righteousnes *Paule* meaneth not in this place. Otherwise we deny not, but that of true woꝝkes of the lawe, by continuall exercise of them, are ingenerated good and holy habites or qualities. To be iustified also is to be pronounced or to be counted iust. Which thinges also may be gotten by woꝝkes. For so one is sayd to iustifye an other, when he beholdeth his good dedes. God also in the last iudgement shall geue sentence according to woꝝkes, and shall pronounce good men iust by those thinges, which they vprightly haue done. Thirdly to iustifye, is as much to say as to forgiue sinnes, to absolue a man, and to impute vnto him the righteousnes of *Christ*, which thing woꝝkes by their deserte can not obtayne. And in this sense are those thinges to be taken, which the Apostle here writeth. It followeth:

For by the lawe, is the knowledge of sinne. This is the reason why we are not iustified by the woꝝkes of the lawe. Because the office of the lawe is farre other, then to iustifie. There are some which thinke that these woꝝdes are spoken by pꝛeuentio[n], as though the *Iewes* shoulde object and say: If the lawe iustifye not, why then was it geuen? Haue we in bayne receaued it? We haue not in bayne receaued it, sayth *Paule*: the office thereof is to shew sinnes. If a man demand of what lawe these thinges are spoken, we answer that *Paule* doth pꝛiuately entreate of the lawe of *Moses*: but the propriety which he bringeth is common to all lawes, to the lawe of nature, the lawe of *Moses*, & to ciuill lawes, which we vse in our publike wealthes. As touching the lawe of *Moses*, and ours, there is no doubt to be put. As concerning the lawe of nature, the booke of *Genesis*, doth most manifestly teach that by it was sinne knowen. Which thing *Ambrose* vpon this place alleadgeth out of the hystory of *Ioseph*. And *Paule* also wyll afterward declare the same, when he sayth: For euen vnto the lawe, sinne was in the world: but it was not so counted, namely, because, the lawe of nature was dayly moze and moze obfuscated. Wherefore it was necessary that by the lawe of *Moses* and other lawes, it shoulde be agayne illustrated. And that syn was before *Moses* time, he thereby declareth, because death reigned all that time ouer all mankind. And in this place in the Greke is *ἐν νόμῳ*, which in latine a man may call *Agnitio*, that is, an acknowledging: which is, when a thinge being already knowen, is againe called to knowledge. But after what sorte the lawe is sayd to woꝝke the acknowledginge of sinnes, he hath before taughte, whē as by many testimonies of the scriptures he accused all mankind. Wherefore seinge by those woꝝdes and such like we are accused of the lawe, the knowledge of sinne must needs follow. Which thing also happeneth an other waye, namely, when we beholde the lawe of God: For if them it commaundeth thinges vpright, and prohibiteth thinges vnhonnest, it sufficiently declareth vnto vs, howe and when we sinne in our dooings. The scriptures also containeth the threateninges soꝛspoken by the *Prophetes*: and the punishmentes which God hath euer moze inflicted vpon transgressors. All which thinges not a little conduce to

Before men we may be iustified by woꝝkes of the lawe.

What is to be vnderstand by the name of fleshe.

To iustify taken thre maner of wayes.

Although the lawe iustifye not yet was it not geuen in bayne. The propriety to declare sinnes is common to all lawes.



Why the  
law is not  
said to be  
honeste and  
good  
things.

What law  
generally  
a regard vn  
to, ingeuin  
of lawes.

A difference  
betwene the  
lawes of  
ma and the  
lawes of  
God.

The law is  
profitable  
vnto salua  
tion.

Besides  
the know  
ledge of  
sinne, two  
commodi  
ties of the  
lawe.

The deuill  
hath bene  
an enemy  
vnto the  
law of God.  
The law  
aggraua  
teth sinne.

The ground  
of all lawes  
is a deuine  
minde.  
Almoſt  
lawes are  
not lawes.

the acknowledging of sinne. But this is to be meruailed at, that seeing the lawe doth set before our eyes not onely our sinnes, but also thinges honeste and iuste (For those thinges also doth it commaunde, and therefore they pertaine to one and the selfe same knowledge: euen as it belongeth to one artificer, as to a Geometrician to declare what is a right line and what is a crooked line) it is to be meruailed at (I say) what moued the Apostle, to make mention onely of sinne. Whereunto may be answered, that *Paul* so wrote, partly because the Iewes whiche had refused Christ and his sayth, had no more any parte with the righteousness and brightness of the law: partly also, (which is most likely) because that other parte pertained not vnto the purpose of *Paul*. For his purpose was to proue, that the woordes of the law iustify not. Because so much as it both accuseth and condemneth, it is not to be looked for, that it should iustify, when as these thinges are both contrary and also muche repugnaunte one to the other: Neither commeth it to the law by chaunce, to declare sinne: but it is such a propriety, so annexed vnto it, which cannot be plucked away fro it. But here ariseth a doubt: for lawgeuers seme not when they geue lawes to haue a regard to this thing onely to make vs to vnderstand offences, or thinges well done: but this rather entend they, by theyr lawes to make theyr citezens good. Which thing if it be ascribed vnto men, much more oughte it to be attributed vnto God: But we answer that there is a difference betwene the lawes of God and the lawes of man: because mans lawes require nothinge of vs, but that whiche lieth in our power to do. For as touching the affections of the minde, they are not carefull they correct onely outward thinges. But the lawes of God do commaunde those thinges also, which we being as we are weake, are not able to performe. Wherefore the similitude which they bring concludeth nothinge. Farther this is to be considered, that humane lawes also, by declaring what thinges are to be done, by promising, and by threatening, may inuite and stirre by men vnto righteousness. But to change the mind, they cannot. Wherefore we ought not to attribute more vnto them, then vnto the lawes of God. And that whiche is sayde of the intent and purpose of the humane lawgeuer, we graunte of God also, that his entente also in geuinge his law was, to save men by it: namely, as wherein he did not onely shew sinnes, but also Christe whiche is the ende thereof. And therefore we deny not, but that the lawe is profitable to men vnto saluatiō. And yet can it not iustify: because the office thereof is not to poure into our harts either faith or charite. Wherefore the wonderfull wiliness of *Sathan* is to be taken heede of: whereby he goeth about to plucke away from men the frutes of the lawe. And vndoubtedly besides the knowledge of sinne, it brought two other excellent good thinges: First it shewed vnto vs our sauour: farther it prescribed vnto vs what was best to be done. As touching the first the deuill hath obscured the hartes of men, that they should not behold Christ, whiche is the ende of the law puttinge a bayle before theyr hartes. And as touching the execution of good woordes, he hath hindered them by triedinge questions, genealogies, and vayne bablinges so that they beinge bent vnto them onely, and vnto outward ceremonies, had no farther regard. In wordes forsooth they confessed that they knew God, but in deedes they denied him. Farther so much as by the law sinne is known, it followeth that by it sinnes are after a sorte aggrauated: Whiche thing the Apostle declared, when he wrote, that the law is the power of synne. And in this Epistle the vii. chapter it is written. That synne mighte be out of measure synfull throughe the commandemente.

By the law (sayth he) is the knowledge of sinne. This is to certaine, that the deuine minde is the beginning and ground of all lawes. For in any decrees whatsoeuer is found either iust or honest, that altogether thereence proceedeth. So that we may rightly say that all lawes are nothing els but the ordinances of the deuine minde. Whereby is concluded, that such lawes which are not iust ought not to be counted for lawes. The knowledge of sinne which is had by the law



law, is of two sortes: one, whiche is utterly of no efficacy, and weake, whereby mens mindes are not made astrayd, nor the consciences detected: as sometimes we se by onhardes, which euen in the middell of theyr cuppes condemne the vice of byonhennes. The Poets also in theyr verses and meeters most openly repro- ued sinnes: but yet they themselves refrayned not from them, any more then o- thers. But that knowledge of sin which terrefieth, doth not alwayes bringe sal- uation. Because if it be frustrated of hope of remedye, it is hurtfull, as it hap- pened in *Judas, Esau, and Cain*: who when they knewe theyr wickednes, fell into dyspayre. But as touchinge the electe, vnto the knowledge of sinnes is alwayes ioyned as a companion, hope of obteyning saluation by Christ. The sins whiche are knowne by the lawe, if we rehearse them by theyr partes, are these, firste the sinne which from our birth cleaueth vnto vs, which is called originall sinne, and it is the vice and corruption of our whole nature: of whiche we are taught in the psalme: *In iniquity was I conceived, and in sinnes hath my mother conceived me*: secondly, the motions and vehement impulsions which the Grecians call *opwds*: do continually flowe out of that corruption, and resist the lawe of God. Of which *Paul* writeth, that he felt an other law in his members repugnant vnto the law of his minde, and leading hym a way captyue into the law of sinne. Then thirdely commeth the consent of the will, and by that meanes is sinne made more grie- uous. And of this we reade: *Let not sinne raigne in youre mortall body*. After that followeth custome: and by the bonds thereof are we more streightly bound vnder the rule of sinne: so that it is in a maner impossible, to overcome an vlc now inueterated: for as *Esay* sayth, *An Ethiopian can not change his skynne*. Last- ly the vngodly are sometymes brought to that poynthe, that they sinne agaynst the holy ghost: vnto which sinne forgiveness is utterly denied, as Christ hath taught vs in the Gospell. And *Jeremy* was commaunded, not to pray any more for the people. Sinne also might be deuised into thoughts, wordes, and deedes agaynst the law of God. And of all these the law instructeth vs. And sinne gene- rally is, to stray from the commaundement of the lawe: as archers when they hit not the marke, which way so euer it be, do fayne and misse: wherefore, seeing man was made vnto the Image of God, in his life and maners to expresse the nature and disposition of hym, whensoever he misseth of that, he sinneth. But this benefite, to be admonished, and accused of our wicked actes, bringeth not with it an absolute profite: when as of our selues we are not able to auoide those thinges, whereof we be accused, nor to perforce those thinges, whereof we be admonished. Therefore we must see, that we haue a regard vnto Christ, vnto whome we are by the law brought. And this is to be marked, that these thinges are chiefly written of the lawe by an antithesis, or comparison vnto sayth. For if the lawe be taken by it selfe, it is so farre of from geuing vnto vs righteousness and honour, that it maketh vs naked and layeth open whatso- euer filthynes we haue committed: so that by it we get nothing but confusion. Which thing yet happeneth not through the default of the lawe, but through the default of our mynde: because the lawe lighteth vpon it being corrupt and bent to euill thinges. For we are prone to do all thinges which are repugnant vnto the law of God. For it commaundeth, that we should put our trust in god, but we trust to our selues. It commaundeth, that we should be seruisable vnto our neighbour: but our desire is, that all men might be our seruantes. And when with vnbzdeled lust we rushe vpon these and such like sinnes, the law of God setteth it selfe agaynst vs, as both a stoppe against a strong streame, a- gainst which when the water commeth, it swelleth, and is made more violent: For as the saying is, *Nititur in vetitum, & cupimus negata*, that is, we inde- nour our selues to that which is forbidden vs, and couet the thinges that are denyed vs. All which thinges notwithstanding, yet is it an excellent benefite of God, which is geuen vnto vs by it, namely, to know our selues. Neyther must we thinke, that we want that benefite, for that we are sayde in the holy

scriptures

The know- ledge of sin & two sortes.

How mani- fold sinne is whiche is knowne by the law.

What sinne is.

To depart from the Image of God is sinne.

An excellent benefite of the law.



The abro-  
gation of  
the lawe  
two maner  
of wayes.

In what  
sense the  
law is sayd  
to be abro-  
gated.  
How the  
lawe is not  
geuen vnto  
the iust mā.

A concili-  
ation.

Two simi-  
litudes.

Even they  
also that  
are iustified  
are instruc-  
ted by the  
lawe of  
God.

How we  
must reade  
the lawe of  
God.  
A simili-  
tude.

tures, to be by Christ deliuered from the lawe. For, that is not to be understand-  
ed simplye. For the abrogation of the lawe is two maner of wayes: One is  
whereby we are not bound to performe those thinges which are commaunded:  
As we see is of iudiciall commaundementes, and ceremonies. Which thing is  
not to be understood of the morall commaundementes. Christ sayth, that he  
came not to breake the lawe, but rather to fulfill it. And Paule sayth: *What then,  
do we by sayth abolishe the lawe? God forbid. Yea rather we establishe the lawe.* There  
is an other abrogation of the law, whereby the law is letted, that it can not ac-  
cuse vs as guiltye. And so is the morall part also understood to be abolished.

But if we will speake more vprightly, the law is not abrogated: but the domi-  
nation or power, which followeth it: so that we must thinke, that the stringe ra-  
ther thereof is plucked out, then that it is all whole taken away. That is true  
indeede, which is written vnto Timothee, that vnto the iust man the law is not geue:

Because, as Augustine writeth in his booke De spiritu & littera, Who would pre-  
scribe a lawe vnto hym, whiche of his owne wyll and accorde dothe and executeth  
those thynges, whiche pertaine vnto ryghteousnesse? Wherefore his iudgement

is, that iust men vse the lawe towarde others, whome they instruct, in dviuing  
it into theyr hebes, and diligently setting it befoze them, to stirre them by to re-  
pentance: And soasmuch as the Apostle seemeth to haue spoken thinges repug-  
nant, (for on the one syde he affirmeth, that the lawe is not set vnto the iust mā:  
and on the other side, he sayth it is good, so that a man vse it lawfully: But

none vse it lawfully, but only the iust man) Augustine conciliateth them after  
this maner: that a man may haue the good vse of the lawe being not yet iusti-  
fied, but by the helpe thereof tendeth to iustification: which thing he laboureth

by two similitudes to proue. It happeneth (sayth he) that a man goyng to a place, is  
caried in a chariot: and when he is once come to the place, he leaueth the chariot. And  
children that are yong beginners, haue a scholemaister appointed them: but when they  
are once perfect, the scholemaister is taken away from them. So (sayth he) whilest a man  
is called backe from sinnes, and goeth forward vnto righteounesse, the lawe is profitable  
vnto hym. But when he hath once attayned vnto righteounesse, he is deliuered from it,  
and extendeth the vse thereof towarde others. But yet ought we not to deny, but

that they also whiche are conuerted vnto Christ, are by the lawe dayly more  
and more instructed. There still remayneth muche of the fleshe: and ouer-  
much darknes ouer couereth our senses and vnderstandyng, so long as we  
lyue here. Wherefore the vse of the lawe is not superfluous towarde them  
also, whiche are iustified. And soasmuch as we are not fullpe renued, in that

there still remayneth some parte of the olde man, and dayly falle do still scale  
vpon vs, bothe vntowares vnto vs and also agaynst our willes, the lawe fin-  
deth in vs matter both to reprove and also to accuse: althoughe by the bene-  
fite of Christe it can not reach to condemnation. Which vndoubtedly it shoulde  
doe as touching his owne nature, if we were not now by sayth iustified. By

this place let vs note, what it is with fruite to reade the Scriptures, especialle  
those places, wherein the lawe is written. For it is not sufficient diligently and  
curiously to read them: vnles we do in them as it were in a glasse behold with how  
many and how great sinnes we are oppressed. Otherwise it shall bee all one to bee  
occupied in them, as to marke what Lini, Aristotle, Salust, Plutarke, and other  
writers haue left in writing.

But now without the law is the righteounesse of God made manifest, be-  
yng confirmed by the testimony of the law, and of the prophetes. Here is  
expressedly put forth the question, wherof he will after ward entreat. And thereof  
he putteth two partes. Of which the one is, that the righteounesse of God is with-  
out the law made manifest. The other is, that it is obtained by the faith of Iesus  
Christ. And Paule affirmeth, that this righteounesse of God hath the testimony  
both of the law and of the prophetes. This is it which he proposed at the beginning  
that by the Gospell is reueled the righteounesse of God from faith to faith. And in

that



that he writeth, that this manifestation is done without the law, he understandeth, without helpe of the law being obserued: but onely by the hearing of faith. Which selfe thing he affirmed vnto the Galatians when he said: *Haue ye receiued the holy ghost by the workes of the law, or by the hearing of faith?* The righteousness of God (as I haue in an other place declared) is threefold. The first is, wherby we are through Christ receiued into fauour, and our sinnes are forgiven vs, and the righteousness of Christ is imputed vnto vs. And the second kind of righteousness followeth this, namely, that thorough helpe of the holy ghost our minde is reformed, and we all whole are inwardly renewed by grace. Thirdly, follow holy and godly workes, for they which are once come thus far, are most zelous and desirous of working well. Now then Paule entreateth of the first righteousness whiche he saith, is declared in vs without the law. And he calleth it the righteousness of God, because it is gotten thorough his power and goodnes, and not thorough our owne workes. And if a man do more narrowly consider it, it is the mercy of God which he bestoweth vpon vs thorough Christ. And I haue in an other place admonished, that that which the Hebrewes call Tsedech, and our men haue turned righteousness, signifieth rather goodnes and mercy. And therefore to this day the Jewes call almes by that name. And Ambrose vpon this place is of the selfe same mynde. For he sayth: *Therefore is that called the righteousness of God, which semeth to be the mercy of God, because it hath his originall beginning of Gods promise: and when that promise is performed, it is called the righteousness of God. For therefore is it the righteousness of God, because that is rendered which was promised. Also when he receiveth those which fly vnto him, it is called righteousness. For, one not to receiue him that flieth vnto him, it is iniquity.* Thus much Ambrose. But we must not harken vnto them, which in this place do interpret these wordes, *Without the law*, for, without the ceremonies of the lawe. For we haue before shewed, that althoughe the question was moued by reason of them, yet hath Paule, entreated of the lawe generally, so that it comprehendeth all the partes of the law. They seme not much to overthrote themselves, which by the righteousness of God vnderstande Christ: for whatsoever pertayneth to iustification, that same cometh from him vnto vs, when we beleue in hym. Betwene the righteousness of God and ours, Paule plainly putteth a difference, when he saith in this selfe same Epistle: *Being ignorant of the righteousness of God, and seeking to establishe theyr owne, they are not subiecte vnto the righteousness of God.* But that we may the better vnderstand, what this manifestation of the righteousness of God is, which then happened chiefly when Paule wrote these thinges, it must thus be vnderstanded, that we must haue a regarde what manner of preaching the Apostles used. As farre as we can gather out of the sermons of the Apostles, as they are set forth in the Actes of the Apostles: First, they preached repentance, setting before mens eyes their sinnes, and condemnation wherin men were wrapped: then they gathered together the proprieties and conditions of Christ, which should heale these euils, and that out of the holy scriptures: Thirdly, they applied the same proprieties and conditions vnto Iesus of Nazareth, to allure men vnto his sayth. And suche as hearing these thinges beleued the same, obteyned of God remission of their sinnes. Inwardly they were made new, and outwardly they liued moste holily, resembling the image of God, to which mankynde was made. With perseuerance they called vpon God, communicating together in prayers, breaking of bread, & all holye workes. They stedfastly did put their trust in God, as they which were utterly destitute of all other helpe. They nothing regarded worldly riches, laying the price of their thinges and money, at the fete of the Apostles. They stoutely bare a good testimonie vnto Christ, reioycing that they suffered greuous thinges for his names sake. Lastly, in this quarell they cherefully shed theyr blood & bestowed theyr life. And the world seeing those thinges, could not but be moued, and acknowledge, that a new kynde of righteousness appeared on the earth. And because amongst them were Ethnikes, which had no knowledge at all of the law, therefore the Apostle sayth *Without the law*. Also many of the Hebrewes were called, who although they knew the law,

The righteousness of God threefold.

Ambrose. Why the mercy of God is called righteousness.

Christ the righteousness of God.

The manifestation of the righteousness of God happened chiefly in the tyme of the Apostles. The order and maner of the preaching of the Apostles.

Why the righteousness of God is said to be made manifest without the law.



The law  
helpeth vn-  
to iustifica-  
tion but it  
is not the  
cause there-  
of.  
A concilia-  
tion.

A fond  
distinction  
in this sen-  
tence.

This ad-  
uerbe of  
time, Now  
howe Eu-  
gustine vn-  
derstandeth  
it.  
An erreure  
of the Pe-  
lagians.

The elders  
were iustified  
not  
without  
Christ but  
by hym.

In the olde  
time righte-  
ousnes  
was by  
fayth: but  
now it is de-  
clared more  
amply and  
apertly.  
Fayth is  
the instru-  
ment wher  
with righte-  
ousnes is  
comprehended.

law, yet they nothing at all regarded it. And it was all one, as if they had not had the law. There came some also, which liued very byrightly, and were most zealous in the study of the law: as *Nathaniell*, whome *Christ* pronounced to be a true *Israelite*, in whom there was no guile. And these were iustified without the law: for that obseruation of the law which they performed, was not the cause why they were iustified. The lawe in deede may be a helpe vnto iustification, because it admonisheth vs, and accuseth vs, by whiche meanes we are dyuen vnto *Christe*. But for as muche, as it hath not the strengthe to forgiue synnes, to geue the holye Ghoste, to suggest faythe into the hartes of the hearers, therefore *Paule* saythe righte well, *That we are iustified wythout the lawe.* *Augustine* in his booke de spiritu & litera, sayth, that the *Apostle* seemeth to speake thynges repugnant. For he affirmeth that the righteousnes of God, whereof he now speake, had his testimonye of the lawe and the Prophetes: and yet he saythe, that it was made manifeste without the lawe. But he answereth, that there is here in very deede no contradiction, if a man rightly distinct those thynges which are here spoken. For therefore *Paule* excludeth the law, because it poureth not in grace, neither is the cause of iustification: although this righteousnes, whereof he speaketh hath his testimony of it. Wherefore in his first booke and 8. chapt (*De gratia Christi, contra Coelestium & Pelagium*), he sheweth that this sentence is thus to be pronounced, namely, *The righteousnes, of God without the law.* and then to adde seuerally by it selfe, as now we made manifeste. So that this particle, without the law, is referred vnto righteousnes, and not vnto these wordes, made manifest. But this doth not verie well agree with the wordes of *Paule*: although that which he sayth be most true. But this is worthy of noting, that *Augustine* in the same place sayth, that this aduerbe of time now, is not so to be taken, as though the olde fathers in the lawe of nature, and in the law of *Moses*, had not saluation by *Christ*, and obteyned not this righteousnes without the law. The *Pelagians* vndoubtedly were of this opinion, that many had saluation before *Moses* time by the lawe of nature, whiche shined moste byghtly in theyr hartes: which being after ward obscured, the law of *Moses* succeeded, like vnto the *Mone*: because it brought light, but not altogether absolute. Last of all came *Christ*, whose light shyneth as bright as the sunne. And so they affirmed, that the olde fathers wer saued without *Christ*, and without his grace: because *Christ* was not as yet come. But they were muche deceaued: for that they thought, that the sayth of a thinge to come, serueth not to saluation: when as yet we at this day beleue the resurrection of the dead, the last iudgement, and life eternall, which are thinges to come, and by this sayth are we holpen. So the elders by theyr sayth in *Christ* to come, receaued as much benefite, as touching iustification, as we now do which are born after his comming. For the merites of the crosse of *Christ*, and of his bloude, are not thinges duringe but for a time. Wherefore *Christ* sayd of *Abraham*, that he desired to see his day, and saw it, and reioysed. Farther *Paule* sayth, *As in Adam all men dye, so in Christ all men are made on lyue.* And he most plainly writeth vnto *Timothe*, that *Christ* is the onely mediator betwene God and men. Therefore then also before his comming into the fleshe, he gaue righteousnes without the law vnto men whiche beleued in him. And this word, now, which the *Apostle* here hath, is to be referred vnto the manifestatiō. For indeede this righteousnes was before, but it lay hidde, and very few had it. But now is it publicly and openly knowne vnto the whole world. And this is it, that at the death of *Christ* the vaille of the Temple did rente, and was made open, so that those thinges which before were hidde, were now made manifest. The *Apostle*, hauing in this place put forth a question most largely to be entered of, useth therein great perspicuity. And that whiche he purposeth, is denided into two partes. For in the one he denieth, that by the lawe cometh our righteousnes: And in the other he affirmeth, that it is geuen vs by the sayth of *Iesus Christ*. Wherefore his meaning is, that sayth is the instrument, whereby this righteousnes is apprehended. And he excludeth the law, from which sentence the world exceedingly abhorreth: for that the world knoweth of none other righteousnes



nes, but of that which commeth by good woorkes. But men ought to consider, from whence those good woorkes do procede, which they would so sayne haue to iustify. They wilt say, from reason, and the will. But if these twayne be bitt-  
 ated and corrupted, by whom shall they be corrected? They haue nothing to say, but by God. But before he will correct it, it is necessary, that he be merciful, and  
 pacified towards vs. But he is not pacified, but by the death & blood of Christ. Of which things, when we through sayth take hold, we are truly said (as Paul  
 affirmeth) to be iustified by sayth without the law. Commonly it is thought, & that Christ is a lawgiver, which hath by his appointed, and decreed thinges of  
 most excellency, and most profitable. And how excellent the thinges are which he hath commaunded, they gather out of the 5. 6. and 7. chapters of *Mathe*: where  
 is red, that not onely murder is prohibited, but also wrath, and anger against our neighbour, And commaundement is there geue, that he which hath any of-  
 fence agaynst an other, should leue his gift at the altar, and go and reconcile him selfe vnto his brother. He commaundeth also, that we should in the way be at a  
 greemet wth our aduersary. Neither forbiddeth he perjury onely, but also any othe. And although in the law be permitted, *An eye for an eye. A tooth for a tooth*, yet Christ commaundeth that we should not resist euell. Also in the law, adulter-  
 ry is prohibited: but Christ hath also forbidden the lustfull lookinge vpon a wo-  
 mā. And he restrayned those, which would for every slight cause, put away theyr wyues. Of these thinges they inferre, that Christe in his lawes hath commaun-  
 ded thinges more perfect, then the law of *Moses* commaunded. And that his lawes were more commodious then the lawes of *Moses*, hereby they proue, because he  
 abrogated ceremonies, which were very hard to be obserued, neither could they easely be obserued of all nations. We graunt indeede, that by the comminge of  
 Christ ceremonies were taken away, because the signification of them is now fulfilled. But that Christe gaue new lawes, we vtruly deny. He indeede did in-  
 terpryte the law of *Moses*, and reponed the error of the Scribes and of the Pha-  
 risees: which thought, that none but the greater kind of sinnes, were repugnant vnto the law: & he teacheth & the commaundements of God as far otherwise to be  
 vnderstanded, then they either vnderstood the cheslues, or expounded the vnto others. Wherefore he left the law as he found it, and executed that which belongeth vnto  
 his office, which was, to be made an oblation, and sacrifice for sinnes, and to geue remission of sinnes: and righteousness by imputatio: and the holy ghost, and grace. Wherefore *Iohn Baptiste* declaring the office of Christ, when he shewed hym with  
 his synger, sayed: *Behold the lambe of God, which taketh away the sinnes of the world.* These things make against the Anabaptistes, whiche make the Gospel to be no-  
 thing but good woorkes, and a most absolute conuersation. These men know not the chief and principall benefite of Christ, neyther make they any difference bet-  
 wene the law and the Gospel. The law in deede commaundeth: but the Gospel ministrerth strengths to accomplishe those thinges whiche are commaunded. The  
 law accused the: The Gospel absoluerth: The law maketh a sound outwardly: The Gospel is grauen in the bowells: The law woorketh anger: The Gospel maketh  
 God pacified, and reconciled vnto vs: The lawe by making askear, deiecteth the mind: The Gospel by comforting, erecteth it: The law is the ministry of death: The gospel, of life: The law, is a schoolemaster: The gospel, is a perfect instruc-  
 tion: The whole lawe consisteth in this, that we should woork: The Gospel herein chiefly consisteth, that we should beleue: The law bringeth a curse vnto the which-  
 lyue vnder it: The Gospel bringeth blessing: The law bringeth bondage: The Gospel, spirituall liberty: The lawe, is the letter: The Gospel, is the spirite: The lawe hath promises, but with this condition, if ye shall doo all those thinges: The  
 promises of the Gospel, are free, and therefore firme. There mought be reherfed also other differences, whereby these two differ very much, a sunder. But at this  
 tyme we thinke these to be sufficient. Whiche thinges yet are not iudged true by  
 humaine reason. Neither is it any maruayle, for as *Plato* sayd in his second booke:

The world  
is offended  
because the  
law is ex-  
cluded its  
iustificatio.  
The prin-  
ciples and  
groundes  
of good  
woorkes  
in men are  
corrupt.  
Christ is  
vulgarily  
thought to  
be the most  
excellent  
lawgiver.

What was  
the office of  
Christ.

An error of  
the Anabap-  
tistes.

Differences  
betweene the  
law and  
the Gospel.



## Cap. 3 A Commentarie vpon the

The cause  
why many  
iudge so ill  
of the Law  
and of the  
Gospell.

Persons  
must be re-  
moued a-  
way from  
the Gospell.

What doc-  
trine is cal-  
led new &  
what olde.  
The doc-  
trine of the  
Baptistes is  
new, foras-  
much as it  
hath no te-  
stimonie  
out of the  
holie scrip-  
tures.

Why new-  
nes is to be  
taken hede  
of in religi-  
on.

Humane  
lawes may  
be chaun-  
ged.

The politi-  
call govern-  
ment of the  
church  
chaungech  
not his  
forme.

De legibus. What soeuer we behold a farre of, we know it not thoroughly. For there cometh betwene our sight and it, a dissimile, and by farre distace of place, darknes shadoweth our sights. But when we come, and behold them more nighly, then we iudge of every thing aright. These things spake he, because voluptuous and corrupt men could not be perswaded, that a good and innocent life is pleasauntest. For they iudge of it farre otherwise: for that they are very much distant from it. But if they would drawe nere vnto it, and make a triall therof, they should then iudge vp rightly. So do we at this present pronounce of these men. For as much as they a farre of looke vpon the holie scriptures, neither do with any diligent heade taking, consider the Gospell and the lawe, thereof it cometh to passe, that they iudge so ill of them. The Apostle addeth of this righteousness, which he speaketh of, that it hath the testimonie of the law and of the Prophets. Which he therfore addeth, because that doctrine whiche he set forth, mought haue seemed new and strange. But in the Gospell, newnes is in any wise to be auoyded. Therfore he euery where testifieth of the Gospell, that it is of antiquity, and instituted by God, before all worldes. And in the beginning of this Epistle he wrote, that God promised it by his Prophets in the holie Scriptures. At this day also there is a strife betwene vs and the aduersaries, about doctrine, whilest they contend, that we bring in new things, but they abyde stil by the old doctrine. But now by the Apostle we learne, how this controuersy may be ended. That doctrine vndoubtedly is old and auncient, which hath his testimonie by the lawe and the prophets: that is, by the holie scriptures. And that is to be iudged new, wherof there is no mention made in them. They haue set by the Pisse, wherin one alone both communicate for others whiche are standers by. This hath no testimonie thorough al the scriptures. We affirme, that the supper of the Lord ought to be common vnto all the saythfull: which thing is most playnely declared by the institution therof, as it is set forth in the Gospels, and in Paul. They geue vnto the lay men the sacrament of the Eucharist mayned: which is, not only not in the scriptures, but also is playnly agaynst the scriptures. They defend the inuocations of the dead: for the confirmation wherof they haue nothing out of the holie scriptures. They compel the Clergie fro matrimony, they defend purgatory, they maintayne Images, they vse a strange tongue in their holie seruices, they obtrude the choise of meats, garments, shawings, unctions, and a thousand such like trumperies, as things necessary vnto the worshippinge of God: and that utterly without any testimonie of the scriptures. Let them learne of Paul, who endeavouring to teache righteousness to come by Christ, sayeth, that it hath testimonie of the law and of the prophets, and not that he made it of his owne head. But the doctrines of these men do aduance impietye. For they obtrude the sayned inuentions of men, as necessary worshippinges of God. And forasmuch as they haue no testimonie out of the scriptures, it must followe of necessity, that they are new. But the reason, why newnes ought to be auoyded in religion, is because the Lord commaunded in Deuteronomy, that from his commaundements and rytes they should nether take away any thing, nor adde therunto. Euen Plato also in his lawes and Pub. welth forbiddeth, that there should be any inuention in thinges pertayning vnto religion. In deed mens lawes may sometymes be changed, for that the forme of the Pub. welth is sometymes altered. Neyther do those lawes which serue for a kingdome, serue for that gouernemente, which is executed by the noble men, or a Pub. welth, that is ruled by the people. Farther the lawgeuers, forasmuch as they are men, can not se all things. And there happen daily many cases, for which they are sayne both to correct, and to change lawes. And eue as in actes through the continuance of tyme, some what is found wherby they are made more perfect, so lawes also, in successe of tyme, are oftentimes amended, and brought into a better forme. But none of al these cases taketh place in the lawes of God. For as touching the Church, it chaungech not his forme, it is alwaies one and the self same Pub. welth: and there is nothing hidden from the vnderstanding of God, which is the author of these lawes. He seeth all thinges, neyther is his knowledge increased by successe of tyme.



Wherefore it is not mete, that men should attempt to alter any thing in his lawes. But now let vs see, what testimonies there are of this righteousness in the lawe and the Prophets, which Paul asserteth. And although Christ sayd generally, that Moses wrote of him, and Luke declareth, that Christ being apparelled like a stranger, and talking by the way with the two Disciples, began at Moses, and then taught them by the prophets and psalmes: yet is there no certayne place brought forth, wherein is expessedly made mention of the Messias. And yet neuertheless, if we will speake peculiarly of Christ: we haue in Genesis, that the seed of the woman should treade vnder foote the head of the serpent. And to Abraham it was sayd: In thy seed shall all nations be blessed. And of the same Abraham it is written: He beleued God, and it was imputed vnto him for righteousness. Moreover Paul citeth, Say not in thine hart, who shall ascend vp into heauen, or who shall descend downe into hell? The woorde is nigh at hand, in thy mouth, and in thy harte. Paul also addeth: And this is the woord of fayth, which we preach, If thou beleue with thy hart, and confesse with thy mouth, Again: The Scepter shal not be taken away from the tribe of Iuda, neyther a captayne out of his loynes, tyll he be come, whiche shalbe sent: and he shalbe the expectation of the Gentles. Jeremy writeth of Christ: He shalbe called God our righteousness. And in the same prophet we reade, that God appoynted to geue a new Testament: not according to that which he made with the Fathers, but in describing his law in their harts & bowells. Abacuk saith: The iust shall liue by fayth. Esai saith: I am found of them, that sought me not. Also, God hath layed vpon hym all our iniquities. Dauid also: Blessed are they whose iniquities are forgiven, and whose sins are couered. Blessed is the man, vnto whome the Lord hath not imputed sinne. An other kind of testimonies also is had out of the dedes of the old fathers, whiche were certayne forshewinges, that Christe should come to redeme mankinde. For as he is sayd to lyue in vs (for that we are his members) so also both was he, and liued he in the old fathers. Wherefore they were no les his members then are we. But how the head suffereth, and is recreated in his members, it is most apertly declared in Paul, whē it was sayd, Saul, Saul, why persecutest thou me? And in the last iudgement, Christ will pronouce, that whatsoever hath bene geue vnto the least of his, was geuen vnto him: wherefore, so often as we reade, that the elders were overcome, brought into captiuitie, oppressed with calamities, we must vnderstand, that Christ in them suffered these self same things. And agayne whē we heare, that they got the victorie, & were restored and deliuered, let vs thinke that Christ also was in like sort affected in them. And in the one we haue a shew of his death begon, and in the other, a shadow and beginning of hys resurrection. And that this thing is so, we are taught by that whiche Christ sayd, that he should be in the hart of the earth thre dayes, and thre nights, lyke as was Iona the prophet. He likened himselfe also vnto the brasen serpente, which Moses set vp, vpon which whosoever looked they obteyned health, be inge otherwise in daunger to dye of the venemous stinging. And in Osee the prophet we reade: Out of Egypt haue I called my sonne. Which oracle the Hebrews contend to wreste vnto Pharaο, which was destroyed, and vnto the people of Israell deliuered from his tyrannie. Which thing if we should in the meane time graunt the, yet would I aske of them, of whence that nation had the preeminence, to be called by the name of the Children of God. That vndoubtedly coulde not be proued to come by any other meanes, then by Christ, which is the Sonne of God, being the first begotten amongst many brethren. By whom others also, as many as are nombred to be the children of God, haue aspired to suche a deuine adoption. Wherefore the Apostle sayth, that Christ was the first fruite, and pronounceth that he hath the principalitie ouer all thinges. Wherefore not without cause hath our Euangelist cited this place of the Prophet touching the Lord, forsomuch as he also was, by the admonishment of the Angell, called backe out of Egypt. Lastly the sacrifices, oblations, and ceremonies of the Elders, bare witnes of this kinde of righteousness. For in those beastes which were slayne, the death of Christ was manifested vnto the fayth of the Elders. For euen as the thing sacrificed, which otherwise had nothing offered, was slaine for y sin of an other, which escaped frae, so

Peculiar testimonies of Christ of faith, that iustifieth.

In other kind of testimonies are the actes of the Fathers.

A shadowe of the death and resurrection of Christ.

The others were not the children of God but by Christ.

The thirde kinde of re-demonies are sacrifices.



The sacraments of the elders how they had saluati- on ioyned with them, and how they had not. What was Pauls meaning to the Hebrews touching the rites of the Jewes.

What is sayth.

Whence πιστις is deriued.

Two prin- cipal things to be taken hede of.

Basilus sayth that they erre from the faith which adde any thing to the scriptures.

Basilus sayth that whatso- euer is with out faith and the holy scriptures is sinne.

was thereby the iudg, that Christ should be slayne for vs, which were guiltie of death, that by the pacifieng of the heauenly Father, we might escape the punish- ments which we had deserued. Neither let any man say, that the sacraments of the Elders had not saluation ioyned with them. For, that thing will we also graunt, as touching the outward woork, which commonly is called the woork brought. But the sayth, which in those rites embraced Christ, brought saluation vnto the Elders: euen as at this day also the outward exercises of the sacraments, or commaundementes doo nothing profite: but onely sayth bringeth saluation, which seeth that vnder the infoldinges of sensible signes, are set forth vnto vs hea- uenly giftes. And if at any time the Apostle, vnto the Hebrews, or in anye other place, seeme to affirme otherwise, wee must thyncke that hee hath to doo a- gainste the Jewes, which seperated Christe and hys sayth, both from the lawe, and also from ceremonies. Which two things being seperated, he firmly and strongly concludeth, that they haue not saluation by such rites and sacrifices.

The righteousnes of God by the sayth of Iesus Christ.] Now is it meete to tell what sayth is: Sayth therefore is an assente, and that a firme assente to the wordes of God, obteyned not by reason, or by naturall demonstration, but by the authority of the speaker, and by the power of the holy Ghost. And this definition disagreeeth not from that, which Paule putteth in the xi. to the Hebrews. Hereby we may see, about what thinges faith is occupied, namely, about the wordes of God. And it is manifest, what is the chiefe principle & ground, vnto whiche all thinges pertayning to God are referred: and that is, *The Lord hath sayd*. But the authority of the speaker cannot be of force with vs so much as it ought, vn- lesse the perswasion of the holy Ghost be therunto adioyned. In Greeke it is called πίστις: which word is deriued of πίπισται: for we are not accustomed to beleue, but that which we are fully perswaded of. Basilus, as touching sayth, when he ex- poundeth this place of the Psalm, *I haue beleued, and therefore haue I spoken*, writ- teth, *Do not contend to see those thinges which are layd vp a farre of, neither make those thinges doubtfull which are hoped for*. In which wordes he sheweth, that two prin- cipal thinges are to be auoyded: The one is, that we be not with to much cu- riositie stirred vp to seeke out the prooffe of thinges, which we ought to beleue, which prooffe, so long as we lyue here, cannot be had: the other is, that though they be obscure, we shoulde not yet doubt of the truth of them. And the same writer, entreating of the confessio of sayth, thus writeth: *It is manifest a falling a- way from the sayth, and a poynt of pride, either to refuse anye of those thinges which are written, or to bring in anye thing, that is not written: forasmuche as our Lorde Iesus Christ sayd, My sheepe heare my voyce: and before that he sayde, but a straunger they will not follo w, but wyll flee from him, because they haue not knowen his voyce. The A- postle also hath, by an humaine example, straightly forbidden, either to adde, or to dimi- nishe any thing in the holy scriptures, when he sayth: And yet no man disanulleth the Testament of a man, when it is confirmed, neither addeth any thing thereunto. In which place a man may perceiue, how warely this man affirmeth, that as touching sayth, nothing ought either to be added, or diminished in the holy scriptures. Which maketh chiefly against those, which obtrude inuencions and traditi- ons of men, as necessary to be beleued. Farther, the same writer plainely set- teth forth the certaintie of sayth, when he declareth the proprietie thereof in Moralibus the. 80. Summe, and, 22. chapter. Where he writeth, *What is the pro- pertie of sayth? He answereth, An vnseperable certaintie of the truth of the wordes of God, which is not attayned to by any kinde of reasoning, nor any naturall necessitye, neyther, being framed to pietie, can euer be shaken. And he addeth, That it is the duty of one that beleueth, to be in such a certaintie affected, according to the power of the woord spoken, and not to presume, either to dissanull, or to adde any thing. For, if whatsoeuer is not of sayth, is sinne, as sayth the Apostle, and sayth commeth of hearing, and hearing by the word of God: then whatsoeuer is not of sayth, being not containd in the scripture, inspired by the spirite of God, the same is sinne. This Father confirmeth together with vs, the certaintie of sayth: and sheweth wherehence it dependeth, when he calleth**



he calleth it inſeuerable: for that when we beleue, we doo not examine by our owne reaſons, what is poſſible, or what is not poſſible to be done. And he ſemet to allude to thoſe wordes which *Paul* ſpeaketh of the ſayth of *Abraham*, that he doubted not through incredulitie, where he uſed this verbe διαπίστευται. Wherefore, certaintie, is contrarie to doubting, which commeth of the examination of humane reaſon. Moreover, that which in an other ſentence he had ſpoken, he againe playnly repeateth, namely, that thoſe things, which are out of the ſcriptures, are not to be beleued. And this place of *Paul*: *What ſoever is not of ſayth, is ſinne*, he uſeth in his native and proper ſenſe, as we alſo uſe it: which thing our aduerſaries can not abide. Faith differeth from opinion: for opinion, although it make vs leane vnto one part, yet it doth that, both w<sup>th</sup> reaſon, and alſo not without feare of the truth of the other partie. And ſuſpicion doth engender yet a weaker aſſent, then opinion doth: for that it both wanteth reaſon, and alſo leaueth men doubtfull of the truth of the other part. It is true in deede, that ſcience engendzeth a firme aſſent: but that is brought to paſſe by adding of demonstrations. Seeing now we ſee playnly, both what ſayth is, and alſo howe it differeth from opinion, ſcience, and ſuſpicion, let vs ſee, howe manye wayes ſayth is taken. For there is one kinde of ſayth which is mightie, perfect, and of efficacie, whereby we are iuſtified: there is an other which is voyde without fruite, during but for a time, & vayne, which bringeth not iuſtification. Which thing is manifeſt by the parable of the Goſpell, where the ſeede, the woorde of God (*I ſay*) is wiſtten, to fall ſometymes vpon good ground: and ſometimes vpon ſtony ground, vpon thornes, and by the high way ſide, where it is loſt, and bringeth forth no fruite. Agayne, that ſayth which is good and profitable, is not in all men alike: for according to the greater or leſſer infirmities of the fleſhe, it hath degrees. Wherefore *Paul* ſaith: *Euen as God hath deuised vnto euery man the meaſure of ſayth*. And in the ſelfe ſame parable, the ſeede falling on the good ground, bringeth forth fruite alke in all partes. For in ſome place it bringeth forth thirty fold, in other ſome place, ly. folde, and in other ſome an hundred fold. In ſumme, the intent of *Paul* in this place is, to make the righteouſnes of God (whereof he entreateth in this place) proper vnto ſayth, to the ende he myght utterly take it away as well from our merites, as from our woorkes. But I meruaile, that ſo much as this is his ſcope, howe the Greke Scholes affirme, that we are not ſo iuſtified, that vnto the obtaynment of righteouſnes, we bring nothing our ſelues. Faith (ſay they) is brought of vs: for that to beleue, it behooueth vs to haue a valiant mynde. And this ſelfe thinge ſignifieth *Chriſoſtome*. Theſe thinges muſt be vnderſtanded warily, neyther can they be admitted in that ſenſe, as though ſayth proceeded from vs: when as vnto the *Ephesians* it is playnly declared, that it is the giſt of God: neyther if it were of our ſelues could all boaiſting be excluded. For we ſhould bring much, if out of our ſelues ſhould come the power to beleue. And this place playnly teacheth, that it is not ſo to be vnderſtanded: for the Apoſtle addeth: *Being iuſtified freely*. But it ſhould not be freely, if ſayth, as it is our woork, ſhould bring righteouſnes. I graunt in deede, that our vnderſtanding and will, do aſſent vnto the promiſes of God. But that it doth, or maye do the ſame, it muſt of neceſſity come of God.

Vnto all and vpon all that beleue.] There are three thinges now put in this propoſition, which the Apoſtle entendeth playnly to declare. The firſt is this. That the righteouſnes of God is made manifeſt: the ſecond, that it is without the law: the third, that it is by ſayth. As touching the firſt he ſayth, that thys righteouſnes of God is declared vnto all, and vpon all. Which is not ſo to be vnderſtanded as generally ſpoken: when as in all men there nether is, nor appeareth any ſuch righteouſnes. But his wordes are contracted vnto thoſe which beleue, vnto the elect (*I ſay*) and ſanctified: Which thing the wordes of the Apoſtle ſufficiently declare. If this ſentence ſhould be vnderſtanded altogether vni-

P. iii.

uerſally

Note how  
Basilins  
vnderſtan-  
deth what  
ſoever is  
not of ſayth  
is ſinne.  
Faith dif-  
fereth from  
opinion and  
ſuſpicion,

Faith  
which iuſ-  
tifieth is  
not in all  
men equal,

The  
Greke  
Scholes  
and *Chry-  
ſoſtome* are  
noted.

Righteouſ-  
nes is not  
in all men  
but only in  
the elect  
and in the  
beleevers.



This vni-  
uersality  
may haue  
a respect  
vnto the  
preaching.

uerally, then this manifestation could not be referred but vnto the preaching, which is set forth vnto all men, hauing no respect either of persons or estates: for so Christ warned the Apostles to preach the Gospel to all creatures: and generally addeth *whofoener beleueth and is baptised shalbe saved*. But the first sense, is both true, and also moze perspicuous. He afterward addeth a reason, why this righteousness is made manifest vnto all, & vpon all that beleue. *Because* sayth he.

All haue sinned, and are destitute of the glory of God.] That forasmuch as they want righteousness of their owne, they might receaue it at the handes of God. There are none so holy, but that as sayth *Ambrose*, this place conuinceth them to be sinners: forasmuche as this righteousness geuen of God hath place in all, and vpon all. But this phrase is to be noted.

The glory  
of god som-  
times signi-  
fieh, his  
dwelling in  
vs.

Are destitute of the glory of God.] By it, some thinke is to be vnderstāded, the dwelling of God in vs: because men were seperated from him, nether had they him ioyned vnto them by grace. And that the glory of God expreſſeth this manner of dwelling, hereby it is manifest, for that the Arke of the covenant is called the glory of God. Wherefore when it was taken by the *Philistians*, the glorye of God was sayd to be taken away. Others thinke that *Paule*, by the glorye of God vnderstandeth the perfect and true righteousness: which comming from God, is iudged glory, or that whereby we glorifye God. And forasmuch as glory is nothing els, but a prayse most abundantly published, *Paule* by a figuratiue kinde of speech calleth the most singular giftes of God, the glory of God for which giftes we both prayse and celebrate his name: so that the thing hath (by the figure *Metonomia*) the name of the propriety which followeth it. But in my iudgement it semeth, that *Paule* would declare by these wordes, that all men in theyr corrupt nature were reſected: and that he chiefly reſponeth rites, sacrifices and workes of the lawe, in which they thought the glory of God chiefly to consist. For he sheweth, that they in very deepe were destitute of the glory of God, although they were altogether full of their ceremonyes.

What glo-  
ry is.

And are iustified freely by his grace.] Here we haue what that meaneth, the righteousness of God to be made manifest without the lawe, namely, to be geuen freely. And *Paule* laboring to shew that in iustification is no consideration had of our workes, semeth to shew that he neuer satisfieth hymselfe. So many wordes heapeth he by which signifieth one, and the selfe same thing. For he saith what a hard thing it is to be beleued of vs, which will our selues do nothing freely, and by our owne measure do measure the righteousness of God, as though he also would not geue his righteousness freely. Out of this kinde of speech ought to be gathered this common sentence, that, by sayth only we are iustified. And although this word *only* be not found in the holy scriptures, yet is it necessarily inferred of those things, which we there reade: as *Ambrose* most playnly noteth in this place, writing vpon these wordes, saying: *We do nothing, we recompence not, by sayth only are we iustified, which is the gift of God*. He was not content to say that we are iustified by sayth only, but he addeth also other clauses whereby he might moze playnly declare the same. The selfe same thing writeth *Basilus* also in his booke *De confessione fidei*. *We (sayth he) haue nothing whereof we may make our boast concerning righteousness, forasmuch as we are iustified only by sayth in Christ*. Which wordes are not so to be vnderstanded, as though the sayth whereby we are iustified, were alone, that is not adozned with good & holy workes: but because our workes though they be neuer so holy, are not causes of the true righteousness. The like similitude is shewed in water, wherein moistnes and coldnes are ioyned together but to washe away blots and spots, properly belongeth to moistnes and not to coldnes. Wherefore this is a false argument ab accidente, whē as two things being ioyned together, that which belongeth to the one is ascribed vnto the other. But as touching this word *δικαιοῦμενοι*, that is, being iustified, being a participle of the nominatiue case, it is to be referred vnto that which was a little before spoken. For all haue sinned and are destitute

We mea-  
sure the  
righteous-  
nes of God  
by our own  
righteous-  
nes.

*Ambrose*  
sayth by  
sayth onely.

*Basilus*  
was of the  
same iudge-  
ment.



rule of the glory of God: as though he should haue sayd, they which were such, are iustified freely.

By his grace, by the redemption, which is in Christ Iesus, whome God hath set forth a propitiator by fayth.] Here *Paule* expresseth those thinges, which by sayth we embrace, when we are iustified, and sheweth, that by sayth he vnderstandeth the objectes, which by it are apprehended. And when he sayth by grace, he sheweth, that he entreateth of a farre other maner of righteousness, then is that which is gotten by woorkes: and he most manifestly excludeth the conditions of the lawe. And when we heare, that we are iustified freely, and by grace, we must not thinke that the same is done rashely or by chance: soasmuch as it is tempered by the rule of the election of God. The causes and reasons whereof, although they be vnknown vnto vs, yet are they known vnto God. And seeing that in respect of hym the same is not done by chaunce, we ought not to as firme, that men are iustified by chance. And euē as chaunce is to be take away so also ought we to banishe necessitye, least we should seeme to admytte fate or destiny. For God is not compelled, to chuse this man, more then that man. But whatsoeuer he geneth, he geneth it freely and without compulsion.

We are not  
iustified  
rashely or  
by chaunce.

By the redemption.] Hereby appeareth, that we are manumitted by Christ and made his free men. For we were bond men cast into the prison of sinne, death, and the deuill. But Christ hath fully payd the price for vs: and that no small price, for he hath shed his owne blood for vs, and geuen his life. That is sayd to be redeemed, which before was both free, and also pertayned vnto vs. We were the peculiar people of God, and through our owne default we were sold vnder sinne. This phrase here of the Apostle manifestly declareth, how little we ought to ascribe vnto free will before we be, by the redemption of Christ set at liberty. And soasmuch as so great a price is payd for our saluation, we ought not to suffer, so great a benefite lightly to slippe out of our memory. For the anoyding whereof, we are holpen not only by doctrine and the scriptures, but also by sacramentes. For euē as among the elders, the often sacrifices shadowed Christ to come: so now the often vse of the misteries, bringeth to memory his death and blood shed for vs. And by this price of redemption may we perceane the greuousnes of sinne: soasmuch as the waight thereof was so great that it kindled agaynst vs the iust wrath of God, and such a wrath as was not rashely conceaued: which wrath being an appetite or desire of vengeance, by a most iust consideration, required a most excellent sacrifice, vpon which might be transferred all our sinnes. And soasmuch as the same wrath is by no other thing asswaged, but by the blood and death of Christ, they are to be couēted most greuous blasphemers, which dare attribute the same either to our woorkes, or to outward rites.

By the vse of  
the sacra-  
ments we are  
put in minde  
of the benefite  
receaued.

The  
waight of  
sinne is to  
be waighed  
by the price  
of our re-  
demption.

VVhorne God hath set forth a propitiator.] In that Christ is sayd to be set forth vnto vs by God, thereby is shewed, that the doctrine of the Gospel is no new thing, nor inuented by men. But in what sort Christ is set forth vnto vs, is declared by two principall pointes. First, because God by reuelation setteth forth vnto vs thinges to be beleued, vnto the knowledge whereof, by the light of nature we could neuer attayne. Secondly in that he causeth vs to haue a pleasure in thinges shewed vnto vs, and to geue our assent vnto them, and moueth and stirreth by our mynd, inspiring vs with sayth. This may also be referred vnto the good pleasure, and blessed predestination of God, wherehence dependeth the merite of the death of Christ. Otherwise God mought by any other thing haue redeemed vs, and deliuered vs from sinnes. Wherefore we must count that by his determination and purpose only, haue we receaued that he would vouchsafe to accept the death of Iesus Christ his sonne, and by it reconcile vnto him the sayntes. Of this purpose and good pleasure, is mencion made vnto the *Ephes.* in the first chapter. Where it is thus writte. According to his good pleasure, which he had purposed in himselfe, euē vnto the dispensation of the fulnes of

God two  
maner of  
wayes set-  
teth forth  
Christ vnto  
vs to be  
beleued.  
The me-  
rite of the  
death of  
Christ de-  
pendeth of  
the predes-  
tination of  
God.



## Cap. 3 A Commentarie vpon the

times, that he might set vp all thinges perfectly by Christ (both the thinges which are in heauen, and the thinges which are in earth) in whome euen we also are by lot called, being predestinate according to his purpose, which worketh all thinges according to the counsell of his wil, that we (which before hoped in Christ) should be to the prayse of his glory, in whom also we hope, forasmuch as we haue hard the word of truth, and the Gospell of your salvation. &c. And in an other place oftentimes, and in this selfe same epistle is mencion made of the purpose of God. Although this reason of the will and counsell of God is not to be contēned, yet as I thinke this reason may be assigned, that by him it was mete the world should be restored to his olde estate, by whome all thinges were created. This word *ἰλασμός*, which is here put, may signifye these three thinges, a propitiator, propitiation, and propitiatorye. I rather allow the latter signification, because *Paul* seemeth to allude vnto the oracle of the olde Testament, and couering of the arke, which is there called the propitiatorye, or mercy seate. For vpon the arke of the couenaunt, there was layd a board or table for the oracle of the arke, at whose endes stood two Cherubims: but the middle place was empty out of which were answeres geuen vnto them that asked, and God was made fauorable vnto the people, and was sayd to dwell there. It is playne and manifest, and not to be doubted, but that all these thinges may aptly be referred vnto Christ, as in whom dwelleth the whole fulnes of the godhead corporally (as *Paul* sayth vnto *Colossians*) and therefore are most certayne oracles geuen of the will of God, as touching our salvation. And that by hym God is pacified and reconciled vnto vs, there is no doubt: we may also interprete it, a propitiator, as though that word were put in the masculine gender, that euen as we call Christ, *σοτήριον*, that is a saviour, so we may call him *ἰλαστήριον*, that is, a pacifier. Neyther parauenture is this farre from the true and proper sence, if we vnderstand Christ to be our pacification. For *Iohn* in his epistle the 2. chapter calleth Christ *ἰλασμός*, that is, our pacification, where he thus writeth, My little children, these thynges I write vnto you, that ye sinne not. But and if any man sinne, we haue an aduocate with the father, Iesus Christ the iust, and he is the propitiatio for our sinnes: and not for our sinnes only, but also for the sinnes of the whole world. But as I haue sayd the first exposition please me best, and that for this cause chiefly, because a little after ward is sayd,

By his blood.] For the maner of the high priest of the Hebrewes was, once every yeare to sprinkle the propitiatorye or mercy seate, with blood, when he entered into the place which was called Sancta sanctorū, that is, the holy of holpes. Neyther is it without a cause that the Apostle here straight way adoeeth, By faith: forasmuch as our aduersaries also do graunt y by Christ cometh righteousness vnto vs, but they will not once declare, by what meanes we apply the same vnto vs, and make it ours: which thing *Paul* now plainly expresseth. They seme alwaies to tende this way, that Christ therfore hath redeemed vs, because he is to be counted the chiefe and hed of our merites: as though (as their common phrase of speache is) Christ deserued for vs onely the first grace, and after ward leaueth vs wholye to our selues. But this is to muche niggardly and maliciously to vse the benefite of God. Wherefore seing now we vnderstand hym, we wil continually oppose vnto the iustice of God, the death of Christ, as a full satisfaction of our sinnes.

To declare his righteousness.] Hitherto we haue spoken of the efficient cause of iustification, which is, God, and his mercy. But those which are iustified, & pertaine to the materiall cause, are men of all sortes being guilty of sinnes, and destitute of the grace of God. The instrumentes also haue bene declared. The one instrument is as touching God, and the same is Christ, whome the goodnes of God hath vled for a sacrifice: the other instrument as touching vs, is faith, whereby we take hold of the mercy of God, and of his promises. Now speaketh he of the ende. God would to no other end in such sort iustifie vs, but to declare his righteousness: which cometh not to passe, but by communicating it with others. For the doth a man declare his riches, when he enricheth others: then declareth a man his knowledge,

A probable reason of the counsell of God.

How Christ is our propitiatorye.

How Christ is sayd of the Apostle to be our redeemer.

The order of iustification.

The end of iustification.



ledge, when he entrudeth others: then also the weth he his strength, when he strig-  
thned others: as Ambrose also saith: That the righteousness of God is made manifest in  
justifying of us, because he rendreth according to his promises which he hath made. But  
there is no final emphasis in this, that vnto righteousness he addeth this word, His,  
to declare that there is utterly no righteousness of ours. Chrysostom vpon this place  
saith: Be not afearde, for this righteousness consisteth not of workes, but of fayth, and he  
addeth, that in it are two excellent commodities: First, for that it is easy: secondly, be-  
cause God by it declareth his owne proper righteousness.

Justificati-  
on by faith  
hath  
two com-  
modities.

By the remission of the sinnes that are passed. ] I knowe not what motied  
Ambrose, not to read, remission, but, purpose. And in his interpretation he saith: be-  
cause God purposed to deliuer not onely those which dwell in heauen, but also those which  
were in hell. Which thinges seme not to serue for this place. Erasmus supposeth y<sup>e</sup> he  
red not *ἀποδοῖν*, which signifieth, remission, but *ἀποδοῖν*, which signifieth purpose, & this  
reading also doth Augustine follow in his booke de spiritu & litera, y<sup>e</sup> rig. cha. But  
it is best, we rede, as the comō readynge hath it. For so is expessed vnto vs, in what  
thyng chiefly consisteth iustification, namely, in the remission of sinnes. Whiche  
thyng Dauid setteth forth expessedly when he saith: Blessed are they whose iniqui-  
ties are forgiven. It cometh in deede by the benefite of the holy ghost, that besides  
the forgettenes of sinnes, followeth an insaturation or renewing of the whole mā.  
But in the first principall pointe consisteth the summe of iustification, namelye,  
the forgivenenes of sinnes. This particle which is added,

A strang  
reading and  
interpreta-  
tion of  
Ambrose.

In what  
thing chief-  
ly consisteth  
iustificatio.

Of the sinnes passed. ] accordyng to the opinion of some is put, to take away  
licentiousnes of synnyng, that men should not thinke, that after they haue obtained  
righteousnes at Gods hand, they should then liue losely. But it is to be thought ra-  
ther, that the Apostle would hereby shew the infirmity of the lawe, and of philoso-  
phy, & of humayne strengthes, as thinges which were not able to put away sinne.  
Sinne vndoubtedly continueth and abideth, butill righteousness be by faith com-  
municated vnto vs. And that it did still abide, we shall afterwarde heare of Paule,  
when a little after he sayth: that sinne reigned from Adam euen vnto Moses: and  
that he therby proueth, for that death did spread abroad into all mē. And yet cannot by  
this place be proued, that men after iustification can not fall, which falles through  
fayth, must be forgiven by iustification agayne obtained. Wherefore the Prouatis  
did hereof vnaptly gather, that after baptisme, forgivenenes of sinnes should not be  
given vnto them that fell. Althoughe they beyng compelled by the force of argu-  
ments confessed, that God in dede can geue remission of wicked actes after bap-  
tisme: but to vs in the church, it is not lawfull to exercise or to promise any suche  
forgivenenes. But they very ill weighed what was said to Peter, that he should for-  
geue his penitent brother, not onely seuen tymes, but also seuentye tymes seuen  
tymes. Paules meanyng in this place is to declare the state of man, before he at-  
taineth vnto iustification, namely, that he is altogether in sinne. Iustification em-  
braceth vs when we are in that state, that we bring nothing vnto God from our  
owne selues, but onely sins to be forgiven. Which vndoubtedly, whe they are forge-  
uen, it followeth of necessity that they went before. Wherefore by this place are ra-  
ther cōfuted workes (as they call the) of preparatiō, the that it maketh any thyng  
on Prouatis side. And without doubt theyr opinion is utterly to be reiected, which  
thinke, that the first iustification in dede continueth vnto vs freely, and y<sup>e</sup> we should  
be by baptisme regenerated, are not required good workes to go before. But if we  
chance after ward (say they) to sin, then is it necessary, that we make satisfaction.  
As though Christ were not the self same mediator at one tyme, y<sup>e</sup> he is at an other  
tyme. Iohn most manifestly cōfuteth those mē, saying, Little children, these thinges I  
write vnto you, that ye sinne not: but if we sinne, we haue an aduocate wyth the father, Je-  
sus Christ, whom he calleth *παράκλητος*, that is, our propitiation. By which wordes we  
gather y<sup>e</sup> after baptisme also, if we chance to fal, Christ is our iustification, and not  
our workes. Neither is it conuenient to thinke, that the estate of them, whiche by  
greuous falles haue turned away from Christ, is better then theyrs, which are not  
as yet cōuerted vnto him, so that though before they could not iustifie themselves,

After iustifi-  
cation we  
still fall.  
An error of  
the Proua-  
tians.

What ma-  
ner ones  
we be when  
the righte-  
ousnes of  
God first  
findeth vs.  
Against  
workes  
preparato-  
ry.  
Christ is  
perpetually  
one, and  
the selfe  
same medi-  
ator.

they



The same  
maner of  
iustification  
after bap-  
tisme which  
was before

There is  
but one ma-  
ner of true  
repentance.

Unto  
Christians  
repentance  
is a perpe-  
tual compen-  
tion, howe  
it is some-  
times grea-  
ter and som-  
times lesser  
In the bap-  
tisme of  
them that  
are of full  
age is requi-  
red repen-  
tance.

they are afterward able to do it. Wherefore we must needs thinke, that by repen-  
taunce is againe obtained the selfe maner of iustification, y<sup>e</sup> was before in baptism,  
or to speake more bp<sup>r</sup>ightly, wh<sup>e</sup> we were first regenerate by faith. Wherefore, I  
can not inough wonder, what came in their heads of Cullen, those moste great de-  
fenders of abuses, in that their booke called *Antididagma*, where they goe about to  
put a difference betwene that repentaunce which we preach vnto infidels, and y<sup>e</sup>  
repentaunce which is to be done of Christians that haue falle into greuous crimes.  
They graunt, y<sup>e</sup> as touching infidels, we should by y<sup>e</sup> law of *Moses*, bp<sup>r</sup>haide vnto  
th<sup>e</sup> those wicked factes, which they haue committed: and then set forth Christ vn-  
to them, as a remedy and medicine of so great euils. But they affirme, that vnto  
those which being Christians haue contaminated themselues with sinnes, are to  
be inculcated the giftes and benefites, from which they haue fallen: and to be set  
forth vnto them the exercises of the spirite, by which they may be agayne holpen.  
And for this their sentence they cite certaine places of the Scripture. First, that  
which is written in the Apoc. Remember from whence thou hast falle, and do the first  
workes. Otherwise I come vnto thee. And vnto the Galathians, Paule saith: O ye foolish  
Galathians, who hath bewitched you, that ye should not obey the truth, to whome Iesus  
Christ was before described, and before your eyes crucified. Farther to the Hebrewes  
we reade, And if any man shall make voyd the law of Moses, he is vnder the witnes of two  
or thre without any mercy slain. How much more greuous punishment abide those which  
haue troden vnder foot the blood of the sonne of God. Lastly, they bring a place out of y<sup>e</sup>  
latter Epistle to the Corint. the 7. chapter, Where Paule seemeth to haue made  
mention of satisfaction to be made after crimes committed. They thinke also  
that Ambrose maketh on the y<sup>e</sup> side, when he interpreteth these wordes oute  
of the 11. chap. to the Romanes, The giftes of God are without repentaunce. Because  
(sayth he) grace in baptism seeketh not sighinge or mourning or any worke, but onely  
profession from the hart. And a little afterwarde he sayth, that in the first entraunce  
of sayth is not required repentaunce, for the gift of God freely forgaueth sins in baptism.  
And they saine, that they speake these things, that we should not geue our selues  
to slouthfulnes or sluggishnes, and least some should imagine an idle iustificatio  
and a repentaunce without fruite. Repentance (say they) which is added after  
baptisme, is of that kinde, that it hath ioyned with it most seruent prayers, and  
mourning, and sighing, and almes geuing to our neyghbours, and spiritual ex-  
ercises, by which maye be washed away sinnes committed. But whatsoener  
those men say, there is but one manner of true repentaunce, which is, that we  
shoulde from the hart be sorry for the sinnes which we haue committed, which  
haue alienated God fro vs. Vnto which sorrow is added, a desire of forgiveness,  
and thereunto also are adioyned prayers to attayne the same, with a full pur-  
pose not to runne any more into the like sinnes, and wyth a wyll to mortify the  
old man, and to put on the new man. And all these thinges oughte to leane vnto  
faith, for without it they cannot consist. And in a christian man is perpetuallye  
this kinde of repentance, so long as he liueth here: although we graunte, that it  
is greater, when we haue committed greuouser sinnes: which thinge then vn-  
doubtedly cometh to passe, when after grace once receaued we fall againe. But  
as the common sayinge is, more and lesse chaunge not the nature and kinde of  
thinges. But whereas these men sayne, that in baptism is not required repen-  
tance, and especiallye when they say that are of full age are baptised, it is both  
wayne, and also manifestlye repugnaunte vnto the holpe scriptures. For in the  
Actes of the Apostles, when the people had heard the sermon of Peter, they were  
smitten in the hart, and sayd, Ye men & brethern, what ought we to do? Vnto whom  
Peter answered, that they shoulde repent them. And when the Jewes were bap-  
tised of Iohn, they were smitten with such a sorrow of repentance, that of the y<sup>e</sup>  
owne accord also they confessed the y<sup>e</sup> sinnes. Which selfe thinge the Ephesians  
also did, when they brought forth their wicked bookes to be burnt. And as tou-  
ching Ambrose, vnles he be vnderstanded of Ecclesiasticall satisfactions, for that  
the



the church requireth not them for sinnes before baptism, that which he wisteth, is not true. For in very deed it is not possible, that a man should from the hart be converted vnto God, and come vnto Christ, to be washed in baptism, but that he must earnestly repent him of his former life. Neither can I see, why it is not convenient to vse the ministry of the law, to preach it vnto those which haue falle away fro Christ, as well as vnto those, which are not as yet converted. For it is certayne that Christ entreated with the Apostles touching the lawe in the 5 and 6. chapters of *Mathew*, when yet notwithstanding they had now both belened in him, and also followed him. *Paule* also in this self same epistle, which he wrote vnto the faithfull, in the 7. chap. bleseth a testimony of the law to the declaration of concupiscence. And in the first to *Timothy*, he pronounceth the law to be good, so that a man lawfully vse it. Neither do those places of the *Apocalipse*, & vnto the hebrewes, and vnto the *Galathians* teach any other thinge. For the bypbrayding of benefites receaued, forasmuch as it reprobeth men of ingratitude, layeth before them the transgression of the law. For to sinne is nothinge els, but to violate the commaundementes of God, which are contained in the law. Neither is there anye mention made of satisfaction in the latter Epistle to the *Corinthians*, as these men sayne there is. For, that word which *Paule* there useth, is in Greeke, *ἀπολογία*. Neither mente the Apostle in that place any thinge els, then to declare, that he was very glad that his first letters had brought forth in the *Corinthians* a study, *καὶ ἀπολογία*, that is, an indignatio. For that they had excommunicated the incestuous person, whom *Paule* had noted vnto them, and had declared that they were not a little sorry for that, which *Paule* had reproved in them. So bitterlye far of is it, that that place commendeth vnto vs Ecclesiasticall satisfactions: of which yet there is no suche cause why these men should so much boast of, when as in theyr churches they now are utterly cleane out of vse: neither now haue they any other satisfactions, then those which they enioyne men after auricular confession, and which no manne can fully performe, vnles he be already before absolved of the priest, which is utterly contrarie to the vse of the elders. And if at any time we reade, that the fathers attributed remission of sins or righteousness vnto almes geuing or vnto other good works, eyther they are utterly not to be harkened vnto, or els they are to be vnderstanded to speake of woorkes, as they are effectes of sayth. They may also by the name of sinne sometimes vnderstand the paines and punishmentes which are due vnto sinnes: which punishmentes oftentimes are either mitigated or take away, if woorthy frutes follow repentance.

Thorough the patience of God.] By these wordes is signified, that God remitteth those sinnes, which he hath long time before borne with: when as otherwise men as touching themselves, deserue to be punished, euen straightway so soone as they haue sinned. But God is mercifull, and slow to anger: which thing he declared when he sent the floude, when he destroyed *Sodom*, and ouerthrew the publike wealth of the *Iewes*. And we finde him also to be euen suche a one towarde every one of vs particularly. For he wayteth long that we should repent vs. Which thing if we do not, we heape vnto our selues wrath in the day of wrath, & of the reuelation of the iust iudgement of God. And by this patience of God, we knowe that that is true, which *Ezechiel* sayth, that God will not the death of a sinner, but rather that he should be converted and liue. Neither here ought we to haue a respect vnto the secret will of God which vnto vs is vnkowne & obscure. For we oughte to iudge of it as by the holpe scriptures and by daylye experience it is set forth vnto vs, and may be known. For he suffereth long, and by scriptures, sermons, scourges, and finally by all manner of meanes and wayes calleth backe sinners vnto him.

At this present time.] *Chrysostome* interpreteth this of the coming of Christ in the flesh. For that then was he most chiefly geuen, & the patience of God was declared to be so muche the greater, for that then all manner of vices were rise: and

Before baptism were not required ecclesiastical satisfactions.

A place in the latter epistle to the *Corin.*

The true ecclesiastical satisfactions are banished out of the Church of the *Papists*. How the fathers assigned remission of sinnes to good woorkes. God beareth with sinners.

We must iudge by the will of God reueled and not by his secret will.



When sin  
seemed most  
woorthy to  
be punished  
then most  
of all shined  
forth the  
mercy of  
God.  
The fulnes  
of time.

and when men seemed to haue deserved to be moste gréuously punished, even then did the mercye of God most chieslye shine vpon them. And it seemeth that Paule, euery where wonderfully extolleth this time, wherein God so singularly declared his beneuolence toward men, that he gaue his onely begotten sonne for our saluation. And that time wherein God came vnto vs, he calleth the fulnes of times.

That he might be iuste and a iustifier of him, vyhiche is of the sayth of Iesus Christ. Here is touched the reason why God appoynted after this manner to forgive sinnes: namelpe, that his righteousness mighte, the more appere, we be to say, that in a manne there is a notable qualite, when as out of the same fountayne others are partakers thereof. But there is an *Emphasis* or strength in this forme of speaking, That he might be iust. Wherby we vnderstand that he is of himselfe iust, neither ought we to presume to chalenge the same to our selues. And he addeth, Of the sayth of Iesus Christ, because by that meanes the righteousness of God doth better appeare, then if we shoulde clayme it vnto our selues by workes.

Where is then thy glorying? It is excluded. By what lawe? By the lawe of workes? No, but by the lawe of sayth. Therefore we conclude that a man is iustified by sayth, without the workes of the lawe. God, is he the God of the Jewes only, and not of the Gentiles also? Yes euen of the Gentiles also. For it is one God who shall iustifie circumcision by faith, & vncircumcision through sayth. Do we then make the lawe of none effect? God forbid, yea rather we establishe the lawe.

Epiphone-  
sis.

V Wherefore thy glorying is excluded. By what lawe? By the lawe of workes? No, but by the lawe of sayth. After that he had declared his proposition, now as it were by a conclusion he giveth a definitiue sentence of that, which he put forth at the beginning of the chapter, when he sayd, *What is then the preferment of the lawe? or what is the profite of circumcision?* In this place he maketh answer, that as touching iustification the Jewes had nothing aboue others, wherof they might glory, for that by those thinges which haue bene now spoken, their glorying is excluded. In the Greke booke is not reade this woord, *thy*. And Ambrose thinketh that these thinges are spoken against the Jewes. For against the peculiarly contended he now. So farre is it of, that the lawe of workes excludeth glorying, that rather it ministereth matter to glory of. And by this woorde lawe, the Apostle vnderstandeth doctrine, for it hath the power to moderate and gouerne our strengthes and willes to the executing of any thing, as touching knowledge & doctrine or instruction. And in other places he applieth this woorde lawe to diuers thinges, as, *The lawe of the spirit, The lawe of the fleshe, the lawe of the members, the lawe of the minde*, and such other like. The lawe of workes is, that which decreeth that righteousness oughte to be gotten by workes. But the lawe of sayth teacheth, that it is to be hoped for of the mercy of God. And Christosom sayth, that the lawe of sayth is, that by grace we are saued: and he thinketh, that the Apostle bleth the name of the lawe, to the ende he would the lesse offend the Jewes, which much delighted in that woorde. For by that meanes he seemed to attribute some honour vnto the lawe, which had not ill deserved of men. Glorying, according to the definition thereof, is a boasting of some good thing. And how repugnant these two lawes are one to the other, we are manifestly taught in the Gospel, where the Pharisey speaketh thus to God: *I gene thanks vnto thee, that I am not as other men: I fast twise in the weeke. &c.* Here he maketh mention of workes only: ouerhipping the grace of God, as much as lay in him. But the other, namely the Publicane, prayd with sayth, *God be mercifull vnto me a sinner.* In which wordes he maketh no mention at all of workes. And seeing that God will haue all glorying excluded, it is manifest, how they erre, which

The Law  
of workes  
ministereth  
matter of  
boasting.  
What this  
woorde lawe,  
signifieth.

What glo-  
rieng is.  
The contra-  
dictie be-  
twene the  
lawe of faith  
and the lawe  
of workes.  
Where me-  
rites are  
there is glo-  
rieng.

that God will haue all glorying excluded, it is manifest, how they erre, which defende



defend merites. For where they haue place, there wanteth not glozping. They which glozpe, thinke that both saluation, and righteousness, and eternall life are deu unto them. But he which leueth vnto the lawe of sayth, ought not in any wyse to perswade himselfe of any such thing. Although we mought make such a distinction, that debt may sometymes be taken as it is referred vnto our labours, and so it hath a respect vnto reward, as the Apostle will playnly afterward declare when he sayth, that vnto hym which worketh, a reward is imputed, not according to grace, but according to debt: and debt may be taken an other way, as it hath a respect vnto a promise: when a thing is deu unto a man, not that he hath deserved it, but because by our promise we haue bound our selues to geue it vnto hym. Of which thing we haue an example in those giftes, which are confirmed by contractes and hand writings. And agaynst this kinde of debt, the lawe of sayth is not. But of it springeth no glozping: but our aduersaries doo not vndoubtedly exclude glozping, when they say, that vnto the repentaunte is granted remission of sinnes, so that the repentaunte be vnto, and (as they call it) sufficient. In this their saying they of purpose resiste the will of God: which vnto tendeth to this, that all glozping should be excluded from vs. *Pea Chrysostome* affirmeth, that Christ for no other cause so long tyme deferred his coming in the flesh, but to kepe downe mans proude Perocks tayle. For if he had come straight way at the beginning vnto vs, men would easely haue sayd, that they had not then so great neede of hym, that without him they could not be saued: wherefore he would, that mankinde should so long tyme be oppressed with the seruitude of sinnes, and burthen of the lawe, till they should vnderstand, that they had vnto neede of a redeemer. But why God so much laboreth, to destroy our glozpe, the holy scriptures abundantly mough declare: namely, that his glozpe might the more brightly shine forth. Wherefore it is manifest, that whatsoener glozpe we claime vnto our selues, all that do we robbe from the glory of God. Neyther nedeth it any greates exposition, what *Paul* meaneth by the lawe of workes. For by that word he vnderstandeth as well the lawe of nature, as the lawe of *Moses*, and also mans lawe. For that all these lawes do engender glozpe, if a man can haunt that he can fulfill them.

We conclude therefore that man is iustified by faith without the vwookes of the lawe. Those thinges which he before sayd, he confirmeth with a brieue conclusion: which by a reason thereunto annexed he will afterward proue. And where as he sayth *Arbitramur*, that is, we thinke, in *Greeke* it is *λογίζομεθα*, which signifieth not to thinke or to suppose, but in this place it is to conclude, to inferre, and certainly to demonstrate, namely, of those thinges which before were spoken. In which signification it is taken in the 6. chapter: when the Apostle sayth, So thinke ye also, that ye are dead vnto sinne, but are aluie to God in Iesus Christ our Lord. Where this word, thinke ye, is *λογίζομαι*, and that which is thereby signified is, to haue for certayne. And as touching this thing, *Ambrose* is of our mind, and he vnderstandeth these words, man is iustified without workes, of the Gentiles. But *Chrysostome* contrarywise thinketh, that by this word, man, is meant nature, to make the sentence of the Apostle more ample and large: whose iudgement I mislike not, for it agreeth as well with the Iewes, as with the Gentiles, not to attayne vnto sound righteousness by workes, but by faith. Further seeing the Apostle so expessedly sayth, that man is iustified without the workes of the lawe, hereof is inferred that which we before also taught, namely, that it is faith only which iustifieth: which thing not only *Origene*, vpon this place, but also *Chrysostome* acknowledgeth, who sayth, that faith only is required to obtayne this righteousness. But I heare our aduersaries say, that when we reade in the fathers, That faith only iustifieth, that word, only, is to be vnderstanded principally, for that it hath in iustification the chiefest partes. And they bringe a place or two, where this word only so signifieth. But vndoubtedly it a man weigh *Pauls* words well, they will not agree with this interpretation. For

Debt may be taken two manner of wayes.

Why the sonne of god deferred his coming so long.

Why God will haue our glozpe to be repelled

Faith only iustifieth as Origene and Chrysostome vpon this place con- fesse.



## Cap. 3 A Commentarie vpon the

In obiectio  
of the aduer  
saries.

Simple  
men some  
times here  
in game  
place vnto  
the papists,  
but when  
they vnder  
stood they  
guile, they  
returned  
again into  
the right  
way.

Dangers  
may be a  
moyed by  
an vpright  
interpreta  
tion.

It is pro  
ued that  
here is en  
creased also  
of mozell  
wozkes.

Wozkes  
are exclude  
d from the  
cause of ius  
tification,  
but not fro  
the effect  
therof.

The idols  
of the Eth  
nikes were  
of diuerse  
partes of  
sides.  
God fauo  
red the  
Iewes,  
but yet he  
forgotte  
not other  
nations.  
An error of  
Aben  
Ezra.

he putteth righteousnes without y<sup>e</sup> woꝝkes of the law: which is not true, if woꝝkes do so follow sayth, that with it they bring forth iustification in the elect of God.

The aduersaries cry out, that if we teach me after this sorte, we then open a win  
dow vnto singgishnes and slouthfulnes. Vnto which their coloured pretices, some  
of our men haue sometimes simply and without guile consented: who when they  
say, that true faith which iustifieth, hath alwayes ioyned with it good woꝝkes, ab  
steyned in their sermons from that woꝝde *Onely*. But afterward, when they vnder  
stood the fraude of the aduersaries, which obtruded this deuise, to the ende they  
might at the length teach the people according to their owne sayned inventions,  
that men are not *onely* by faith, but also by woꝝkes iustified, they returned vnto  
their olde forme of speaking, that the people should not be any moze deceiued. And  
sayng *Paule*, most warely alwayes eschued daunders and offences of the hearers,  
so much as he might by the truth of the scriptures, and we see, that he most mani  
festly teacheth those things, wherof most plainly followeth, That sayth *onely* ius  
tifieth, we ought not to be asfeard of such daungers, which may easily be amoyed,  
if we aptly adde an vpright interpretation of that which we speake. They againe  
obiect vnto vs, that woꝝkes of the law in this place signifie ceremonies. Vnto who  
we aunswer, as we haue before already said, that the question in dede began about  
ceremonies: but *Paule* dissolneth it vniuersally, and answereth in suche sorte, that  
he concludeth of all kinde of woꝝkes. Wherfore the reason which he bringeth in, in  
the first place, That God is the God not *onely* of the Iewes, but also of the Gentiles, hath

a respecte vnto ceremonies. For the Ethnikes had not receiued the ceremonies of  
the Iewes. But afterward when he addeth, that by faith the lawe is not abolished,  
but rather established, he declareth that his exposition is chiefly to be vnderstanded  
touchyng mozell woꝝkes, which faith abolisheth not, but rather confirmeth. Which  
thing we cannot affirme of ceremonies, which we see are by *Christ*, and his sayth  
taken away. Farther, in that he before sayd, that all men haue sinned, and were desti  
tute of the glory of God, and by that meanes euery mouth is stopped, and the whole world  
made guilty vnto God, it sufficiently declareth, of what law he speaketh. And so doth  
that also where he sayth, that the law sheweth sinne, and that also which he citeth out  
of *Dauid*. No living creature shall be iustified in thy sight: and many other thynges  
which afterward in their places we shall see, do sufficiently shew, that the woꝝdes  
of the Apostle comprehend also mozell preceptes. Wherfore woꝝkes are excluded,  
but they are excluded as from the cause of iustification: but not as from the effect.  
And *Christe* to declare this to be true, in *Luke* sayde, When ye haue done all these  
thynges, say ye, we are unprofitable seruautes, vnto whom neither is this in dede due, to  
haue thanks geuen vnto vs. But if by woꝝkes, we should attayne vnto iustificati  
on, then should we not be vnprofitable in doyng well, and vnto vs should be farre  
greater things due, then geuing of thanks.

God, is he the God of the Iewes *onely*? and not of the Gentles also? Yes,  
euen of the Gentles also. ] He proueth now his proposition: namely, that men  
are iustified without the woꝝkes of the law. For if righteousness should depende of  
them, God mought seme to haue bene the God *onely* of the Iewes, and to haue  
left the Gentles without hope of saluation, as though he were not their God. This  
reason leadeth to absurditie, as though God were a taker of partes, which thing is  
by no meanes to be attributed vnto him: as the Ethnikes ascribed vnto their idols,  
when they sayned y<sup>e</sup> some toke part with the Trojans, & some with the Grecians,  
so that they fought also one against an other, and lamented when things went not  
with the as they desired. But with the true God, is no such acceptio of persons. It is  
true in dede, that some singular graces were geuen vnto the Iewes, but yet not in  
such sorte, that other nations were forsaken. Vnto be it *Aben Esdra* durst take vpon  
him to define, that Gods providence reacheth not vnto euery singular ma, but one  
ly as touching the Israelites, vnto the other he saith he looked *onely* generally, but  
had ouer the Iewes a peculiar care, as touching euery particular thing by them  
done. But *Paule* here testifieth, that God is the God as well of the Gentles, as of  
the



the Jewes. And soasmuch as God is (as it is most certayn) the chiefeſt good thing, he communicateth himſelfe vnto others, after the beſt manner that may be, whiche is moſt chieſly done, in iuſtifying them. Wherefore *David* ſayd: *Bleſſed is the nation* whoſe God is the Lord. But what bleſſednes can there be, wythout the gyft of iuſtification? And vndoubtedly, God delinereth from all euill, thoſe whoſe God he is. Wherefore he ſuffreth them not, either to be oppreſſed wyth ſin perpetually, or to be obnoxious vnto eternall puniſhmentes. By this meanes Chriſt concludeth the reſurrection of the dead, ſo that in the ſcriptures is written. *I am the God of Abraham, of Isaac, and of Iacob.* For if he were their God, then is it neceſſary that he at the length deliuer them from euill, and from the payne of death: which thyng by reſurrection he will performe vnto them, when he ſhall redeeme them from death. And it is manifeſt, that that ought to be graunted vnto all men, whereby all men are iuſtified. And ſoasmuch as this commeth to paſſe by the benefite of God, thereby is concluded that God is the God of all thoſe, vnto whome he geueth his righteouſnes, from which number the Gentles can not be excluded, when as in the time of the Apoſtles, they both came vnto Chriſt, and alſo moſt manifeſtly receiued the holy ghoſt, as did other which beleued in Chriſt and were of the Jewes. And ſo as much as God hath created all manner of thinges vniuerſally, and by his prouidence gouerneth all thinges, and formed the firſt one man, from whome is ſpred abroad all our whole kinde, ſhall not he be thought to be the God of al men? Which thing alſo is hereby proued, ſo that in the holy ſcripture it is written, *That euery one that calleth vpon the name of the Lord ſhall be ſaued.* And againe it is ſayd, *They which beleue and are baptiſed, ſhall be ſaued.* And vnto this tendeth that which is ſayde of the prophet, *All fleſh ſhall ſee the ſauyng health of God,* where by theſe we vnderſtande man. And this thyng alſo do all thoſe oracles teſtifie, in whiche is intreated of the calling of the Gentles: as is that which was ſaid vnto *Abraham*: *In thy ſede ſhall all nations be bleſſed.* And *Iacob* affirmed, that the ſcepter ſhould not be taken away from *Juda*, vntill he came which ſhould be ſent: and he (ſayth he) ſhall be the expectatio of the Gentles. In *Eſay* alſo we reade of the roote or ſeede of *Jesse*, that in him the Gentles ſhould hope. And it were an infinite labour to rehearſe all the places, which ſerue to this purpoſe. The *Hebrewes* boaste, that the lawe was geuen for them. But yet, that as touchyng this parte the Gentles were not neglected, hereby is teſtified, in that there moughte come vnto the publike wealthe of the Jewes and vnto theyr lawes as manye *Proſelites* as woulde. And when the *Israelites* were called ouſe of *Egypte*, there followed them no ſmall multitude of the *Egyptians*, vpon whome God in the deſerte beſtowed the ſelfe ſame benefites and giſtes, that he gaue vnto the Jewes. And he made a promiſe in his lawes, that ſtraungers alſo ſhoulde be admitted to the eatinge of the paſchall Lamb, ſo that they woulde be circumciſed. By all whiche thinges it is manifeſt that the Gentles were not neglected of God: even as touchyng the benefite of the lawe. Farther we knowe, that *Melchizedek*, who hath a ſingular prayſe in the lawe, was commended as juſt, and the prieſt of the moſte hygh God. Alſo *Iethro*, & father in law of *Moses*, & *Iobe*, being Gentles are notably comended in the holy ſcriptures. It is certayne alſo, that *Queene Saba* is commended, becauſe ſhe came to heare the wiſedome of *Salomon*. Perther were the *Ninuites* admitted, who when they had repented, were ſaued. By theſe thinges it is manifeſt, that beſore the comming of Chriſt amongſt the Gentles, were ſome, which had the true God, and worſhipped him for God. Further after Chriſt was now come, there is none but playnely ſeech, how it was declared, that God had a care ouer the Gentles. He diſdained not the woman of *Samaria*, nor the woman of *Chanaan*, which were *Gentiles*: and *Cornelius* the Centurion, beſore he had receaued baptiſme, was accepted of God: and when he had beleened, he receaued the holy ghoſt in a viſible ſorme, beſore he was baptiſed. Perther came *Peter* vnto him without an aſſured oracle of God, when as vnto him was ſhewed a beſell let downe from heaue, wherein were conſayned both ſerpents,

Bleſſednes  
can not be  
with out  
iuſtification  
From  
whence is  
concluded  
the reſur-  
rection of  
the dead.

Places by  
which is  
proued that  
vnto the  
Gentiles al-  
ſo pertai-  
neth the  
true God.

The Gen-  
tles were  
not exclu-  
ded from  
the Law.

Gentiles  
praſed in  
the ſcrip-  
tures.



## Cap. 3 A Commentarie vpon the

and all kind of uncleane beastes: of which it was sayd vnto hym, that he should kyll & eate. This also last of all is confirmed by the history of the *Eunuch*, which longed vnto *Candaces* Queene of the *Ethiopians*, who was by a singular miracle instructed of *Philip*, & baptised. This thing wonderfully pricked the *Iewes*, that they sawe the *Ethiopes* admitted vnto grace without the lawe. But they ought to haue remembred, as sayth *Tertullian* in his booke agaynst the *Iewes*, that whereas they so much boasted of the lawe, the lawe was not first geuen vnto them. For before them, *Adam* first receaued it in paradise: and in that which was geuen vnto hym, was contayned, whatsoever was afterward by *Moses* commaunded in the mozaill preceptes, especially as touching the principall poyntes. For if *Adam* had loued God with all hys hart, how could he haue transgressed his commaundement? And if he had beleued him, when he threatened death vnto him, he would not haue bene so vnadvised, to committe that which was the cause of death. And he also, if he had loued his neighbour, as he was bounde to do, would not by his transgression haue throwen all his whole posterity into death. And if he would haue delt iustly, he would in no case haue taken away an other mans fruite, which pertayned vnto him. These thinges hath *Tertullian* excellently well noted, of the lawe geuen in paradise vnto the first man and woman. And he also affirmeth, that after this lawe succeeded that lawe, which is called the lawe of nature. I will not speake, that *Noe* receaued some preceptes, which were common vnto all mankind. And if God would afterward by *Moses* more plainly expresse the lawes, which he had before geuen, there is no cause, why the *Iewes* should contemne the *Gentiles*, as though they were left without the lawe. For it is most manifest that whē *Christ* came, he did set forth a most perfect explication of the doctrine, which was then set a broode amongst all men, & of all lawes: whereby plainly appeareth, how folowly the *Iewes* are deceaued which are so raniſhed with the loue of theyr owne *Roche*, that they will rather haue God to want of his glozy, than he should not be the God of all mē, nor his prouidence reach vnto all mē, then they will confesse, that they alone are not the people, whom God hath a care ouer & loneth. In this place let vs note, that the *Apostle* bringeth a reason, why God is chiefly called the God of some, namely, because he iustifieth them. For straightway he addeth:

The law of nature.  
The law geuen vnto *Noe*.

The rashnes of the *Iewes*.

Why God is sayd to be the God of some.

Metonymia.

A contentis of the *Greekes* & the *Latines* touching the holy ghost.

Metonymia.

Metonymia.

VVho shall iustify circumcision of sayth, and vncircumcision by sayth. What is vnderstand by circumcision, and vncircumcision, we haue elswhere declared: they ar to be vnderstand by the figure *Metonymia*, so that by the signe we must vnderstand those thinges which are by it signified. These prepositions of and by, in this place, signifie one and the selfe same thing. They serue to amplify the matter, as in an other place *Paule* sayd of God, *All thinges were made of hym, and by hym*. The difference of these prepositions byed sometymes a greuous contention betwene the *Greekes* and the *Latines*. The *Latines* sayd that the holy ghost proceeded not only of the father, but also of the son. On the contrary, the *Greekes* affirmed, that he proceeded of the father: but by the sonne, & not of the sonne. But after they had long tyme contended, they saw that their contention was only about wordes. By these thinges which haue now bene spoken, we euidently see, that, as touching iustification, the *Gentiles* are made equall with the *Iewes*: which is a very great comfort vnto vs. Neyther ought we to be any thing moued, that *Paule* here useth a verbe of the future tense, when he sayth, *Shall iustifye*. For although in the olde time, very many both of the *Iewes* and of the *Gentiles* were so iustified, yet because that rarely happened, and amongst fewe, it was counted as not done, if we haue a respect vnto the general benedict, which happened after the coming of *Christ*. Neyther is the emphasis of strength of this sentence following to be passed ouer, For it is one God, vwho shall iustifye. &c.] For thereby is signified, that enen as there is but one God, so also to iustifye men he will vse but one waye, namely, By sayth. Those thinges which are here spoken, ought much to moue



us, not to contemne our neighbours. For whē we shall consider with our selues, that our God, is their God also, we cā not but embrace them with a great love, honoz, & beneuolence. Neither ought we to flatter our selues touching singular benefites, which we haue receaued: soasmuch as the holy scriptures do admonishe vs, that many are fyist, which shalbe last: and contrary many last, which shalbe fyist. And *Augustine* in hys booke of 83. questions in hys 66. question admonissheth, that this sentence of *Paule* which is now proued, namely, that man is iustified without woꝝkes of the lawe, was peruerly vnderstand of many: which thought that men, when they beleued and were iustified, had no moze any nede, to liue holily & iustly: not weighing, that *Paule* here speaketh of woꝝkes that go before iustificatio, & not of those which follow it. This indeede is true, that there go no woꝝkes before, which are causes why we should be iustified. But after we haue once obtained righteousness, it is necessary that good woꝝkes follow. And hereof he saith it came, that *Peter* said, that in the epistles of *Paul*, are certaine harde things, which men would peruerse accordyng to their owne lust. *James* also seemeth to haue bene led so farre, that in a maner he wrote thinges contrary vnto *Paule*, namely. That a man is iustified by woꝝkes: who also required, y we should declare our faith by woꝝkes. Wherunto also *John* & *Judas* in their epistles seme to tend. But all these things are wel inough, neither ar they any thyng repugnant one to y other. For *Paul* speaketh of woꝝkes that are done before iustificatio: but *James* speaketh of those woꝝkes which ought to follow it. These things haue I brought out of the place of *Augustine*, before cited, and out of hys booke of faith and woꝝkes, the 14. chap. Who yet in the 66. question which we haue nowe alleaged, hath a certain sentence, which must be warely and aptly vnderstanded: otherwise it should not be true. For he sayth: That it is impossible, that we shoulde by woꝝkes goyng before obteyne iustification: but afterward (sayth he) it is necessarye that they follow, so that we remayne in life. And if a man beginne to beleue in the last houre of his lyfe, whē he shall streight way die, he hath nether good woꝝkes going before, nor good woꝝkes followyng after, but there followeth him onely a righteousness of fayth, and by it he is saued. *Augustine* seemeth by those wordes to affirme, that it is possible, that true fayth which iustificieth may be had without woꝝkes, which in very dede is false. For when a manne at the extremitie of death beleueth, it is not possible but that he loueth God and his neighbour, and calleth vpon him, and is soꝝy for those thinges, which he hath before wickedly committed. Wherfore these kindes of good woꝝkes which at the least haue place in the mynde, follow his faith. But I thinke *Augustine* vnderstode by good woꝝkes, those woꝝkes which are done outwardly, & may be sene of men.

Do we then thorough faith make the law of none effect? God forbid. Yea rather we establishe the law. ] Here is vsed the figure *Occupatio*, or a preuenting. For a man mought haue said, If the law bring not righteousness, why then did God geue it? Why may we not then liue losely, and follow our lustes? Not so vndoubtedly, saith *Paule*. For the law is not abolished by faith, but rather confirmed. He dispatcheth himselfe of this question bryefly, but afterward he entreateth of it moze largely. These men thought that *Paule* had made void the law, seing he had abrogated ceremonies. But in abrogating them, he exercised the liberty which was graunted him in the Gospell. But vnto the lawe, he did no iniury. For God in very dede would not, that the olde ceremonies should continue any longer. And yet notwithstanding *Paule* lieth not, when he sayth, that he in no case by fayth maketh the law voyde. And they which reason, that it is abolished, because ceremonies are made of none effect, do make a false argument of the Accident. For though the Accidences of any thing be taken away, it doth not follow, that the thing it selfe is altogether destroyed. But that is counted accident vnto the law, which hath not his force as touching all places and all tymes, and all men. And that ceremonies are so, it is not to be doubted. For when the people were in captiuitie, they were not obserued. Wherfore the *Israelites* being among the *Chaldeans* sayd, That they

One God  
bleth one  
way to iust  
fy al men.  
A reason  
why we  
ought to  
loue our  
neighboꝝ.  
An error  
spring of  
the woꝝdes  
of *Paule*.  
Woꝝkes  
that goe be  
foꝝe iustifi  
cation are  
excluded &  
not those  
that follow.  
Why *Peter*  
sayd that in  
*Paul* are  
certaine  
hard  
thinges.  
*James* se  
meth to be  
agaynst  
*Paule*.  
Conciliati  
on.  
A place of  
*Augustine*  
declared.

God hym  
selfe aboli  
shed ceremo  
nies and  
not *Paule*.  
Paralogis  
mus accide  
tis.  
Ceremonies  
are acciden  
ces of the  
law.



There was  
in ceremonies  
some  
principall  
thing  
which  
should al-  
wayes a-  
bide.  
God is in  
all thinges  
to be ac-  
knowled-  
ged.

Wherby he  
gathereth  
that God  
would not  
haue hys  
ceremonies  
any longer  
obserued.

The Law  
can not be  
obserued  
without  
faith.

could not sing their song in a strange land. And Daniel complained, that in that capti-  
uity the people wanted both a captayne and sacrifice. Circumcision all the while  
they were in the desert, was not obserued: and they fought on the Sabbath day, as  
we rede in the booke of the Machabees. Which booke if a man reied, we haue again  
in the booke of Iosua, that God commaunded the Israelites, to go about the citie of  
Jericho by the space of seuen dayes, and to cary aboute the arke with them, and to  
sound with trumpets. Which workes could not be done seuen dayes together, but  
that the Sabbath day must needs be one. But if a man demaund, if these be the acci-  
dences of the law, what was then the principall, prime, and perfect thing in these  
ceremonies, which should alwayes abide. To answer to euery perticuler thyng,  
would now require too long a tyme. In summe this I say, God would, that men  
should not forget him. And therfore by certaine outward signes he prouided, that he  
might alwayes be set before their eyes, and come into their thoughtes, that by that  
meanes they might euermore both worship him, and call vpon him. If they had lo-  
ked vpon their body, Circumcision was before their eyes: If they beheld their gar-  
ment, they had their hemmes to consider: If they came to the table, then had they  
to consider of the choyce of meates: If they entred into their house, their thresholds  
and postes had the commaundements of God written in them: If they had brought  
forth children, they had to consider, that the first borne should be redeemed, and that  
the woman was long tyme vncleane: if they had turned themselves to their flocks  
or cattaille, then were the first borne to be offered vnto God: if they had gone into the  
fieldes, the first fruites and tenthes should be gathered and offered: If their fruites  
gathered should be layd vp, then had they to celebrate the feast of the Tabernacles.  
The revolutions of euery weeke, of euery month, of euery yere, or seuen yeares, or  
fifty yeares, had certaine rites appointed vnto it. Wherefore that which was the  
chiefest and principallest thing in the law, was confirmed by faith: and is now al-  
so retained of godly men: namely, in euery thing to remember God, & to thinke vpon  
him: which now ought to be obserued without outward signes, neyther is that a-  
brogated either by Paule or by faith. But that God would no longer haue these out-  
ward ceremonies obserued, may thereby be gathered, that he hath ouerthrowen the  
publike wealth of the Iewes, and hath caused the citie of Jerusalem to be cleane de-  
faced, so that now there is neither temple nor tabernacle standing, neither is the  
propitiatory or mercy seat to be found, from whence the voice of God was wonte  
to geue oracles, and the brestplate is lost, where were the precious stones, out of  
which, answer was geuen of thinges to come. The annointyng also is cleane  
gone, wherby he sometymes chaunged men, when they were consecrated to exe-  
cute any functions. For Saule prophesied when he was now annointed. Neyther  
is fire now had from heauen, wherewith the sacrifices were consumed. And Pro-  
phesies are now cleane out of vse: which thing God would not haue permitted, if  
his will had bene, that the ceremonies of Moyses should haue continued any longer.  
And this chiefelye is a let to the continuing of them, that it was lawfull to exercise  
them no where, but onely in the land promised vnto the fathers. And when the A-  
postle affirmeth, that by faith he establissheth y<sup>e</sup> law, this is chieflye to be understan-  
ded as touching the morall partes therof. For faith bringeth with it the obedience  
of the law. Wherefore of this thing our mindes ought to be settled, y<sup>e</sup> without faith  
the law cannot be obserued: & contrariwise that by faith an obedience begon maye  
be accomplished which thing also maye by reasons be confirmed. The law commaundeth  
y<sup>e</sup> we should loue God: that w<sup>th</sup> all our hart, w<sup>th</sup> all our soule, & w<sup>th</sup> al our strenghts.  
But who is able to performe this, vntlesse he know God thoroughly, whiche thyng  
can not be done without faith. And if any man shall set God before him as a lawe  
gener, as a most severe iudge, and an auenger, he will rather abhorre him, & flye  
from him of hatred, as from a cruell slaughterman, then that his minde can ther-  
by be induced to loue him. But who can without faith in Christ perswade himselfe,  
that God is vnto him as a father, or mercifull, or louing? Farther, the lawe com-  
maundeth, that we should call vpon him: which without faith we can neuer per-  
forme.



some: For it is sayde, *How shall they call vpon him, in whom they haue not beleued?*  
 Moreover, we are commaunded to loue our neighbour as our selues. Which  
 thing, forasmuch as it is a most hard matter to be done, we neuer accomplishe,  
 yea rather we oftentimes therein faile. From whence therefore shall we haue for-  
 geuenes, that y<sup>e</sup> which wanteth of our righteousness may be imputed of the righte-  
 ousnes of Christ, vnles we vse the benefite of sayth: *Augustine* indgeth, that the  
 law is two maner of wayes confirmed by sayth. First, because by it we obtaine  
 the holy ghost: whereby are ministred vnto vs strengthes, to obey the lawe.  
 But a man may peraduenture doubt, how this can be, that by sayth we haue  
 the holy ghost, when as of necessity he alwayes goeth before sayth. For sayth  
 is both his gift, and also commeth from him to vs. But we answere, that be-  
 twene the causes and the effectes seme to be certayne circuites, as it is manifest  
 by cloudes and showres. From cloudes descend raynes, & out of waters which  
 are in the inferiour places are taken vp vapors by the heate of the heauens, which  
 are thickened into cloudes, out of which againe descend showres vpon the earth.  
 But in this circute, we must alwayes haue a recourse to the first, according to  
 the order of nature: which is, whē there is supposed an humoz, of which cloudes  
 may encrease. So also must we do here. We will graūt that sayth by the bene-  
 fite of the holy ghost springeth in vs. By which sayth, is increased the aboun-  
 dance of the selfe same spirite, whose encrease the former sayth hath presented:  
 and of a greater sayth is still made a greater encrease of the spirite. But yet  
 notwithstanding we constantly affirme, that there is but one thing chiefly,  
 from whence all these good things flow, namely, the holy ghost. Secondly, saith  
*Augustine* the lawe is by the helpe of sayth otherwise confirmed. Because, by  
 sayth we pray, and calling vpon God with prayers, we do not only obtayne  
 remission of sinnes, but also so greate a portion of the spirite and of grace, that  
 we haue strengthes to obey the lawe. Undoubtedly the lawe if it be taken by it  
 selfe, maketh vs both vncertaine of the good will of God, and after a sort bring-  
 geth desperation, vnles sayth come and helpe, which both maketh vs assured,  
 that God is pacified and mercifull towards vs, and also by grace obtayneth  
 the renuing of strengthes. And the Apostles phrase, whereby he sayth that by  
 sayth he establissheth the lawe, is to be noted. For thereby he signifieth, that the  
 lawe, if it be left vnto it selfe, and without sayth, is weake, so that it can not  
 consist. And therefore, vnles it be upholden by sayth, it shall easely fall. And  
 this is the poynte of a singular artificer, not only to depel from him, that which  
 is objected, but also to declare that the selfe same maketh most of all for his  
 purpose. The lawe and sayth helpe one another, and as the common saying is,  
 geue handes eche to other. For the lawe doth as a scholemaster bring men vnto  
 the sayth of Christ, and on the other side, sayth bringeth this to passe, that it  
 maketh them after a sort able to accomplishe the lawe. For straght waye, so  
 soone as a man beleueth in Christ, he obtayneth iustification, and is liberally  
 endued with abundance of the spirite, and with grace. The entent and pur-  
 pose of the lawe, was, that a man should both be made good, and also be saued.  
 But this thing, it was not able to performe. Then succeeded sayth, and did helpe  
 it: for through it, is a man renued, so that he is able to obey God, and his com-  
 maundementes. *Chrysostome* sayth, that *Paul* here prometh thre things. First,  
 that a man may be iustified without the lawe. Secondly, that the lawe can not  
 iustify. Thirdly, that sayth and the lawe are not repugnant one to the other.  
*Ambrose* teacheth, that therefore by sayth is the lawe establisshed, because that  
 those thinges, which by the lawe are commaunded to be done, are by sayth de-  
 clared to be done. And we haue already before heard, that this righteousness,  
 which *Paul* here commendeth, hath testimony both of the lawe, and of the Pro-  
 phetes. And if any man object, that therefore the lawe is made voyde by sayth,  
 because by it ceremonies are abolished, he answereth that this thing therefore  
 so happeneth, because the lawe it selfe would haue it so, and soetold, that it

The holy  
ghost goeth  
before sayth  
in vs.

Betwene  
causes and  
effectes are  
certayne  
circuites.

The holy  
ghost both  
goeth before  
and also fol-  
loweth  
sayth.

The Law  
maketh vs  
vncertaine  
of the good  
will of God  
The Law  
with out  
sayth is  
weake and  
can not con-  
sist.

The woona-  
derful sharp-  
nes of wit  
in *Paul*.  
The Law  
and sayth  
helpe one  
another.



The Law  
Would and  
foztold that  
ceremonies  
should be  
made void.  
Testimo-  
nis witness-  
ing that  
the ceremo-  
nies of the  
Hebrues  
should cease

How the  
Ethnikes  
receded the  
ceremonies  
of the He-  
brues.

John Bap-  
tist shewed  
that cere-  
monies  
should bee  
abrogated.

should so come to passe. In *Daniell* we reade, that after the comming of *Christ*, and after that he was slayne, the dayly sacrifice should be taken away, and the holy anoynting, and such like kinde of ceremonies. Wherefore *Christ* did not without cause saye, *The lawe and the Prophetes endured vnto Iohn baptistes tyme.* *Jeremy* also most manifestly sayd, that an other leage should be made, farre diuers from that which was made in the olde tyme. The epistle vnto the *Hebrues* thereby concludeth, that that which was the olde leage and was so called, should one day be abolished. *Zachary* the Prophet in his 2 chapter sayth, that the city of *Ierusalem* should be inhabited without walles. Which signified that the Church of the beletiers should so be spred abroad and dispersed through out the whole world, that it should not be enclosed in by any borders or limites. Which selfe same thing *Esay* semeth to testefy, when he sayth, That mount *Sion* and the house of the Lord should be on the toppe of the hilles, so that the Gentiles should come vnto it out of all places. And *Malachy* the Prophet pronounced, that the name of God should be called vpon, fro the rising of the sunne to the going downe of the same, so that vnto God should euery where be offred *Minchah*, which many haue transferred vnto *the Eucharist*, as though it were a sacrifice: when as yet the prophet thereby vnderstandeth pray- ers, and the offering by euery one of our selues: as *Tertullian* testifieth in his booke a- gainst the *Iewes*, and also *Ierome* when he interpreteth that place. Wherefore when the Prophetes seme to affirme, that ceremonies should be transferred vnto *the Ethnikes*, they are so to be vnderstood, as though by the signes they ment the thinges themselves. The *Ethnikes* being conuerted vnto *Christ*, receaued that which was represented by the ceremonies of the elders. But they relected the outward signes, and thys was by sayth to confirme the lawe. And sozasmuch as the Prophetes foztold, that ceremonies should be abolished, the same is to be taken, as if it had bene spoken of the lawe, so that the Prophetes were inter- preters of the lawe. And that *Christ* when he should come, should chaunge the ce- remonies, euen the *Iewes* them selues doubted not, whych thing is manifest by the hystorie of *Iohn Baptist*, which we reade in the Gospell. For when he would purge menne conuerted vnto God, he sente them not vnto sacrifices, and vnto the ceremonies of *Moses*, by whiche, sinnes were sayd to be purged: but baptised them into repentance, to the forgiveness of sinnes, adioyning therunto doctrine, wherein he made mention of the Father, and of the Sonne, and of the holy Gost. Which thing undoubtedly the high Priestes, and Scribes, and Phariseys coulde in no case abyde, that he relecting the ceremonies, which were receaued, shoulde put in their place a new maner of purging. Wherefore they sent a Messenger vnto him, to aske of him, whether he were the *Messias*, or *Elias*, or the Prophet: as it were confessing, that vnder the *Messias* it should come to passe, that the cere- monies of *the law* should be abolished: & the same was not lawfull for other me to doo. And if a man demaund, why God gaue ceremonies, which should afterwarde be abolished, *Chrysostome* hath thereof a very apt similitude. If a man haue a wyfe very prone to lasciuiousnes, he shutteth her up in certayne places, in chambers, I say, and parlors, so that shee cannot wander abraide at her pleasure. He appointeth vnto her moreouer Eunuches, waiting maydes, and handmaidens, most diligent to haue an eye vnto her. So delte God with the *Iewes*. He took them vnto him at the beginning as a spouse, as it is said in the Prophet, I haue wedded thee with mercy, and with loue. And by this natio his wil was at conuenient tyme to enstruct the whole world. Which thing he did by the Apostles, when *Christ* was now departed fro the earth. But that people was ve- ry weake and feble, and aboue measure prone to adulteries of idolatry. Wherefore God se- perated them from other nations, and would haue them to dwell in the land of *Chanaan* aparte by themselves, and to be kept in on euery side with ceremonies and rites, as it were by scholemasters, untill this spouse was so strengthened and confirmed, that her sayth was no more had in suspicion. Which thing when husbandes perceiue in their wyues, they suffer them to go at their pleasure, whether they will, and to be conuersant with menne, neither do they any more set any keepers to wathe them. So God, when he had now by *Christ* giuen vnto the church the holy ghost, he removed away from it the custodie of cere-



ceremonies, and sent forth his faithfull to preach throughout the whole world. The selfe same father proueth in an other place, that the ceremonies and rites of the Iewes were not instituted of God, of a principall entente and purpose. For God would haue a people which should worship him in spirite and in truth. But the Israelites, which had bene conuersant in Egypt and had contaminated themselves with idolatry, would needes in any wise haue both sacrifices and ceremonies, so that if these sacrifices and rites had not bene permitted vnto them, they would haue bene ready to turne to idolatry. Wherefore God so delt with them, as the maner of a wise phisition is to do, who lighting vpon one sicke of a burnyng agew, whiche by reason of his wonderfull great heate requireth in any wyse to haue some colde water geuen him, and if he haue none geuen him, he is redy to hang himselfe, or by some other meanes to destroy himselfe, in this case the phisition beyng by necessity compelled, commaundeth to be brought a viall full of water, which he himselfe hath prepared, and geueth the sicke man leaue to drinke, but yet with suche a charge, that he drinke out of nothing els, but out of that viall. So God graunted vnto the Hebrewes, sacrifices and ceremonies, but yet so, that they should not exercise them otherwise, then he himselfe had commaunded them. And that this is true, he hereby proueth, For that God prescribed not ceremonies, but when he had made open his wrath against the Israelites, who hurling in theyr braselets, earringes, and ringes, caused a calfe to be made for them, which they worshipped. And sayng it is so, Paul saith rightly, when he sayth, that the law is not by faith abolished, although those ceremonies be taken away. Which sentence Christ also confirmeth, when he saith: that he came not to take away the law, but to fulfill it. The sence of which wordes, may easely be gathered out of those thinges, which we haue before spoken. The reasons which after ward follow, are brought to confirme this proposition now alledged, namely, That man is iustified by faith, and that without the workes of the law. Hether to when as at the beginning the Apostles had set forth, that by the Gospell and the faith of Christ cometh saluation, and righteousness, he vied this reason, that whersoener the Gospell and faith want, there is most great unrighteousnes and uncleannes of life: but on the contrary side where these haue place, there is both righteousness and true holines. Wherefore by them (saith he) come saluation and iustification. The second proposition was proued chiefly as touching the first parte. For first the Gentles liued most filthely, although they knew God by the nature of thinges. Farther the Iewes were not in their conuersation one whit better then the Gentles. And this done, he declareth, wherehence the true righteousness should be sought for, namely, of faith without workes. Which thing before he would proue, he thought it good to confute an obiection, namely, that by faith he overthroweth not the law, but rather by faith confirmeth it. This selfe same thing is objected vnto vs in our dayes, that by faith, which with the Apostle we affirme to iustifie, we overthrowe all honest and holy workes. Of this thing do they cry out, which defend the worke wrought in the sacramentes, which boast of workes of supererogation, whiche defend purgatory, inuocation of saintes, and obtrude bowes and sole life. What shall we answer to these thinges? Paul saith, y he by faith abrogateth not the law, but rather confirmed it. In which wordes he geueth a reuerence to the ceremonies instituted of God, & which for their tyme were of necessity obeyed, especially for y they were founded vpon y word of God. But we can not so say as touching those thinges which we are accused to haue overthrowen. Because they are abuses and mere superstitions, which are bitterly repugnant vnto the worde of God. Wherefore, we confesse, that these thinges we overthrow by the faith of Christ and doctrine of the Gospell. Now haue we heard the purpose and state of the question which shall be entreated of, which we ought continually to haue before our eyes, so that vnto it must we referre, whatsoeuer is sayd in this whole discourse. And this shal be with fruite to heare those thinges which the Apostle writeth.

I amittu  
tute.

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Apostle  
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The



# Cap. 4 A Commentarie vpon the

## The fourth Chapter.

**W**hat shal we say then, that Abraham, our father hath found concerning the flesh: For if Abraham were iustified by workes, he hath wherein to reioyce, but not with God. For what sayth the Scripture, Abraham beleued God, and it was counted to hym for righteousnes.

**W**hat shall we say then.] The summe of those things, which are contained in this. 4. Chapter, is deuised into these partes. The first is, that we must be iustified after the selfe same manner that Abraham was iustified. The seconde, that our iustification commeth by the imputacion of God. The third, that it consisteth in the remission of sinnes. In the fourth, is set forth the time, wherein Abraham was iustified, and so is declared, that he attayned vnto righteousnes, before he had put in vze, any worke of the law, namely, the worke of circumcision. Farther he plainly sheweth, that righteousnes is therfore had by faith, that the promise of God mighte be firme and sure. Moreover there is set forth the example of Abraham and that with an amplification declarynge, howe that he considered not hys owne infirmitie, neyther those things, whyche by nature had bene able to hynder that, which God had promised him. Lastly is shewed, y these things were not written for his sake only, but also for vs, which by faith do follow the steps of his selfe same father Abraham. Chrysostome bringeth in these things which are here spokē, after this maner: That it might seme peradventure to some, not to be very mete & glorious, that we should by faith be iustified without workes. But (saith he) the matter is far other wise. Because partly we may se, how excellent a thing this is, for Paul calleth that thing righteousnes, which we attayne vnto by faith; & here declareth, that God by this means sheweth forth & declareth his goodnes, & righteousnes: and partly because Abraham so great a Patriarche was after this maner iustified. It is not without a cause that Paul placeth an example before his other arguments. For the thinge that is here chiefly taught for, is that the truth which is layd before vs, might be made manifest, and playne. And this is the proper vse of examples, most manifestly to lay a thing before our eyes. And although there were greates plenty of examples, yet Paul did choose this example of Abraham, because he was both a man of God, and also one endued with most excellent vertues, & because the Hebrewes continually boasted of him, as whome they acknowledge and craked to be the father and prince of theyr kindred. And of suche force was his authority amongst them, that the place of the blessed was called the bosome of Abraham. Which name Christ would not haue vsed in his Gospell, vntlesse it had bene receaued amongst the common people. Neither ought we to meruaile, that the Apostle so diligently and exactly bendeth himselfe to dispute of this iustification. For it is not a slight thing, nor a matter of small weight, but the principall ground of our felicity: wherein if a man be thoroughly instructed, I dare be bold to say, that he shall easily put away all abuses. And because our aduersaries, in it, as in the first entry, do so wilyly stumble and erre, therefore in other partes of religion also, are they most filthily deceaued. But in this example this is chiefly to be marked, that, for as much as in it, is entreated of Circumcision, and Abraham is sayd to haue bene iustified, before he receaued it, some suppose, that hereby they haue a firme argument, that Paul excludeth not all workes from iustification: but onely ceremonies of the law. Vnto whom we answer, that Paul therefore in especial reasoned touching these ceremonies, for that for them the controuersie happened. But yet in the discourse of hys reasoning, he minglith many thinges, which cause that the question must of necessity be taken generally: which thing we shall in his place note. Wherefore we graunt, that the argumentes chiefly tende to that end: but yet are they so handled, that together he concludeth vniuersally of all workes. Farther, it is to be noted, that in the tyme of Abraham, and of the old law, for as much as these ceremonies then

The sum of the things that shall be spoken of in this chapter.

It is an honorable thing to be iustified by faith.

The Apostle doth very well in using an example.

The dignity of Abraham.

Of how great a value iustification is.



were founded vpon the word of God, men were bound no lesse to obey them, then the other commandementes. And yet the Apostle affirmeth that by that obedience men were not iustified. Wherefore we conclude, that those selfe same men could not be iustified by the obseruing of the other commaundementes. In this place is detected the dignitie of good workes, but not vniuersally. Wherfore those thinges, which are here spoken, ought not to be drawn vnto a looseness of life, and to licentiousnes to sinne, but rather are to bee applied vnto the scope and meaning of *Paul*. *Paul* onely entendeth this thing, to shewe, that in good workes, is not set the cause of our iustification. Other praises and commendacions he abundantly geueth vnto them. For it is not to bee thought, that by his doctrine he would bring into contempt the most excellent vertues of a man of such estimation. For, as the *Iewes* make mention, *Abraham* was very often tempted, and yet neuertheless he continually overcame. God called him out of his land and kindred, to lyue as a stranger in the land of *Chanaan*. But there he could not lyue by reason of the same: wherefore hee was constrained to go downe into *Egipte*, where he was tempted the thirde tyme, when *Pharao* tooke away his wyfe from him. The fourth temptacion hee suffered, when he was compelled to depart from *Loth* for the annoyding of contentions. Finally he was tempted, when he made warre agaynst so many kinges, and agaynst so victorions an host, when as he him selfe had with him but a very few. The first temptacion was, when he being now a very old man, was commaunded to receiue Circumcision. The senenth, when king *Abimelech* in *Gerara* agayne tooke away his wyfe from him. The eight, when *Agar*, which had conceaued by him, was constrained to flee from *Sara*, who afflicted her greuously. The ninth, when he was compelled to send away his sonne *Ismael*, being now of good age, together with his mother. The tenth, when God required of him, to sacrifice vnto him his onely begotten sonne *Isaack*. With these & other such most excellent workes was *Abraham* adorned: which thinges *Paul* contemneth not, but only sheweth, that these were not such, that they could be opposed and set agaynst the wrath and iudgement of God, so that for thesakes he should haue God fauorable and mercifull. For in this place, is not entreated of the righteousness, which is obtayned by workes, which is in vs a quality cleansing vnto vs: but only of that righteousness, whereby we are iustified before God. The reason of the Apostle may thus be knit together: We are iustified after the same maner, that *Abraham* was iustified: But he obtayned righteousness by fayth, without workes: wherefore we also ought to be iustified by fayth, without workes. The minoz, or second proposition is thus proued: For if *Abraham* should haue bene iustified by workes, he had glory, or merite (whiche is all one) before God. But that is not possible, that any man should haue glory before God. Wherefore neyther is that possible, from whence it is deduced. And that *Abraham* was not iustified by workes, the scripture declareth vnto vs. For it sayth, that *Abraham* obtayned righteousness by imputation. For it sayth, *Abraham* beleued God, and it was counted vnto hym for righteousness. This is the summe of *Paul*'s reason. After *Chrysostome*'s mynde this is worthy to be noted. If any man not hauing good workes should be iustified, that assuredly might seme to be a great thinge. But this is a thing farre greater, y<sup>e</sup> he, which was most rich in good workes, coulde not for all that be iustified by them. Vndoubtedly hereby most manifestly appeareth the worthynesse of fayth.

V What shall we say, that our father *Abraham* found. Forasmuch as he bringeth an argument from an example, to this ground leaneth he, that it behoorth all men to be iustified after the same maner, that *Abraham* was iustified. For it is the selfe same God, which iustifieth, and there is one and the selfe same nature of them which are iustified, and the righteousness, which both then was geuen, and also is now geue, is one and the selfe same, & it is the selfe same *Christ*, by whome both they and we obtayne righteousness. Wherefore it followeth

*Paul* contemneth not the vertues and good workes of *Abraham*. The temptacions and victories of *Abraham*.

The argument of *Paul*.

*Abraham* obtayned righteousness, not by workes, but by imputation.

Wherby the dignitie of fayth doth chiefly appeare. The foundation of the example is, that all men are iustified after one and the selfe same maner.

with



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The out-  
warde in-  
strumentes  
which God  
directeth to us  
by  
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uers.

with that all men are iustified after one and the selfe same maner. God in dede may vse to it sundry instrumentes as well the scriptures of the olde testament, as of the new, and the simboles or signes also as well of the newe sacramentes, as of the olde: when as the thinge whiche is geuen, is vtterlye one and the selfe same. Further it is necessary, that the thinges which followe, haue a similitude with the types and signes which went before. And that the fathers were formes and shadowes of our times, no man doubteth. Here let vs call to remembrance, with what mynde thinke we, toke the scribes and pharisees, these wordes of Paul, vnto whome it appeared, that he tooke away the power of iustifying from these excellent workes of Abraham. I doubt not, but that they were therewith all thoroughly offended, and peradventure they resisted Paul, as though they would put away such injury from so great a prophet, and defend his excellent good workes. We haue at this day an experience of their furious rage in them, which so soon as euer they heare vs speake any thing otherwise then the fathers haue written, are set a fire, and counte vs not worthy to be harkened vnto. But Paul nothing passed vpon the euill reportes of the scribes in his tyme. For they may be answered by an easy and manifest distinction: namely, that there is one righteousness ciuile, outward, and attayned vnto by workes, and is a quality cleauing in our myndes: but there is an other righteousness which is imputed vnto vs of God.

Our father (sayth he) peradventure alluding vnto the name. For Abraham is called the father of many nations. And although in the booke of Genesis, where these things are written, he was not as then called Abraham, but Abram; yet when the Apostle wrote this, he thought mete to call him by that name, by which he was commonly called.

When he sayth, our, he includeth himselfe, that he mighte not be thought as an vnnaturall sonne, to haue cast of his father.

To finde, in this place signifieth to obtayne, by what meanes soeuer it be, whether it be by gift, or by any other meanes.

According vnto the flesh, he may be adioyned eyther vnto this word, father, wherby to geue vs to vnderstand, that he was the progenitor of the Iewes, as touching theyr naturall originall: and by that meanes he semeth to reprove the Iewes, for that they boasted of the nobility of the flesh only, and endeuored not to imitate the piety and religion of Abraham. Wherefore in the Gospell Christ sayd, that they were not the children of Abraham, but the children of the deuill: For if they had bene of Abraham, they would haue done his workes. But they contrarily wholly applyed themselves vnto lying, and murdering, which are most certainly the workes of the deuill. And after this maner he is called father according to the flesh, wherby is gathered (as some say) that only their bodies, and not theyr soules were traduced from him. Or according to the opinion of other men, these words, according to the flesh, are to be ioyned vnto the verbe, founde so that the sence is: By the flesh, that is, by the workes of the flesh: such as are ceremonies, & circumcision. This interpretation Ambrose followeth, who peculiarly vnderstandeth circumcision. Neither am I much against it, so that we vnderstand, that although this question, & the arguments that are put forth, be touching ceremonies, yet by the spirit of God is brought to passe, that those things should be generally entreated of, as we shall in his due place declare. And the thinges which Abraham found were chiefly, that he was called iust, and the Father of all beleuers. For this is to be the father of many peoples: and lastlye this also, that he was the heire of the world. But here is chiefly entreated of the obteyning of that righteousness, which is sayd happened not vnto him, but by sayth. For righteousness to be imputed, and to be iustified by workes, are cleane contrary the one vnto the other, which is hereby manifest for that to be iustified by imputation, is to haue righteousness freely. And to be iustified by workes, is not to haue righteousness freely. But to haue righteousness freely, and not to haue it freely, are manifestly repugnaunt one agaynst the other. And in that he sayth,

If Abra-

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ham found.  
Righteous-  
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opposite one  
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other.  
Freely and  
not freely  
are repug-  
naunt.



If Abraham were iustificed by workes, he hath whereof to boast, but not before God. It is as much as if he had sayd, that he shoulde not haue righteousness before God, and that all other righteousness is of no value. For it is God, at whose becke we ought either to stand, or to fall. Wherefore we nothing passe by on the righteousness, which is had of men, especially as touching this present purpose. And it were fond, to acknowledge any other righteousness, for the true perfect righteousness, then that which God himselfe, and the holy scripture calleth righteousness. Wherefore no man can now doubt, but that the Apostle speaketh not of ciuill righteousness, which we get by workes, and which cleaueth in our mindes as a qualitie: but onely of the righteousness which is geuen vnto vs freely, and is imputed vnto the beleuers. Wherefore Paul expessedly added this particle, Before God. Whereby is manifestly gathered, that the workes of men, are not of that nature, that they can be layde agaynst the wrath and seuerity of God, and that they can appease him, and make him mercifull vnto vs. Moreover,

To haue whereof to boast before God. It is to obtayne anye thyng as an excellent and noble gifte, which we may boaste, that we haue receyued of God: and not to haue obtayned it of our selues, or of our owne strengths. For he which leaneth vnto workes, commendeth himselfe, and his owne. But he which is iustificed by fayth, commendeth the liberalitie of God, and setteth forth his giftes. Whereupon *Chrysostome* noteth, that men haue much more to glorye of, when they leane vnto fayth, then when they take to glory in their workes. The giftes of God which fayth taketh hold of, farre excell all our workes. They which glory of workes, do magnifie a thing which is seene, and felt: but he which gloryeth in fayth, conceiveth a noble opinion of God, so that he is perswaded, that he will performe euen those thinges, which can not be done by nature, neither boasteth he of those thinges, which he hath done: but extollet those thinges, which God hath done: namely, that he loueth him, that he hath forgiven him his sinnes, and counteth him in the number of the iust. This is in a manner the whole glorying of the godly. By this kinde of speache we see, that the Apostle, by glorying, vnderstandeth righteousness, freely geuen of God. Whereby is easely expessed, what Paul ment, when before he sayd, *All men haue sinned, and want the glory of God.* In which place, by glory, he vnderstode nothing els, then righteousness freely geuen of God, because by that chiefly shineth forth the glory of God. This oracle is writte in the 15. chap: of the booke of Genesis. *Vehaadin beichonah veiahashbo lo tfa dicka. Abraham beleued in God, and he imputed vnto him righteousness.* To beleue in this place is, assuredly to thinke, that God of his mercy loueth vs, which mercy by his mere promise is set forth vnto vs: and we not to suffer our selues by reason of our vnpuritye or uncleanes, to be plucked away from this perswasion. Wherefore it wholly consisteth in the embracing of the grace and promise of God offered vnto vs. In very many places Abraham is highly comended and praised. But he was neuer called iust, but then onely, when he beleued. Hereby may we know, with what great diligence Paul did both handle, search and weigh the holy scriptures. He declineth not to allegories, nor to mens inuentions. He especially weigheth two wordes, which he compareth together: by which the whole reason is knit together, which wordes are, *To beleue, and righteousness to be imputed.* But in the historie of the booke of Genesis, which we are now in hand with, it is had after this manner. God appeared vnto Abraham and sayd, that he was his buckler, or protection, and his plenteous reward. Which thinges when he heard, he bega to complayne, for that he had no children. For the elders, had an exceeding greafe desire to haue children: and that for two causes, partly because they desired the increase of a people which might worship God, and partly because they had heard, that the *Messias* should take flesh of theyr nation. Therefore they desired, by hauing of children, to light at the length vpon that *Messias*. But God vouchsafed, not onely to geue vnto him posteritie, but commaunded him also to number the starres of heauen: which thinge when he could not do, God promised, that the abundance of his seede should be as greafe. Abraham beleued God, and it was imputed vnto him for

What is the glorying of the godly. Glorying is righteousness freely & liberally geuen. What is to beleue.

Onely in this place Abraham is called iust. How diligent & depe a handler of scripture Paul was.

Why the elders were so desirous of posterity.



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righteousnes. That which the Grecians haue turned in the pastille significatio *do-*  
*yo* in, that is, was imputed, in the hebrue is written actively, he imputed, namely  
 God imputed vnto him righteousness. But in the sence, there is no difference. And  
 Paul therefore followeth the seventy interpreters, because they translation was  
 not vnknown vnto the heathen: where let vs note, that that which in the hebrue  
 is in Deum, that is, in God, the same both Paul and y<sup>e</sup> seventy haue turned *to deo*,  
 that is, to God, wherefore they obserued not that difference of *Augustine*, of beleuing  
 God, and beleuinge in God. But here ariseth a doubt, how Abraham seemeth to  
 haue obayned righteousness by fayth. For, that fayth was not of Christ, but one-  
 ly of an infinite yssue and posteritie. But vnto this may answere be made many  
 wayes. First, that Abraham beleued not onely touching issue, but chiefly tou-  
 ching those thinges, which at the beginning of the chapter were promised vnto  
 him, namely, that God would be vnto him both a shield and a reward. And moze  
 ouer then this, he foresaw Christ in his posterity. Wherefore in the Gospell it is  
 saide of hym, that he saw the day of Christ, and reioyced. And Paul to the Gala-  
 thians referreth all thys vnto one seede, which is Christ. Farther, hee whoche  
 talked w<sup>th</sup> hym, was the sonne of God. For no man hath sene God at anye tyme.  
 Therefore whatsoever thinges we haue either seene or knowen of hym, the  
 Sonne, which is in the bosome of the Father, he hath declared it vnto vs.  
 Wherefore if he beleued God, he beleued in Christ. We haue oftentimes  
 also declared, that in all promises was wrapped and infolden as the roote and  
 foundacion, that promise, which was touching Christ. Neyther seems they to  
 thinke amisse, which affirme, that alwayes the object of faith, is the mercy and  
 goodnes of God, which sheweth forth it selfe in singular giftes, eyther tempo-  
 rall or spirituall. Wherefore when the elders conceaued a hope of victo<sup>ry</sup>, of  
 deliuey from enemyes, and from other calamities, they chiefly did put their  
 confidence in the deuine goodnes, because by it God was moued, mercifully  
 and appeasedly to geue vnto them these singular giftes. And he coulde not be  
 appeased towarde them, but by Christ. Wherefore, in that they beleued any  
 of y<sup>e</sup> promises of God, they beleued in Christ. Which thing also we ought to be  
 myndfull of, when we aske our dayly bread, & we ought to beleue y<sup>e</sup> we shal not  
 want such thinges as pertaine to our lining. Some thinke this to be repug-  
 nant vnto the argument of Paul, which is written in the 106 Psalme of Phi-  
 nees the sonne of Eleazar, who when he had thurst throughte the *Medianische*  
 harlot and the *Israelite*, not only repressed the plague inflicted by God, but also  
 got this thereby, that euen the selfe same thinges with like number of wordes  
 were written of hym, which Paul here citeth of Abraham out of the booke of  
 Genesis. And it was imputed vnto hym for righteousness. Which wordes seing they  
 are spoken of him by reason of his worke, it might seme, that iustification is not  
 so proper vnto fayth, that Paul should firmly auouch, that righteousness com-  
 meth vnto vs by it only. But we answere, that we deny not, but that after  
 fayth and iustification are of good men wrought excellent workes, which are  
 of God counted for iust, especially when they haue their orispring out of fayth.  
 Wherefore *Augustine* vpon the 31. Psalme: when he commendeth *Abrahams*  
 fact, in that he would haue sacrificed his only sonne, sayth, that he commendeth  
 the building, but in the meane tyme he considereth the foundation, which was fayth: he  
 sayth that he alloweth the fruite, but in the meane tyme he hath a regard to the roote.  
 But Paul now entreateth not of those thinges, which follow righteousness: but  
 of the very roote and hed: what that is, for which we are counted iust. Where-  
 fore the Psalme speaketh of the worke, and Paul of the fyrst righteousness. Ne-  
 ther ought we to maruaile, that good workes are sayde to be imputed for righ-  
 teousnes: forasmuch as it is necessary it should be so. For they haue not in the  
 selues so much perfeccion, that they can in all pointes satisfie the lawe of God.  
 Wherefore it is needfull, that God for his mercy sake receaue them as accep-  
 table, in imputing that part of goodnes and of righteousness which wanteth in  
 them.

How that  
the fayth of  
Abraham  
was in  
Christ.

Christ the  
roote of all  
promises.

Whither  
Phinees  
were iustified  
by his  
worke.

After iusti-  
fication the  
saintes do  
workes  
which God  
counteth  
for iust.  
Paul en-  
treateth of  
the first  
righteous-  
nes, and the  
psalme of  
that righte-  
ousnes  
which follo-  
weth iusti-  
fication.  
Good  
workes al-  
so are sayd  
to be impu-  
ted for righ-  
teous-  
nes.



them. They also are not to be harkened vnto, which interpret this sentence so, that they vnderstand, that *Paul* speaketh of sayth here, as it is a worke: so that the sence should be, that God imputed vnto righteousness that acte of *Abraham*, whereby he beleued: as though he would count that for iustice. That is not intreated of at this present, to dispute of a iust worke. But that is sought from whence we are iustified. And to make the matter more playne, to be imputed vnto righteousness, is taken two manner of wayes. Sometymes it signifieth some acte to be ratified and to be allowed, and to speake briefly, to be accepted for iust: and after this manner we graunte, that that acte of *Phinees*, and the good workes of holy men are imputed of God vnto righteousness. An other way it signifieth that, by which we our selues are counted in the number of the iust: and that *Paul* attributeth only vnto sayth, as though he should haue said: *Abraham* beleued, that he was acceptable vnto God, and that he was counted with him for iust, and lastly, that he should attayne to blessednes: and as he beleued, so he receaued. For it came to passe vnto hym, according to his sayth. Wherefore by it he receaued that which was offered vnto him of God, as it is written in the beginning of the 15. chapter. For God had sayde vnto hym, *I am thy protector, and thy exceeding great reward.* But that which is sayd of *Phinees*, and of the workes of good men, pertayneth vnto the outpes, whiche follow them that are iustified. But forasmuch as many promises are made vnto workes, and God in this place calleth himselfe a reward, and eternall life, is oftentimes in the holy scriptures called a reward, as though it were rendred vnto workes, why may we not by workes likewise obtayne righteousness, seying that it is as great a matter to glorifye, as to iustify. But two thinges are here to be considered: first, that good workes may go before glorification, but not before iustification. Because after that we are iustified, we may do such thinges as are acceptable vnto God. But before we are iustified, we are able to do nothinge that is truly good, and which can please God. Whereouer we graunt not, that eternall life is had by workes, as though it were by them merited. But when it is called a reward, it is in this respect, because it is rendred after the worke done: euen as that which we deserue by any ciuile actions, is not wont to be rendred, till the worke be full done. And in such sort, eternall life may in dede haue some similitude of a reward: but yet properly and as touching the nature of a reward it is most farre of, and that for three causes. First, because those thinges which are geuen, and which are receaued, are not alike: but that is required to the nature of merite. Secondly, because the workes, which we offer, are not our owne. For God geueth them vnto vs, and woorketh in vs both to will, and to performe. Wherefore if there were any merite, it should not be attributed vnto vs, but vnto God, as to the author of all good workes. Lastly, when a reward or merite is properly taken, it behoueth, that which is geuen of vs, be not bound of duty vnto him vnto whom it is geue. But we, although we shoulde not obtayne felicitye, yet ought we to doo all our thinges vnto the glory of God. Wherefore eternall lyfe can not be called a reward, but by a certaine similitude. But many say, that these sentences of *Paul* are to be vnderstand by a figure, as though it were the figure Synecdoche, that faith is therefore said to iustifie, because it in iustifying obtaineth the chiefest place: and so they will not that good workes, which are ioyned with faith, should utterly be excluded from the power of iustifying. They are in dede content, that we should commend faith, but yet in such sort commend it, that we shoulde say that it iustifieth together with other good workes, which workes they say *Paul* vnderstandeth in it by the figure Synecdoche. And by this meanes they thinke may be conciliated very many places in the scriptures. For vndoubtedly in the 11. chap. of *Genesis*, God for a worke, promised many thinges vnto *Abraham*. Because (saith he) thou hast done this thing, thy seede shall be increased, it shall obteyne the gates of his enemies, and in thy seede shall all nations be blessed: and other such like. And *Iames* seemeth to expound this Synecdoche

Faith is not here taken as it is a worke. Two manner wayes of imputing

If eternall life be sayd to be rendred vnto workes why is not also sayd of righteousness. Good workes may go before eternall life, but not before iustification. Eternall life is called a reward by a similitude and not properly.

Synecdoche which is aduertised by.



Here is no  
Synecdo-  
che used.

A place of  
Genesis.

A place of  
James.

A saying of  
the Schole  
men.

Imputa-  
tion and  
debt are  
contraries.

Three Anti-  
theses.

when he affirmeth, that *Abraham* was iustified by workes. Vnto these men was aunswer, that the wordes of *Paul* will in no case suffer any suche trope or figure: whose wordes are so playne and perspicuous, that they neither can be violated, nor yet ouerthrowen. For he saith not onely, that we are iustified by faith: but also he excludeth workes. For he saith, *without workes*, and that it mighte the playnier and easelier be vnderstand he addeth, *freely*: and other wordes, which apertly are repugnant with tropicall kindes of speech: And vndoubtedly this is to be considered, that the man, or (if I may so speake) the person it self be first both iust, and also acceptable vnto God: and then afterward shal good workes follow. But those things which are written in the ii. chap. of *Genesis*, are nothing at all repugnaunt vnto this sentence. For there it can not be shewed, that *Abraham* for that worke was counted iust before God. For, that, had he before obtained. But he receiued promises of hys posteritie, that God would also geue them many and excellent thinges. And we deny not, but that God very oftentimes promisseth vnto good workes diuers rewards as well spirituall as temporall, both as touching the elect themselves, as also touching their posteritie. Neither was *James* meaning, that *Abraham* was iustified by workes, after that maner that *Paul* here speaketh of iustification. For he speaketh of that iustification, which may be known of men, and according to which, we are pronounced iustified. For this spirituall iustification, wherof we now intreat, we can not know in other men, but by those thinges which are done by them outwardly. And in summe, whatsoeuer places of the scripture do attribute righteousness vnto workes, they speake of that righteousness which followeth iustification.

But to him that worketh, the reward is not imputed according to grace, but accordynge to debte. But to him that woorketh not, but beleueth in him that iustificieth & vngodly, his faith is counted for righteousness. Euen as *Dauid* declareth the blessednes of a man, vnto whome God imputeth righteousness without workes.

Blessed are they whose iniquities are forgiven, and whose syns are couered, blessed is the man vnto whom & Lord imputeth not sin.

But to hym which worketh, &c.] He goeth about now to shew, that *Abraham* could not be iustified by workes, soasmuch as now it is manifest by the holye scriptures, that he had righteousness by imputation. For these thinges are so contrary, that both of them cannot consist at one time. And in that *Paul* saith: To hym that worketh, & to him that worketh not, we ought not so to vnderstand it, as though they which beleue, worke not. For he speaketh of that working onely, wherby we deserue, or desire to deserue righteousness. And in this place, this is worthy of noting, which among the deuine scholemen is now common: to say that *Paul* calleth merite, debte. Wherfore sayng *Paul* here excludeth debte from iustification, he also of necessity taketh away merite, if we will speake properly and truly of it. But now I do so speake of it, not as it is referred vnto the promises of God, but as it is compared with our workes. In summe, *Pauls* meaning is, that imputation, and debte are utterly repugnant the one to the other. By this place we may very manifestly perceiue, that this is the foundation of the Apostle. But it shal appeare more plainly afterward, where it is said: And if of grace, then not of workes, and contrariwise, if of workes, then not of grace.

In this place are three antitheses or contrary positions. One is, of hym which woorketh, and of hym whiche woorketh not: the seconde, of debte, and of grace: The thirde, of rewarde, and of imputation. Whiche antitheses we oughte by no meanes to lette slippe. And by this place it manifestlye appeareth that the question put forth concerning ceremonies, is entreated of generally. For here the Apostle without any contraction entreateth of him whiche woorketh, and of hym which woorketh not: of grace and of debte: of rewarde, and of imputation of righteousness. Which extend much farther then to ceremonies. For they comprehend all the



the good workes that may be done.

But beleueth in him, which iustifieth the vngodly.] By the vngodly, he vnderstandeth a sinner which is a straunger from God: for impietie is the head of all wickednes. And where as God is said, to iustifie the vngodly, it is not so to be vnderstand, so long as he abideth vngodly: or as though God should accepte wicked actes for good, or shoulde pronounce them iuste. For that he forbad in the law: also pronounced y he wil neuer at any tyme so do. But he is sayd to iustify y vngodly, bicause he forgeueth him his sinnes, and of an vngodly person maketh him godlye. Hitherto we haue heard, that Abraham was iustified by faith. And moreover, that his righteousness consisted in imputation. Now followeth,

Euen as Dauid declareth the righteousness of a man vnto whome GOD imputeth righteousness wythout workes.] By these wordes also it is manifest, that by workes are generally vnderstande all good actes, and not onely ceremonies. Whiche thyng the Antithesis dothe well declare. For when he had sayd, that we haue blessednes without works, he opposeth and setteth vnto them as contrary, sinnes and iniquities, whiche in iustification are forgeuen. But iniquities and sinnes haue not place onely in ceremonies. And that in this place hee allegeth Dauid, it serueth very much to his purpose. For Dauid was endued with many good workes, eue as was Abraham. And yet he thought he could not be iustified by them: but onely for that that his sinnes were forgeuen hym. And by this testimony of the Scripture, it appeareth, that iustification and blessednes are one and the self same thyng. Otherwise the conclusion should not be strong. And vndoubtedly iustification, if a man rightly consider it, is nothing els, then a felicitie begon. And Dauid testifieth, that this blessednes or iustification, doth not onely herein consist, that sinnes should not be imputed, but also to expresse that thyng more playnly, he sayth it consisteth herein, that sinnes should be forgeuen. And hee whiche is in hym self assured, that iustification is the remission of sinnes, the same man I say shall easily vnderstand, that we byng not good works vnto God, that by the working and merite of them he should iustify vs, but rather that we byng sinnes vnto hym, to be pardoned. Basilias expresthly sheweth, that the workes, whiche we do, whylest we are strangers from God, can not please hym. He of purpose demaundeth that question in his second booke De Baptismo, the seuenth question, and byngeth this sentence of the Prophet: *A sinner whiche sacrificeth vnto me a calfe, is like vnto hym whiche killeth a dogge: and whiche offreth fine swete cakes, like vnto him whiche offreth the blond of swyne.* But no man doubteth, but that the workes, whiche we worke, are in a sorte sacrifices. Wherefore if sinners offer them vnto the Lord, they are displeasent vnto hym. He addeth also an other reason: *He whiche worketh sinne, is the seruant of sinne, because when we be seruants vnto sinne, it suffreth vs not to do any thing that is acceptable vnto God.* Lastly hee maketh thys reason, that Christ said, *No man can serue two masters: neither is it by any meanes possible, that we should serue both Mammon and God.* Whereupon hee concludeth: that it is not possible that the wycked shoulde do good workes. Wherefore the workes of preparation whiche our aduersaries sayne, are are utterly excluded. Augustine interpretynge the 31. Psalm, sayth: *That sinnes to be couered, is nothing els, then that God will not consider them.* And if (sayth he) hee consider them not, then will he not punish them. Wherefore sinnes are sayd to be couered before God, because God will not punish them: They ought not so to be vnderstand to be couered, as though they were ouer couered, and yet neuertheles remayne liuing in vs. Their bonde and guiltines, whereby punishment was due vnto vs, is by forgeuenes taken away. And for this thing the Prophet prayed when hee sayd: *Turne away thy face from my sinnes.* When Dauid made this Psalm, hee was sicke, and was troubled with a greuous disease. For he maketh mention that his bones were withered away, and that he felt the hand of God heauy vpon him, and that the moistnes of his body was in a maner all dyled by: and manye other such like thinges. Wherefore being by the disease admonished of his sinnes and of the wrath of God, he brast forth into these wordes: by which hee testified

This reason of Paul is vniuersall.

Vngodliness the head of all wicked actes.

What it is to iustify the vngodly.

This also is a general reason.

Why he vnderstandeth the testimony of Dauid. Iustification and blessednes are taken for one and the self same thing. Iustification is felicitie begon. Basilias affirmeth that the thinges which are done before iustification, are sinnes.

What sinnes to be covered signifieth.



Thus one  
is a let  
that we are  
not blessed.

So longe  
as we live  
here we  
pray for in-  
justification.  
We which  
prayeth not  
for the for-  
giveness of sin-  
nes prayeth all.

What it is  
not to have  
guile with-  
in one.

Whether  
blessednes  
be attribu-  
ed vnto  
woorkes.  
Here is en-  
treated of  
the first  
blessednes  
and not of  
the last.

Ambrose  
saith we are  
iustified by  
saith onely.

those to be blessed, whose sinnes God had forgiven. And he taketh blessednes, for iustification. For iustification as we have sayde, is a blessednes begun. For sinns are onely a let, that we are not now already blessed: which whē they shall vtterly be taken away, they shall no more hinder blessednes. But men, though they be neuer so good and holy, yet so long as they lyue here, are not vtterly without sinne. Therefore they alwayes aspire vnto blessednes, that is, vnto the forgiveness of sinnes. Wherefore in that selfe same Psalm it is afterward added. For this, shall every one that is holy pray vnto thee. Which thing our Saviour also hath taught vs. For in the prayer which he made, which euen the best and most holye oughte to saye, he commaunded vs to saye, Forgive vs our trespasses. And they which pray for other thinges, and make not mention of this, let them take hede, that thyng happen not vnto them, which happened vnto that Pharisey, whom Luke sheweth to haue praid after this maner: I geue thee thanks O God, that I am not as other men are, &c. And for that cause (saith Christ) he departed not home to his house iustified, because he reherfed before God his good woorkes onely. But contrariwise, the Publicane acknowledging his misery, durst scarcely lift vp his eyes vnto heauen. And so being vtterly dejected in mynd: he said, Lord be mercifull vnto me a sinner. And by this confession he acknowledged that he brought nothing vnto God but sinnes, and therefore prayed, that they might be forgiven him. He (saith Christ) returned home iustified. Where as David here, as the Apostle citeth hym, maketh no mention of good woorkes, yet some will obtrude it vnto vs out of these things which follow. And in his spirite is no guile. But vnto these mē August. very well aunswereth, In him (saith he) there is no guile, which as he is a sinner, so acknowledgeth himselfe to be: and when he seeth himselfe vitiated with euill woorkes, dissembleth them not, but manifestly confesseth them. Therefore it is added in the selfe same psalme: I haue said, I will confesse mine owne iniquitie agaynst my selfe. But yet againe suche whyche woulde so fayne weaken thys reasonyng of Paule, obiecte vnto vs, that there is bled the figure Synecdoche, so that wyth those thynges which Dauid letteth forth, wee shoulde also ioyne good woorkes to iustifye. And to make their sentence of the more credite, they gather other testimonies out of Dauid, in which blessednes is also attributed vnto woorkes: as, Blessed are the immaculate, which walke in the law of the Lorde: Blessed is the man which feareth the Lorde: Blessed is the man, which hath not gone in the counsels of the vngodly: and many other such like places, in which they say, that blessednes is as expessedly ascribed vnto woorkes, as it is in that place, which Paul now citeth, vnto the remission of sinnes. But soasmuch as these men do recite againe the same argument in a manner, which we haue a little before dissolued, they shall also haue euen the selfe same answer: Namely, that here is not intreated of that blessednes or felicitie, whiche followeth the first iustification, but here is disputed of the very first and principall iustification. And why we can not here admit the figure Synecdoche, we haue before already shewed: because Paul expessedly affirmeth, that this righteousness cometh without woorkes. And because it should not be said, that he spake these things onely of ceremoniall woorkes of the law, he afterward addeth, that the promise therefore consisteth of grace, that it might be firme, & not wauer: which excludeth not onely ceremonies, but also moztall woorkes. And a little before we reade, soasmuch as iustification is geuen by imputation, it cannot then be of woorkes. And that he confirmed by a generall reason of working, and of, not working: which vndoubtedly extend much farther, then to ceremonies. For we worke no lesse in moztall woorkes, then in ceremoniall woorkes. He said moreover, that they which are iustified, haue wherof to glory before God, as though they had of him obtained righteousness, and not of their woorkes. Whiche reason remoneth from iustification eyther kynde of woorkes both ceremoniall and also moztall. Wherefore we mozte manifestly see, that the figure Synecdoche canne by no meanes stande wyth the reasons of Paul. Ambrose expounding these woordes oftentimes writeth, that we are iustified by faith onely: and he addeth, without labour, and any obseruation. But that which be  
afterward



afterward addeth, when he interpreteth this sentence of David:

Blessed are they whose iniquities are forgiven. ] he sayth, *Vnto Whome iniquities are forgiven without labor, or any worke: and whose finnes are couered, no worke of repentance being required of them, but only that they should beleue.* This his interpretation (I say) if we so vnderstand it, as though repentance were not required with the first sayth, whereby we are iustified, is most absurd. For howe can any man being endued with a true sayth, whereby he shoulde be iustified want repentance, so that he shoulde be nothing sorry for his euill life past? But, if Ambrose vnderstand ether that Ecclesiasticall satisfactions are not required, or els that that repentance, which of necessity followeth sayth, ought indeede to be had, but is not required as a cause of iustification, then sayth he well. Undoubtedly this sentence pleased him so well that he also wrote it before as we haue mencioned, and also vpon the xi. chapter (as we shall afterward see) he repeteth the selfe same. Hereby we see, how warily we must reade the fathers. For they speake many thinges sometymes, which if they be not well vnderstand, can in no case be allowable. Yea and sometymes somethinges escape them, which a man can scarcely interpret soundly: as that which the selfe same Ambrose writeth vpon this place. *Wherefore (sayth he) he setteth forth the blessednes of the tyme, wherein Christ was borne: as the Lord himselfe sayth: Many iust men and prophetes desired to see the thinges which ye see, and to heare the thinges which ye heare: and haue not heard, neyther haue they sene.* As though euen before the coming of Christ also, God iustified not his after the selfe same maner, that he now iustificieth vs. It is manifest, that this diuersity of tyme is utterly repugnant vnto the meaning of Paul. For he sayth that Abraham was iustified by sayth. Yea and David also, whose testimony this is, felt that he was after the same maner iustified. And y same Ambrose before, wher he expoundeth this place.

But to hym which worketh a reward is not imputed according to grace, but according to debt, thus writeth: *It is for certayne, that vnto him which is subiect vnto the lawe of workes, that is, vnto the lawe of Moses, or vnto the lawe of nature, merite is not counted vnto reward, to haue glory before God. For he is debter to do the lawe, for necessity is layde on hym by the law, so that will he or will he, he must do the lawe, least he be condemned.* As in an other place he sayth: *but they which contemne, do get vnto themselves damnation, because presently they are guilty.* But to beleue, or not to beleue, pertaineth to the will. For a man can not be compelled to a thing, which is not manifest, but is thereto allured, and is thereunto perswaded: for it may not be by violence vrged vnto him. But this difference betwene the workes which are commaunded by the lawe of nature and the lawe of Moses and betwene sayth (which Ambrose here putteth) is nothing at all. For by the necessity of the commaundement of God, we are no les bound to beleue, then we are to do good workes. And as to do good workes, is not violently vrged of men agaynst their willes, no more is to beleue also. And as vpon the transgression of the lawe of nature, or of the lawe of Moses dependeth condemnation, so also dependeth it vpon the transgression of sayth. Thus we see, what maner of thinges sometimes we reade in the fathers. I will adde also, how Chrysostome interpreteth this selfe same place.

But to him which worketh a reward is not imputed according to grace, but according to debt. ] Thus he writeth: *But this thou wilt say is a greater matter, Not so vndoubtedly. For vnto him that beleueth it is imputed. But it should neuer be imputed, vnles he himselfe also had brought some what with him. &c.* Here he sayth that he which is iustified by sayth, bringeth something of himselfe. And that is (as we before noted in his sayings) sayth. And that this is not true he himselfe vpon this place declareth. For he sayth, *that this is the principallest thing, that maketh a saythfull man to be notable, namely, that he is by God endued with so much grace, that he is able to shew forth such so great a sayth.* In this place he affirmeth, y sayth cometh not of our selues, but of the grace of God. So y before he wrote not so soundly, when he sayd, that we do ether geue, or els bring somewhat, to be iustified, and make God our debter. These thinges I therefore rehearse,

A place of Ambrose made plain.

The fathers must be read wisely.



The fa-  
thers do  
not alwaies  
speake like  
to them-  
selues.  
By the scrip-  
tures ought  
we to be let-  
ted as tou-  
ching doc-  
trine.

They  
which are  
ignorant of  
this insti-  
tution do  
abhorre it  
Christian  
religion.  
That is  
chiefly cal-  
led felicity,  
which com-  
meth with-  
out labour.

that we should not thinke, that the fathers alwayes spake all thinges arighte and constantly: or that out of them we should at all tymes see the true exposition of the scriptures. First we ought out of the very scriptures, soundly to define of doctrines. Then afterward may the fathers be read with iudgement. But that the scriptures should of necessity be subject vnto y<sup>e</sup> expositions of the, it nether can, nor ought to be. For it were absurd, to make subject the iudgements of God vnto the iudgements of men. And seeing they also are oftentimes obscure, and in their expositions diuers, and manifold, this were to depart fro the scriptures which are certayne, to thinges vncertayne. These things I haue spoken by the way, but for our times I hope not vnprofitably. *Augustine* in the preface of his declaration vpon the 31. Psalm, writeth: *Many boast of woorkes, and a man shall finde manye Paganes or infidels, whiche therefore will not become Christians, because that they suffice themselves with their vpright life. We must of necessity lue well, saith he: and what shall Christ require of me? To lue well? I lue well already. Wherein then shall Christ be needfull vnto me? I committe no murder, nor theft, nor rapine: I desire not other mennes goodes, I am not contaminated with any adultery. For let there be founde any thyng in me that is worthy to be reprobued, and be whiche reprooueth me, let him make me a Christian. This man hath glory but not with God. See how the ignorance of this hidden iustification, whiche is not of woorkes, called men backe from Christian religion. Wherefore at this day also, they that are ignorant of it, and do iustifie themselves by woorkes, are both farre from Christ, and also haue no vnderstanding of the benefite that cometh by him. And in this sentence of *Danid*, let vs this consider also, that there is no mention made of good woorkes: whiche thing also this worde *blessednes* geneth vs to vnderstand. For when we attaine to any thing, wherein we haue spent great labour, we are not for that counted very happy. But if we attayne vnto the selfe same thing without labour, and in a maner without any our trauaile, then are we counted happy and blessed.*

Came this blessednes then vpon the circumcision, or vpon the vncircumcision? For we say that fayth was imputed vnto Abraham vnto righteousness. How was it then imputed: when he was Circumcised, or vncircumcised: not when he was circumcised, but when he was vncircumcised. Afterward he receiued the signe of circumcision, the seale of the righteousness of fayth which he had when he was vncircumcised, that he should be the father of all them that be leue, not being circumcised, that righteousness mighte be imputed vnto them also. And the father of circumcision, not vnto them only which are of the circumcision, but to them also that walke in the steppes of the fayth of our father Abraham, which he had when he was vncircumcised.

Came this blessednes then vpon the Circumcision, or vpon the vncircumcision? The Latine interpretation hath this worde *Manet*, that is, abideth, added to this sentence, which is not in the Greke booke. Neither doth y<sup>e</sup> verbe which the Latines haue, much agree with the phrase which is by the accusative case, and by the Greke preposition *ἐν*. Rather (as *Theophilactus* admonisheth, we must vnderstand this verbe *ἔσται*, which signifieth, lighteth it, or belongeth it, or some such lyke thinge. Neither do I disallow the coniecture of *Erasmus*, who thinketh that in steade of this verbe *Manet*, was first writtten *Manat*, whiche signifieth to come or to spread abrode.

And thus muche as touching the wordes. But this is the meanyng. A man might thinke, that although *Danid* made no mention of woorkes, when he set forth the blessednes of those, whose sinnes are forgiven, yet because he himselfe was both circumcised, & also vied sacrifices, he thoughte that this forgiveness of sinnes is obtained by these thinges, although he expessed them not. And for that cause *Paul* sayeth



heth againe the example of *Abraham* which he at the first bled. And so returneth to the ground and beginning of circumcision, and considereth the very time, where in *Abraham* received it: and pzoneth, that long time before he was circumcised, he was both iustified, and also pzonounced the father of many nations, that is, of all them which beleue. Whereof it folloiweth, that we without ceremonies and other workes shall by faith be counted iust, and be admitted into the people of God, and placed among the members of Christ. This argument may thus be made more euident. That which yet was not, coulde not bring righteousness vnto *Abraham*. But when *Abraham* was pzonounced iustified, circumcision was not yet. Wherefore it could not iustifie *Abraham*. Let vs in this maner set the order betwene the causes and the effectes. First, God did set forth vnto *Abraham* his pzonises. Secondly, followed faith: And thirdly, iustification. Lastly, came obedience, which caused him to circumcise himselfe, and to do many other excellent good workes. We may not peruert this order, that by obedience and circumcision whiche are the last effects, we should bring forth iustification which went before. Againe in this place the Apostle teacheth vs, with how great study and diligence the Scriptures are to be read, and the times and moments in stories are thoroughly to be considered. He treateth of circumcision, because all that controuersie sprang first by reason of ceremonies: and because also they had circumcision in no lesse estimation, then we now haue baptisme. For they counted it for a noble worke, and an excellent worship: pyng of God. Wherefore we may inferre or conclude, that if we be not iustified by that kind of workes, wherein consisted the worshipping of God, vndoubtedly much lesse shall we be iustified by other workes. For these are counted more excellent & more acceptable vnto God, then are other workes.

For we say that faith was imputed vnto *Abraham* vnto righteousness. These wordes serue wonderfully to depresse the pride and hautes of the Iewes: which continually cried, that righteousness could by no meanes stand without circumcision. But *Paul* contrariwise affirmeth, that it was in *Abraham* before he was circumcised. For *Abraham* was as yet vncircumcised, when he was pzonounced iustified. Wherefore it is no meruaile, if many mo of the vncircumcised then of the Iewes were saued after the comming of Christ. Here it semeth that there are set before our eyes two fathers, the one of the vncircumcised, the other of circumcision. And if we more depely consider the matter, we shall see that the father of the vncircumcised is set in the first place. For *Abraham* was not yet circumcised, when he was of God counted iust. What the is there remainyng for the Iewes, that they should so aduance themselves aboue the Gentiles. Nothing vndoubtedly but the signe. And euē as *Abraham* is not the father of the vncircumcised for he can e only, because they haue vncircumcision, but because of faith: so also is he not the father of the circumcised, because they are circumcised, but because they beleue. By these things it is manifest, that both circumcision & also vncircumcision are conditions comyng by chance and of theselues helpe nothing to the obtaynement of iustification. Wery aptly doth the Apostle bring in these two men *Dauid*, and *Abraham*. Of which the one that is, *Dauid*, being now circumcised, bare testimony of iustification. And *Abraham* being not yet circumcised, obtained neuertheles iustification. Wherefore it sufficiently appeareth, that Circumcision is not a meane necessarily required to obtain righteousness.

And he receaued the signe of circumcision. ] He receaued I say circumcision which was a signe.

The seale of the righteousness of fayth. ] This is a prevention, for they which heard these thinges, mought thus haue thought with themselves: If *Abraham* were iustified before circumcision, then was circumcision superfluous, vnto this objection *Paul* answereth, saying, that circumcision was not bayne or vnprofitable: for it was the seale of the righteousness of fayth. In this sentence *Paul* hath two wordes, namely, *σημα*, that is, a signe, and *σφαιδρα*, that is, a seale which wordes although they be of very nigh affinitye the one to the other, yet are

Why *Paul* returneth againe to *Abraham*.

The forme of the Argument. The order of the causes and the effectes in the iustification of *Abraham*. Of what grate waight is the diligent marking of the Scriptures. Circumcision was had in grate estimation.

Circumcision and vncircumcision are conditions comyng by chance.

Circumcision was not a thing gotten in vain.



**Sacra-**  
**mentes** are  
not onely  
signes but  
sealinges.  
What cir-  
cumcision  
signified &  
what it  
sealed.

**Sacra-**  
**mentes** also  
are notes  
whereby  
we are  
known to  
pertaine vn-  
to God, as  
vnto our  
owner and  
Lord.  
By these  
notes also  
is shewed  
how much  
God ma-  
keth of vs.

**The worke**  
**wrought is**  
**excluded.**

**They are**  
**deceaved**  
**which**  
**thinke that**  
**no man af-**  
**ter he hath**  
**once recea-**  
**ued the sa-**  
**craments**  
**can be dam-**  
**ned.**  
In this  
place aboue  
all other is  
expressed  
the nature  
of Sacra-  
mentes.  
Sacra-  
mentes are  
not onely  
markes &  
notes.

yet at they not both of one & the selfe same significatio. For this word *significatio*, that is a sign, is moze general then his word *sealatio*, & is, a seale. An image is a signe, but it can not be a seale. But we vse to put seales vnto such things, as we wyll haue with greate fidelity kept, and remayne vniolated. And therefore are letters sealed, & letters patentes of princes are confirmed with seales, & no man should doubt of the authoritie or truth of the. So God delinerech vnto vs sacramentes as seales of his promyses. Wherefore circumcision signified two thinges both that euill lusts should be cut of out of the minde and also that the children of Israell should be seperated from other nations. Farther it was the seale of the will and promise of God, which was offered vnto Abraham concerning righteousnes, the remission of sinnes thorough Christ, and the league with God, and a greate many moe such like good thinges. This promise (I say) was sealed with the signe of circumcision. And besides these significations of the sacramentes are two other comodities not to be cotemned. For the thinges which are so marked, are thereby appoynted to be theyrs, who are their owners as in hoeses, oren, & other suche like thinges, the markes and notes, which are burnt in them, declare vnto whome they pertaine. So the Sacramentes when they are receaued do beare witness that we belong vnto God. Farther such outward notes declare, of what value and estimation the thinge that is sealed ought to be counted, as it is manifest in copnes of gold, and also in hoeses. For the best and excellent hoeses, are marked with one marke, and dull yades with an other marke. Farthermoze, the sacramentes which God hath commended vnto vs, declare how much God setteth by vs. For the notes and markes of circumcision and of other sacramentes are as it were admonishers of the will and promyses of God. For so much as we are weake, neyther do we easily beleue the promyses of God, it was nedefull that his good will towardes vs shoulde not only be signified by wordes, but also shoulde be sealed by thinges which might be offered to our senses. Wherefore *Augustine* very aptly sayth, that the Sacramentes are visible wordes. And *Chrysostome* vpon this place writeth, that circumcision preached righteousnes. Wherefore God would that we should both haue his wordes in the holy scriptures, which shoulde be set forth vnto vs, whillett the miseries were in doing, and also that vnto them shoulde outwardly be added visible notes: that we might the moze firmly resist, if at any tyme the minde shoulde beginne to doubt. By these thinges it is manifest, how they are deceaued, which thinke that by the power of the action, or (as they vse to speake) by the worke wrought, the sacramentes bring saluation. Andoubtedly, euen as the wordes of the scripture nothing profit without fayth, so also nothing profit the sacramentes, vnlesse fayth be present. Neither is that opinion to be allowed (whereof *Augustine* in his booke *De civitate dei*, maketh mention) namely, that they can not be damned, which haue once receaued the sacraments of Christ. I thinke there is scarce any place in the holy scriptures, wherein is so briefly and so expressedly set forth the nature of the sacramentes, as in these wordes of *Paul*, wherein circumcision is called, a seale. And to the ende we shoulde vnderstand, that it is not the seale of euery thinge, there is added, of righteousnes, that is, of the forgiveness of sinnes, which pertaineth vnto the will of God. Lastly he addeth, of fayth to geue vs to vnderstand, what manner of thinge that is, whereby we may take hold of that righteousnes. And that is fayth. Wherefore euery man may see how much they are deceaued, which thinke the sacramentes to be but onely markes and notes of religion, whereby men may knowe one another. For so shoulde they attribute no moze vnto sacramentes, then vnto garments, or colour, whereby families and seates are discerned one from another. Neither is this sufficiente which others say, which thinke, that in sacramentes are shewed forth the signes only and professions of those thinges and actions which are required of vs, which are initiated into Christ: so that circumcision they make to signifie the mortifying of wicked affection: and baptisme to signifie that we must



must stoutely and with a valiant courage suffer losses, injuries & adversities: because in it is signified, that we are crucified and buried together with Christ. And that the supper of the Lord is only a signe of Christian beneuolence, & of duties of mutuell charity. We deny not but that all these things are in the sacramentes. But the hebd and summe of theyr signification we say consisteth herein, that they seale vnto vs the giftes and promises of God, which he offereth vnto vs to be taken holde of by fayth. The Greeke *Scholies* haue in this place most expessedly put, that Circumcision was for thre causes gotten: that it should be a signe of fayth and of righteousness: that it should sepearate the kyn-dred of Abraham from other nations: and that it should be a note and manifest token of a pure and undefiled conuersation. This place most manifestly declar-eth y<sup>e</sup> which *Augustine* writeth to *Bonifacius*: namely, that Sacraments haue the names of those things which they signifie. And that thing he proueth by many similitudes: amongst which he maketh mention also of the Eucharist, because we call it the body of Christ, when as it is only the sacrament thereof. And wee also teache, that the bread in the holy misteryes is therfore the body of Christ, because it is the signe thereof. These things some cannot abide. But they ought to remember, that in the booke of *Genesis*, Circumcision is called the couenaunt of the Lord: which is nothing els, then the promise of righteousness, and of the forgiveness of sinnes throughe Christ. And this couenaunt the Lord commaun- ded that the Jewes shoulde carpe aboute with them in theyr fleshe. That thing *Paul* now expoundeth, namely, that it was the signe of that righteousness and couenaunt. Wherefore it manifestly appeareth, that this kind of interpretation which we vse, was brought in by the Apostle, and that to follow those interpre- tations is nothing els then to follow the steps of the Apostles. If thou demaund, that for as much as we haue remissio of sinnes, & haue by fayth obtayned righ- teousnes, what commoditie then bringe the sacramentes vnto vs, we answer, very much: for that they offer themselves before our eyes, and so doe admonish vs. For our fayth is stirred vp, not indeede by them, but by the power of the holy ghoost, who bleth this instrument of the sacraments enen as he doth the instru- ment of the word which is preached. And faith being stirred vp, more and more embraileth righteousness and remission of sinnes. For these things are not in ato- mo, or in an indissoluble point, but they haue in them some breadth. For if sinne were in this life perfectly remoued from vs, we shoulde neuer sinne any more. But many euilles oftentimes offer them selues vnto vs, which haue nede of for- geuenes and remission. So, although we be regenerated and renewed, yet there neuer wanteth in vs somewhat, which must be regenerated and renewed. And to make this the playner, I will bringe this similitude. That which is most perfect white, hath mixed with it no blacknes or darknes at all. But our righteousness hath mixed to it much vnpurites & vncleannes, which must nedes be made cleane. Wherefore in the resurrection we shall haue a perfect and absolute regeneratio. And therfore Christ called the resurrection by that name, when he sayd vnto his Apostles, that they should sit in the *Regeneration* upon xij. seater, and iudge the twelve tribes of Israel. For that selfe same cause *Paul*, when he was alreedy infir- med, was commaunded to be baptised. And *Abraham*, of whom we now speake, af- ter that righteousness was imputed vnto him, was commaunded to be circum- cised, and that not in vayne, but for that cause which we haue alreedy declared. Now the matter moueth or rather requirerh vs, somewhat to speake of circum- cision. But because we can certaynely affirme nothing touching it vnles we thoroughlye knowe the nature of sacramentes, therfore I thoughte it beste, first to declare what in my iudgement is to be thought of them in generall.

The word which signifieth a sacrament is in Hebrewe *Sod*, & *Razi*. The syll of these wordes is common vnto all secretes and hid thinges, and is more in vse. And the other *Esay* vsed in the 24. chapter: where he sayd, *Razi li, Razi li*, that is, *A secret vnto me, a secret vnto me*. *Daniel* also in his 2. chapter, when he entrea-

What is the chiefest and princi- pallest thing in the Sacra- mentes.

*Greeke Scholis*, Three signi- fications of circumci- sion.

Circumci- sion because it was the signe of the couenaunt, therfore it had the name of the thinge.

It is *Paul* which tea- cheth that sacraments do signify & seale things promised.

That we call sacra- mentes are signes, we say it out of the holy scriptures. Sacra- mentes not after iustification vnprofita- bly recea- ued.

Sacra- mentes stirre not by faith, but the holy ghoost stir- reth it vp. A simili- tude.

Our righ- teousnes hath much vn- cleannes mingled with it.

The resur- rection shall be a per- fect regene- ration.

A place for- ching sacra- mentes.

Of the He- brewe and Greeke wordes.



## Cap. 4 A Commentarie vpon the

The mister-  
ies of Ce-  
res of Ele-  
usis.

Nothing  
ought to be  
added vnto  
the mister-  
ies of god.

The sacra-  
ments are  
equall with  
the holy  
scriptures.

The sayth-  
full and the  
vn saythfull  
are diuer-  
ly affected  
towards  
the sacra-  
ments.

A similitu-  
tude.

What the  
latines  
signifie by  
this worde  
Sacramen-  
tum.

How is  
not entrea-  
red priuer-  
sally of sa-  
cramentes.

teeth of the knowledge of the mystery, vnto the selfe same worde. Such is the na-  
ture and condition of sacramentes, that they contayne thinges hidde, vnto  
some indeede knowen, but not vnto all. And from this Etimology, the Greeke  
worde *μυστήριον*, differeth not much, which is deriued of *μύς* and *τέριον* *μυστήριον*  
*μύς*. That is, we ought diligently to kepe thinges close inwardly. Of that ma-  
ner were the misteries of Ceres of Eleusis in the countrey of Athens, which were  
opened vnto none, but vnto those, that were initiated. And they are called  
*μυστήρια*, which haue these thinges sealed and shut vp in them. Chrysostome, when  
he interpreteth the xi. chapter of this epistle where Paul sayth, that he writeth  
a mystery of the Israelites partly blinded and partly to be restored, sayth: that  
a mystery signifieth a thing vnknown, and vnspokeable, and which hath in it much  
admiration, and which is aboue our opinion. The same father, when he interpre-  
teth the second chapter of the first epistle to the Corinthians, where we reade,  
We speake wisdom in a mystery, thus writeth: It should be no diuine or perfect myste-  
ry, if thou shouldest adde any thing of thy selfe. By which words it is manifest, how  
much they are to be blamed, which at their owne pleasure and iudgement make  
sacramentes, and from those which Christ himselfe hath ordained plucke away  
what pleaseth them. These wordes of Chrysostome do manifestly reprove them.  
Neyther let them thinke, that this any thing helpeth theyr case, to say that he  
speakerh of that mystery which is found in the holy scriptures, vnto which he  
sayth nothinge is to be added, neyther any thinge to be taken awaye from it.  
Forasmuch as the sacramentes, wherof we entreate, are of no lesse wayght,  
then the holy scripture it selfe. For they (as Augustine very aptly sayth) are the  
visible wordes of God. Farther, Chrysostome, expounding the place before allead-  
ged, sayth, that we in the sacramentes see one thing, beleue an other thing, behold with  
our sence one thinge, vnderstand in our mynde an other thinge. Whereof it follo-  
weth, that all are not after one and the selfe same maner affected towards these misteries.  
For an insidell when he heareth, that Iesus Christ was crucified, thinketh it to be a thing  
foolish, and of no valew. But the saythfull man acknowledgeth in that mystery the exce-  
ding great power and wisdom of God. If an Ethnike beare, that Christ was rayssed vp  
from the dead, he will thinke it to be a fable. But a Christian will not only beleue, that so,  
but also will not doubt, but that he himselfe, as a member of Christ, shall one day be rayssed  
vp from the dead. Chrysostome commeth afterwarde to the visible sacrament, and  
sayth: If an insidell see baptisme, he will iudge that there is but water onely. But the  
saythfull beboldeth the washing of the soule by the blood of Christ. And in the Eu-  
charist, by the senses is knowne onely the bread and the wine. But the belouers referre their  
myndes vnto the body of Christ. Hereunto be applyeth a similitude of a booke: For  
if an vnlearned & rude man that can not reade a word should light vpo a booke, he can  
only behold & wonder at the prikes, figures, & colours: but the sence and vnderstanding  
of them he can not find out: but he which is learned, learneth out of it, ether histories, or  
other thinges worthy to be knowen and pleasant. Now that we haue declared the  
interpretacion of the Greeke and Hebzeue name, there resteth, that we speake  
somewhat of the latine word. Among the elders sacramentum, that is, a sacra-  
ment signified a bond which passed by an othe. Wherefore we are accustomed  
to say, Sacramentum cum aliquo contendere, that is, by an othe to contend wyth  
a man, and Sacramentum militare, that is, an othe which a man taketh, when  
he goeth to warfare. And peradventure these our misteryes are therefore cali-  
led sacramentes, because in them God byndeth himselfe with conuantes and  
promises being after a sort sealed, and we on the other side binde our selues vnto  
him. Wherefore we entreate not of a mystery or sacrament generally, wher-  
by is signified (as Chrysostome sayth) any thing that is vnknown, and vnspoke-  
able, which hath in it much admiration, and is aboue our opinion. For after  
that maner, there are an infinite number of sacramentes. For so may we call  
sacramentes, the natiuity of Christ, his resurrection, the Gospel, the blinding  
of the Iewes, the calling of the Gentles, and many other thinges. But we speake  
so of sacramentes, as Paul now speakerh of circumcision. Now because we  
haue



hane sufficiently spokē of the word; we will adde the definition of a sacrament, and this definition is most receaued. A sacrament is a visible forme, or a visible signe of an inuisible grace. And that is called a signe, which besides the forme which it offreth vnto the seyles, bringeth some other thing into our knowledge. And a signe (as *Augustine* writeth, and the master of the sentences affirmeth) is deuided into a naturall signe, and a signe geuen. Smoke is a naturall signe of fyre, and clondes, a naturall signe of rayne. But a signe geuen, and appoynted of the will, is diuers, as letters, wordes, gestures, bekes, and many such like. And these signes may pertaine to diuers and sondry senses. But the things that are signified, are eyther thinges past, thinges present, or thinges to come. The tables of the lawe, the *Manna*, & the rodde of *Aaron*, which were kept, signified thinges past. For God would haue these thinges to remayne as certayne monumentes of thinges past. Other signes betoke thinges to come, as the rayne bow in the clondes, which was geuen in the tyme of *Noe*, the fiele of *Gedeon*, and the shadow of the Sunne, which in the tyme of *Ezechias* the king went backward. Sometimes are signified thinges present, as in the garments of the priestes, in the apparell of the *Leuites*, in the ornamētes of magistrates, and in the miracles of *Christ*. For all these signified the present power of God. Our sacramentes are visible signes, not in dede of theyr owne nature, but geuen vnto vs by the will of God: and they pertaine to many senses. For the wordes which are set forth in the sacramentes, are receaued with the eares: but the notes and outward simboles are perceaued eyther by sight, or feeling, or smelling, or tastig, and they demonstrate both thinges present, thinges past, and thinges to come: for the death of *Christ* is represented in them, which is now past: and the promise and gift of God, which in the mynde and by sayth is presently embraced: and the purenes of lyfe and mortification, and duties of charity, which are afterward to be perfozmed of vs. By those thinges it is manifest, what maner of signes we put to be sacramentes. But it may seme to be sufficiēt to take that definition which *Paul* here useth, namely, to say, that sacramentes are *opaydis*, that is, sealinges of the righteousnes of sayth. For they seale the promises, by which, so that sayth be adioyned vnto them, we are iustified. If a man demaund, what it is that God promiseth vnto vs, to answer briefly, it is, that he will be our God: which thing where it taketh place, saueh vs, & maketh vs blessed & happy. This is the promise, which is by diuers outward simboles sealed in the sacramentes. Which thing we haue in the boke of *Genesis* the 17. chapter, where circumcision is geuen, whereby was confirmed the couenant made betwene God and *Abraham*. The summe of that promise was (as we haue sayd) that God would be his God, and the God of his seede. Which selfe same thing *Jeremy* also testifieth of the new couenant of the Gospell: where he sayth, that the lawes shoulde not only be written in the bowelles and hartes of the beleuers: but also that God would be vnto them theyr God, and they agayne on the other side, shoulde be vnto hym, his people. That also we well allowe, which is commonly sayd, that the sacramentes consist of two thinges: namely, of outward signes, which the scholemen count for the matter, and of the thing signified. Which is chiefly expessed by the wordes adioyned vnto the simboles: out of which we may gather the forme. Which is not so to be vnderstand as though those thinges which are signified, are bound to the outward signes, or lye hidden vnder them: otherwise as many as shoulde receaue the outward elementes, shoulde together therewithall receaue the thinges signified. And it is necessary, that betwene the signe and the thing signified there be kept some analogy, that is proportion and conueniency. For if signes had no similitude with those thinges that are signified, then shoulde they not be signes of them. And yet notwithstanding wyth this conforinity is styll to be kept a diuersity betwene that which is signified, and those thinges whiche signifye. Whiche thinge *Augustine* moste manifestly teacheth agaynst *Maximus* the *Arrian*

Definition  
of a sacra-  
ment.  
What a  
signe is.

Distinction  
of a signe.  
Things  
signified  
haue theyr  
distinction  
by diuersi-  
ties of  
times.

Definition  
of a Sa-  
crament  
of this  
place of  
*Paul*.

What is  
the chiefest  
promise  
which is  
sealed in a  
sacrament.

Sacra-  
mentes con-  
sist of two  
thinges.

We must  
haue a con-  
sideration  
vnto the a-  
nalogy of  
the signe  
vnto the  
thing signi-  
fied.

We must  
also kepe a  
diuersity be-  
twene the  
signe and  
the thinge  
signified.



Ofentimes  
are things  
spoken of  
signes,  
which are  
not agree-  
able with  
they  
nature.  
A place out  
of the epi-  
stle of  
John.

The end of  
the sacra-  
mentes.

To  
things of  
greate  
waight are  
added  
signes.

How many  
the sacra-  
mentes of  
the new  
testament  
are.  
Few found  
out sacra-  
mentes ex-  
cluded.

Why be-  
sides bap-  
tisme and  
the Eucha-  
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perly sacra-  
mentes.  
Basilus  
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ditions nei-

In hys 3 booke, where he sayth, that Sacraments are one thing, & signify an other thing. Wherby oftentimes it cometh to passe, that these things which are attributed vnto the signes, agree in no case with the nature of them, but onely are to be referred vnto the things by them signified. And he citeth a place out of the epistle of Iohn, where this thing is manifestly shewed. For he saith y there are three things which bear witnes, bloud, water, and the spirite: and these three (saith he) are one. This can by no meanes be true, if we haue a consideration to the nature of bloud, water, and the spirite. For these things are not one (as they vse to speake) in essence, or in kinde. But this verily agreeth with the father, the sonne, and the holy ghost which are the thing signified. And that thing which *Augustine* here writeth, may we easily perceiue in the sacraments which we now entreate of, in which, the properties of the signes, and of the thing of the sacrament are put one for an other. Now that I haue sufficiently spoken of the name and definition, and also of the matter and forme of the sacraments, there resteth to speake of the finall and efficient cause of them. The ende for which the sacraments were instituted, is, that our mynde being admonished by the senses might be stirred vp, and by faith take holde of the promises of God, and so be inflamed with a desire to attaine vnto them. For we see, y signes tend to no other ende, but to transference and to imprint those things which we our selues haue in our mindes, into the minde of an other man: that therby he may be made the more certaine of our meaning and will. And this is not commonly done, but in matters of great weight. For if they be but light matters, we are not accustomed to confirme them with signes. But in things of great importance, they are commonly bled: As when princes are consecrated, when matrimonies are contracted, when bargainings & gifts, or other such like couenants of great waight are made. For we desire to haue them to the vttermost witnessed, and to be knowne not only by reason, but also by the senses. But there can be no other efficient cause of the sacramentes geuen, but either God, or our Lord Iesus Christ, who also is verily God: and of them ought we to haue an euident testimony out of the holy scriptures. Which thing is most plainly declared by the definition, which we haue now set forth. For thus we defined them, namelye, that sacramentes are signes, not in dede naturall, but appointed, & that by the will of God. And this his will can not be made known vnto vs, but onely out of y holy scriptures. And therefore it is no hard matter to know how many they are in number in the new Testament. We see, y Christ instituted Baptisme, and the Eucharist: but the other sacramentes, which the schole deuines set forth, can not by the worde of God be proued to be sacraments. We speake not this, as though we deny that matrimony is to be had in reuerence, or that the ordinations of ministers is to be retained still, or that penance is to be done: although we reiect auricular confession, and other the abuses thereof, & deny it to be a sacrament, otherwise euen we also do highly esteeme these things, but not as sacraments. Neither dislike we with that confirmation, whereby children when they come to age should be compelled to confesse their faith in y church, and by outward profession to approue that whiche was done in Baptisme when they vnderstode nothing: but yet in such sort, that of such an action we frame not a sacrament. But as touching extreme vntion, it is manifest, y it nothing pertayneth vnto vs: especially seing it had no longer any force, then whilst the gifts of healings were extant in the Church. And forasmuch as those giftes are now long since taken away, it were absurde to kepe still the bayne signe thereof. Neither also dyd Christ commaund that this vntion should perpetually be vsed in the church. But those other things which we before spake of, although they may still be wyth profite retained, yet are they not properly sacramentes. eyther bicause they haue not outward signes: or els bicause they want manifest wordes of promises, which should by a visibill signe be sealed: or els bicause there is no commandement of God extant wherby we are bound to obserue these thinges. *Basilus* in his booke de spiritu sancto, where he reckneth by the traditions of the church, maketh mencion of y signe of the crosse, wherwith we ought to defend our selues: and that adorations vpon the



the Sunday, and from the resurrection vnto the feast of Pentecost ought to be done standing vpright. Amongst others also he reckoneth holy vntion. Whereby we see, y<sup>e</sup> this father held not, that this vntion is had out of the holy scriptures, which thing our aduersaries rashly do. Farther by his wordes we gather, of how great waighe it is, when as it is put amongst the number of those things, which haue now long since growen out of vse. Now let vs see what be the effectes of the sacraments. The maister of the sentences, in the 4. booke in the first dist. putteth thre effectes of the sacramentes. For he would that as men for pleasure sake haue made themselves subiect vnto thinges sensible and inferiour vnto themselves, so now they should for piety sake do the same, that of a certaine modesty, or (as they speake) humilitie, they should suffer themselves to be made subiect vnto these visibill signes of the sacraments. But herein he far erreth. For by the sacraments we are not made subiect vnto creatures, neither ought we to worship them. Onely the mind is there erected vnto God, that man may be restored vnto his olde dignitie. For he is set to be aboue all things which are sene, and not to be subiect vnto them. The second effect he putteth, to be erudition, that by the outward signes we should be instructed of things heauenly. Which thing we also vndoubtedly affirme. Lastly he sayth, that therfore they were instituted, that we should not be idle, but be profitably exercised in true ceremonies, casting away superstitions. But this, vnles it be declared, is not very plaine. For we are sufficiently occupied in beleuing, praying, readyng of the word of God, and doing good to our neighbours. But outward ceremonies although they be instituted of God, yet without faith they nothing profit. Wherefore the exercising of them doth not of it selfe please God. Howbeit if faith be present, superstitions can take no place, for that it hath alwayes a regard vnto the worde of God. Wherefore after this maner they may be called exercises of faith and of pietie, and be counted acceptable vnto God. But we will after a better sorte set forth these effectes of the sacraments. First, we say that they instruct vs, which thing is alreedy said: Secondly, that they kindle in vs sayth, & a desire of y<sup>e</sup> promises of God: Thirdly, that they knit vs together in a streighter bond of charity, for that we are all initiated with one and the selfe same mysteries. And to these may two other effects also be added. For by the sacraments, we are both seperated from other sects, & also are admonished to lead an holy life. But touching grace, whither it be conferred by the sacraments or no, we shall afterward see. These things being thus orde- red, there are two thinges which are contrary and repugnant vnto the nature of the sacraments. The first is, if we attribute to much vnto them. For by y<sup>e</sup> meanes is easely brought in idolatry: when as that which belongeth vnto God onely, is ascribed vnto a creature. And if at any time the sacraments are sayd, either to saue or to remit sinnes, or any such like thing, the same ought to be vnderstand of the thing signified and not of the signes. For these thinges onely procede of the promise and liberality of God, whiche is sealed vnto vs by visibill signes. And oftentimes it happeneth, that both the scriptures and y<sup>e</sup> fathers seme to attribute vnto y<sup>e</sup> signes, those things which only belong vnto the promises. But now they which after this maner attribute more the is mete vnto y<sup>e</sup> sacraments, may be called sacramentaries, because they put to much affiaice in the. The other thing which we said is repugnant vnto the nature of the sacraments, is, when we count them to be nothing but bare & naked signes. For by that meanes they shuld nothing differ from Tragicall and Comickall significations, and from colours and garments. Neither are they only signes of our actions, but also of the promise and of the will of God, and are sealinges therof. And the holy ghost doth no les vse these signes to stirre vpon our hartes, then he vseth the wordes of God which are in the holy scriptures. And hereby also we may see, that they likewise are agaynst the sacraments, which will haue them to be sacrifices. For the nature of a sacrifice is, to be offered of vs vnto God: but the nature of a sacrament is, to be offered of God vnto vs. I confesse indeed, that in the celebracion of the supper of the Lord are contayned thanksgouing, almes, prayers, and other such like thinges: which

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Effectes of  
the sacra-  
ments.

By the sa-  
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creatures  
In the sa-  
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we are in-  
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By the sa-  
craments  
the holy  
ghost kind-  
leth in vs  
sayth.

Other  
effectes.  
What  
thinges are  
repugnant  
vnto the sa-  
craments.  
Vnto the  
sacraments  
are some-  
times attri-  
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nified.  
Who be sa-  
cramenta-  
ries.  
They are  
not bare  
signes.  
A sacrament  
is not of  
his owne  
nature a  
sacrifice.



## Cap. 4 A Commentarie vpon the

The sacrifici-  
ficing  
priesthood of-  
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Christ vn-  
to God the  
father.  
The instru-  
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it is spoken  
but because  
it is beleued

The bene-  
fices of  
God are  
not geuen  
by the pro-  
nounciatio  
of the  
wordes.  
The sacra-  
ments must  
be admini-  
stered as  
Christ hath  
instituted  
them.

The wic-  
kednes of  
the minister  
corrupteth  
not the sa-  
cramentes.  
A similitude

Solution  
of the argu-  
ment ob-  
iected.

may haue the consideration of a sacrifice. But we deny, that the very sacrament of the Eucharist may properly be called a sacrifice. And much les is that to bee borne with all, which the sacrificing priests make theyr boast of, that they offer vp vnto God, the body of Christ. Our lord hath offered by himselfe, nether hath he nede of any other to offer him vp. Now that we haue well considered all these thinges, we nede not manye wordes to expresse the instrument, whereby the thing of the sacrament is receaued. For, Paul hath most manifestly declared it, when he sayd, that *Circumcisio* is the seale of the righteousness of sayth. For it is sayth wherby y righteousness, which is signified in y sacrament, is receaued of vs: for nether can our sense v3 reason therunto attayne. And *Augustine*, expounding these wordes of Iohn, *Now ye are cleane by cause of my word*. sayth: that in that the sacraments doo make vs cleane, they haue it of the word of God. For if thou take away (sayth he) from the element the word, there will nothing remayne but water only. The word commeth vnto the element, and it is made a sacrament. For how commeth it (sayth he) that the water toucheth the body, & washeth the hart? He answereth: that the same commeth to passe thorough the force and power of the word, not by cause it is spoken, but by cause it is beleued. By these thinges it is manifest that sayth is it, whereby we receaue cleansing and sanctification. which thing also is w3ritten in the Actes of the Apostles: *By sayth purifying theyr harts*. And Paul to the Ephesians sayth, that *Christ loued the Church, and cleansed it with the lauacre of water*. But there is added, *In the word*, that is, by the word: which (as *Augustine* sayth) is vnderstand to be done, by cause it is beleued, and not by cause it is spoken. For by the pronounciation of the wordes, are neither changed the natures of the signes, nor the benefites of God geuen: for so it mought seme an enchantment. Sayth (I say) is the instrument, wherby we receaue the wordes of God, and let them downe into our mindes. But now touching the maner of administering the sacraments, there ought none other maner to be brought in, then that which Christ himselfe the author of the sacramentes hath commended vnto vs. For if the Jewes durst not deale otherwise in the ceremonies of the old law, the was prescribed the of God: much moze ought we to obserue those ceremonies, which Christ hath prescribed vnto vs, after the selfe same maner that he hath prescribed them. Farther so, as much as those signes came from the wil of God, and of theyr own nature signifie nothing, what is moze reasonable then to referre all thinges vnto his wil, which hath geuen them. But his will can by no other wayes be knowen, but by y holy scriptures, And vndoubtedly no mā will presume to alter the letters patents of kings graunts: much moze ought y same thing to be take hede of in y sacramentes of God. And the minister by whome these thinges ought to be exercised and distributed (although he be conuenient, that he be godly and of an honest lyfe, for such a one is to be maintayned and when he behaueth himselfe otherwise, and is knowen so to be, he ought no longer to be suffered) yet though he be wicked, so long as he kepeth still that funcio, he can not vitiate the sacraments, so that he doo those thinges which Christ hath commaunded to be done. *Augustine* hath a very trime similitude, of a pipe of stone, through which water is brought into a garden. For although the pipe be made nothing the moze fertile by meanes of the running through of the water, yet is the garden by it watered, and made fruitfull. The dignity of the sacramentes dependeth not of the minister, but of the institution of God: which thing the donatistes not vnderstanding, rayled by much tumults agaynst the Church. That is true which is commonly sayd of liuing creatures, that by a dried by member the spirite of life can haue no passage into the other member. For if the arme be dead and withered by, the life and spirite can not come vnto the hand. But in the Church, there is no suche greate coniunction betwene menne. For the power of the sacraments is to vs as the light of the Sonne: which light although it bee disperfed through vile and filchy places, yet is it not therfore contaminated or infected. But the times of the sacramentes may be deuided into two partes. For some were



were before the coming of Christ, and some after. And these differ the one from the other, by outward notes and signes. Neither was that done rashly or without great consideration. For we also (as sayth *Augustine*) do after one sort signify things to be done, and after another sorte affirme things already done. Which thing these two wordes now pronounced sufficiently declare. But here are two errors to be taken heed of us, as the same father against *Faustus* very well admonisheth us. First, that we thinke not, that though the signes be changed, therefore the things also are diverse: that so much as the thing is one and the selfe same, therefore the signes ought not, nor can not be changed. For if an householder may commaunde straighter things unto those seruantes, to whom he knoweth it expedient to be more straightly kept under: and may laye easier burdens upon theyr neckes, whom he will count as his children: why then may not God do the same towardes men. Physicians also be according to the diuersity of the diseases of the sicke persons, to minister diuers and sondry medicines: of all which medicines yet the force is one & the same, namely, to restore health. But whether the signes of the old Testament haue now utterly ceased or no, *Augustine* answereth in his booke de vera religione, that they remaine by interpretation and faith, but are in very dede taken away. But as touching the things themselves, the things which were set forth unto the elders in their sacraments, & which are set forth unto us in our sacraments, were one & the same. And if thou demand, what were those things which were common unto the fathers and unto us, it may in fewe wordes be answered, God, Christ, reconciliation, Grace, Remission of sinnes, and such other like things. These things were in tymes past signified, and set forth to be beleued in the sacramentes of the elders: and the selfe same, are in our tyme signified in the new Testament, and set forth in our sacramentes. But the signes and symbols, which the fathers used, were changed by the coming of Christ: at whose second coming also, those likewise which we now haue, shall be taken away. For when we haue once the fruition of that chiefe felicity which we wayte for, we shall then neede no sacramentes. Farther besides the alteration of the signes, are also out of *Augustine* gathered some other conditions, whereby is declared, that our sacramentes are more excellent then were the sacramentes of the elders. For ours (sayth he) are in power greater, in profit better, in acte, easier: in number fewer, in vnderstanding most full of maiesty, in obseruation most pure, and in signification most excellent. Those things indeede are greater, but yet they alter not the nature of the things signified. Neither cause they, but that our sacramentes and the sacraments of the elders, are as touching the substance one and the same. *Paul* in his epistle vnto the Romanes, sayth, that the Jewes as vnprofitable branches were cut of from the holy tree, and we grafted into theyr place. And the roote (sayth he) carrieth thee, and not thou the roote. whereby it is manifest, that both we & the fathers, as touching the substance of saluation, are in one and the same stocke, and in one and the same roote. Therefore the better and worthier part of the sacraments, is one and the selfe same. And whatsoever difference there is betwene us & them, the same consisteth wholly in the coming of Christ, past, and to come. Wherefore *Augustine* against *Faustus* sayth, that our sacramentes are signes of things now fulfilled, but the sacramentes of the elders were signes of things which were to be fulfilled. And vpon the 6. chapter of Iohn he sayth, that in signes, they were diuers from ours, but in signification of things, like. I know in dede, and I remember that the fathers are wont som tymes aboue measure to extenuate the sacramentes of the elders. *Chrysostome* in hys 27. homely vpon *Genesis* denieth, that circumcision any thing profited vnto saluation: but that the Israelites caried it about with them, as a token of gratitude and as a signe and a seale, to the ende they should not be contaminated by mingling themselves with other nations. And in his 39. homely he sayth: that it was a byole and a payer of fetters vnto the Jewes that they should not mingle themselves with other nations. And

Of sacraments some were before the coming of Christ and some after. The sacraments of the elders & our sacramentes are aptly distinguished by signes. Two errors to be eschewed in the sacramentes. A similitude. In other similitude how the signes of the elders are taken away and how they abide. What are the things of the sacrament. By the second coming of Christ shall our signes be taken away. Our sacraments more excellent then the sacraments of the elders. The nature of the things signified is one and the same. We and the Jewes in the old time haue one & the same stocke and one and the same roote. The diuersity of tymes distinguisheth them. The fathers extenuate the sacraments of the elders.



## Cap. 4 A Commentarie vpon the

**These  
three speke  
not after  
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**Augustine  
granteth  
the true  
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The scholl  
deuines.  
Circumci-  
sion was  
not a bare  
signe.**

**Whither  
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mentes of  
the elders  
and ours  
be one and  
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**The elders  
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that we  
have.**

he affirmeth that God commaunded it vnto *Abraham*, and vnto his posterity, that by an outward signe he myght declare, that he was the possessor of hym. And for that cause he changed his name. For so do we also, when we take into our possession a beast or a bondman. For we geue vnto them a name, and we marke them with our signe or marke. And vpon the same booke in the 40. booke, he sayth, that the Jewes by circumcision were knowen. And hereunto may be added *Ambrose*, expounding this selfe same place which we are now in hand with. For he declareth, that circumcision did only put a difference betwene the posterity of *Abraham* and other nations. Whiche they do not euery where speake after one manner. For the same *Ambrose* when he expoundeth that place in the 10. chapter of the first to the *Corinthians*. That the elders were baptised in the sea, sayth that they sinnes were not imputed, and that they were without doubt purified. These thinges are of much more excellency then to be seperated, or to differ from other nations. And *Augustine* agaynst *Faustus* in hys 12 booke and 29 chapter, expressedly sayth, that the sea and the cloude was baptisme consecrated in the blood of *Christe*, and by them the sinnes of the Jewes were forgiven: all which thinges are common with our sacramentes. Farther all the scholl deuines hold, that circumcision was a remedy agaynst original sinne wherby we may perceiue, that they hold not, that circumcision was a bare and bayne signe. There may also for profe hereof be brought places of the scripture, which teach the selfe same thing. For in the 10. chapter of the first epistle vnto the *Cor.* the elders are sayde to haue bene baptised, and to haue eaten the selfe same spirituall meate, and to haue dronke the selfe same drinke, which we at this day eate and drinke. And agayn in the 2. chapter to the *Colossians* he sayth, that we are circumcised with circumcision not made with handes: And he addeth, By the washing away of the sinnes of the fleshe: where he declareth, that in the signe of circumcision, was through *Christ* geuen the washing away of sinnes. And in the booke of *Genesis* the 17. chapter is most manifestly declared, that circumcision was the signe of the couenant, wherein God promised, that he woulde be the God both of *Abraham* and of hys seede. But agaynst those thinges, whiche haue bene spoken, is objected vnto vs out of the 10. chapter of the first to the *Corinthians*, that *Paul* there affirmeth not, that the sacramentes of the elders were one and the same with ours: but only writeth thys, that the elders had one and the selfe same sacramentes amongst themselves, and yet many of them shamefully perished and were destroyed in the desert, although they had in the sacramentes communicated with other godly men. Wherefore they say, that *Paul* of the letter or of the like would conclude, that we also if we lyue wickedly shall perishe, although we be initiated in *Christ*, and vse the selfe same sacramentes that the elect of God do. But agaynst this exposition the wordes of the Apostle hymselfe are most playnly repugnant. For he sayth, that the elders had in their sacramentes the selfe same meate that we haue, that is, *Christ*. For thus he writeth, And they dranke of the spirituall rocke following them: and the rocke was *Christ*. Now, if they had *Christ*, doubtles they wanted not the meate of our sacramentes: which can not be sayd to be any other thing, then *Christ*. Farther we see, that the Apostle hath by expresse wordes put the names of our sacramentes. For he nameth baptisme and spirituall meate and drinke. Farther if we follow the expositions of our aduersaries, we shal make *Pauls* argument of small force. For he went to reprove the security of the *Corinthians*, which seemed to promise vnto themselves saluatio for this cause only because they were *Christians*, and partakers of the holy misteryes, although in the meane tyme they liued losely, and dissolutely. Wherefore he declareth that God would severely punish them, except they repented, as we reade he punished the fathers of the old testament, when he sondry wayes afflicted them in the desert. And if their sacramentes and ours were not one and the selfe same, *Paul* concludeth nothing. For the *Corinthians* mought haue sayd: yea but our Testament is a farre



a farre other thyng, then was the testamēt of the olde fathers; & our sacramēts are farre excellenter then were their sacramentes. Wherefore God wil not as-  
 side vs, neyther oughtest thou to compare vs with them. By this meanes is  
 Pauls argument made of no force, if we take away the similitude and propor-  
 tion of the things of our sacramēts with þ things of þ sacramēts of the elders.  
 Farther also *Augustine* in his 26. treatise vpon *Iohn* most plainly teacheth,  
 that the Elders as touching the spirituall thing, had in their sacramentes the self  
 same thing that we haue. In outward forme (he sayth) one thing was geuen vnto the,  
 and an other vnto vs: but as touching the thing signified, he acknowledgeth no  
 difference at all. Wherefore the place of the Apostle, which our aduersaries haue  
 by their expositions, gone aboute to wreste from vs, is by these reasons to be  
 defended. They object moreover, that the Fathers in many places say, that the  
 sacramentes of the Elders were shadowes and images of that truth, which is ex-  
 hibited in our sacraments. Vnto them we answer, that images may two ma-  
 ner of wayes be taken. For some are outwardly bayne and voyde, and contayne  
 nothing: other images haue in dede the thing it selfe, but yet intricately and  
 obscurely, if they be compared with other images that are more open. And thys  
 second way we will easely graunt, that the sacraments of the Elders were ima-  
 ges and shadowes of ours, not that the elders had not in their sacramēts þ self same  
 things þ we receiue in ours, but because their sacramēts more intricately and ob-  
 scurely shadowed those thinges. To the better explication hereof, *Chrysostome* se-  
 meth to bring a verie apt similitude, in his homely which he made vpon these  
 wordes of *Paul*, Our fathers were baptised into *Moyse*, and in his 17. Homely vpon  
 the Epistle vnto the *Hebrewes*. *Paynters* (sayth he) when they entend to paynt  
 a King, firste draw out the proportion vpon a table wyth shadowes and darke colours:  
 but yet in such sort, that a man may by that delineation, althoughe it be somewhat ob-  
 scure, easely perceyue, that the image of a King is there paynted, and horsemen and cha-  
 riots, and such other like thinges, which thinges yet are not straight way knowne of all  
 men. But afterward, when the Paynter hath layd on fresh colours, and hath finished  
 the worke, those thinges which before by those first lines appeared scarce begonne and  
 rude, are now manifestly and expessedly perceived. Such (sayth he) were the Sacramēts  
 of the Elders, if they be compared with ours. By these wordes it is manifest, that  
*Chrysostome* was of the opinion, that one and the selfe same thing is represented  
 in our Sacraments, and in the Sacramentes of the Elders, although in theyre  
 more obscurely, and in ours, more manifestly. But how great a nearenes there is  
 betwene both these kindes of Sacraments, *Paul* semeth hereby to teach, in that  
 he putteth the names of the one, for the names of the other, and maketh them  
 common to both. For in the 12. chapter of the firste epistle to the *Corinth*, he as-  
 firmeth, that the Elders were baptised, and had one and the same spirituall meate, and  
 one and the same spirituall drinke, which we now haue. And on the other side, to the  
*Colosians*, he calleth our Baptisme, Circumcision. For he saith: that we are circum-  
 cised in *Christ*, but yet with a circumcision not made with handes, by putting of the bo-  
 dy of the sinnes of the flesh. In which place he ascribeth vnto circumcision, þ putting  
 of sinnes. But they thinke that this maketh against vs, which is red in the bty.  
 chapter to the *Hebrewes*, where it is written: In that that he sayth now, he hath abo-  
 lished that which was before. But that which is abolished and waxen olde, is euen as had  
 to vanish away. Of these wordes they conclude, that the olde testament is utterly a-  
 bolished. Which thing (say they) could not be possible, if the substance therof were  
 one, and the same with the substance of the new. But these men ought to haue co-  
 sidered, that the substance of the olde Testament is not abolished. In dede ceremo-  
 nies are abolished as touching the outward signes: howbeit the signification of the  
 abideth the selfe same that it was. Iudiciall preceptes also, although in our dayes  
 they be not all had in vse, yet the summe and principall scope of them, is stil retai-  
 ned, namely, þ sinnes should be punished, and iustice preserued in cōmon wealthe.  
 But the sence and obseruation of morall preceptes, remaineth stil perfect & whole:  
 although they no more either accuse, or condemne the conscience, to the destructiō

*Augustine*  
 sayth that  
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 and ours are  
 one and the  
 selfe same.

Images ta-  
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The names  
 of the Sacra-  
 mentes of  
 the elders  
 and of ours  
 are put one  
 for another

Whether  
 the old tes-  
 tament be  
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 bolished.



of the elect. But they say, that *Augustine* also is against our sentence. For in his preface vpon the 73. psalme, thus he writeth: *I hat the sacramentes of the elders promised a sauiour, but ours gene saluation.* But by these wordes *Augustine* mente one ly to put a distinction betwene the maner wherby the sacraments of the elders signified Christ in one sort, and ours in an other sort. For they so represented Christ, as to which should one day contemners do so represent him, as now already come. For how could *Augustine* thinke, that the sacramentes of the elders did by no meanes geue a sauiour, when as he most manifestly testifieth that the fathers in the *Spenna* had the selfe same Christ, which we now haue in the Eucharist. And in his booke de nuptijs & concupiscentia ad Valerium, and other places he oftentimes confesseth that the Elders were by circumcision deliuered from originall sinne. *Beke* also vpon *Luke* affirmeth the selfe same thing, and saith, that circumcision differed nothing from baptisme, as touching remission of sinnes, but onely that it opened not the gates of the kingdome of heauen. For to the performance of that, the death of Christ was looked for. Touching this thing surely, I will not much contend, so that this be graunted, y those fathers being dead in what place so euer they were, were in the presence & sight of God in happy state. For they had without al doubt the fruition of God, neither is it to be thought, that they could be forsaken of hym in whom they beleued. But that they were caried by into heauen, before Christ ascended by, I know the fathers do deny, neither do I therein any thing contende against them. But let vs returne vnto that that these fathers of their owne accord graunt, namely, that Circumcision take away originall sinne. How then can they say, that Christ by circumcision was not geuen at all? For what remission of sins could there be without Christ? The maister of the sentences very absurdly thinketh, that circumcision had y power of remitting of sinnes, but not of conferring of grace: as though forsooth remission of sinnes can be had without grace. He sayneth also, that the sacraments of the Gospell had their force of the death of Christ: and forasmuch as this death is now accomplished, therefore are they of more efficacy & more mightier then the sacraments of the elders: as in whose time the price of the death of Christ was not yet paid. But this their sentence wherby they appoint the force and merite of the passion of Christ, to be but for a time, cannot be but absurd. For of what more force to saue is the death of Christe now that is already past, then it was in the old time, when it was looked for to come? Undoubtedly, on eche side is required faith, whereby assuredly we do no lesse comprehend things to come, then we do things past. But if we will say, that God hath a respect vnto the sacrifice of his sonne offered vpon the crosse, undoubtedly, this was from all eternitie, and before the foundations of the worlde were layd, ratified and most fully accepted of him. Of Christ also it is written in the Apocalips. *I hat the lambe was slayne from the begynning of the worlde.* And where as they say, that circumcision had the power to take away originall sin, fro whence I pray you had it such so greate power, but from the death of Christ? Doubtles our baptisme so agreeth with circumcision, that *Augustine* agaynst the letters of *Petilianus* in his 2. booke and 72. chapter and in other places, proueth, that the sacramēt of baptisme ought not to repeted, because circumcision in the olde tyme was not repeted, if a man had receaued it of the Samaritanes, and were afterward conuerted vnto the sincere religion of the Ierosolomites. But amongst other thinges, this semeth not a litle to haue moued our aduersaries, for that it is written vnto the *Galathians* of the ceremonies of the elders, that they were weake and beggerly elementes of the worlde. But these wordes of *Paule* are to be vnderstand of those olde sacramentes whiche are now abrogated by Christ. Or if this aunswere like not, then vnderstand *Paule* so to speake of the sacramentes of the elders, as he saw the Iewes at that tyme vsed them, namely, without Christ or his promise. But the first aunswere is both truer and playner for that place. And if a mā deimaund, how it cometh to passe, that the sacramentes of the elders were more in number then ours, this question may easely

An error of  
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The death  
of Christ  
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cacy euen  
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How the  
sacraments  
of the el-  
ders were  
weake, and  
beggarly  
elementes of  
the worlde.  
Why there  
were more  
sacraments  
in the law  
then in the  
Gospell.



self be answered. Namely, that the church was then beginning, neyther did  
 they know so many thinges of Christ, as are made open vnto vs, after that he  
 is now come into the world and hath finished the sacrifice so long looked for.  
 Therefore it was requisite that God shoulde at that tyme by many ceremo-  
 nies and images shadow one and the selfe same thyng: but there is no neede  
 now of such paynfull instruction. For (as we haue befoze sayd) the signes of the  
 sacramentes were therfore geuen, to confirme the promises of God: not as  
 though those promises are not of themselves firm inough, but that our myndes,  
 being otherwise hard to beleue, and wauering, shoulde by sensible signes be stren-  
 thened. *Chrysostome* in hys 6. homely vnto the people of *Antioch*, If (sayth he)  
 our nature had bene vterly spirituall and without body, spirituall thinges shoulde haue  
 bene deliuered vs, without corporall signes. Hereby it is manifest, how absurdely  
 they order the matter which set forth the visible signes of the sacramentes to be  
 sene of all men: but the promise which shoulde be confirmed by those signes, and  
 ought to cleaue vnto our myndes, they both pronounce in a strange tonge, and  
 secretly mumble by, that it shoulde not be heard of others. But that the sacra-  
 mentes of the lawe, which were so many in number, were seales of the promi-  
 ses of God, may by induction be easely known. The tabernacle and Arke of the  
 Lord sealed the promise, that God would dwell in that people, & that he would  
 be in the middell of them. The consecration of the priest, and the ornaments  
 of the garmentes, shadowed Christ the only priest, and the same perpetuall and  
 eternall, as the authoz of the epistle to the *Hebrues* proueth. And of this selfe  
 same promise, *Dauid* most playnly maketh mencion, when vnder the person of  
 Christ he sayth, *Thou art a priest for ever according to the order of Melchisedech*. The  
 sacrifices also signified the oblation of Christ vpon the crosse. But here some  
 man will peraduenture say, Ergo, the sacrifices were sacramentes. How then  
 do we say, that there is great difference betwene the nature of a sacrament, and  
 the nature of a sacrifice? So indeede we sayd befoze, and now agayne constan-  
 tly affirme: but thereof it followeth not, but that the consideration of ether, may  
 sometymes light vpon one & the same thing. The nature of a sacrifice and of  
 a sacrament may concur in one & the same thing. For there were two thinges  
 to be considered in sacrifices: fyrst, that there was something offred vnto God:  
 and therein consisted the whole strength of sacrifices: secondly, that the oblati-  
 on which was killed, and burnt, represented Christ, which was to be slayne  
 for vs, by whome we shoulde haue God pacified and mercifull. And after  
 this maner we doubt not but that in them was a sacrament. And how all  
 these thinges were seales of most certayne promises, may easely be declared by  
 euery one of them peticularly: as by the obseruation of the Sabbath, by cir-  
 cumcision, by choyce of meates, by washing and sprinklinges of holy water,  
 by the bow of the *Nazarites*, by the ceremony of the scious, by the purification  
 of the childwife after her deliuey, and by all such like kynde of misteries. But  
 because we would be brieue, we thought it sufficient to expresse those fewe now  
 mentioned. But there yet remaineth one doubt, whether the people of the *Jewes*  
 hauing those sensible signes of ceremonies, vnderstoode also the promises of  
 God, whiche were by the sealed *Augustine* at large treateth of this matter in  
 his 4. booke agaynst *Faustus*, & in his 3. booke de *Doctrina Christiana*: & sayth,  
 that the patriarches and prophetes, and the excellenter sort of men in the olde testament  
 being illustrate with a mighty spirite, knew very well the significations of the ceremonies  
 and of the sacramentes: so that they tooke not the signes for the thinges, which (sayth he)  
 is a miserable seruitude: but he thinketh that the people and common sort of men  
 vied these signes as the thinges themselves, for that they vnderstoode only this,  
 that there is one only God, which ought to be honozed with this kynde of wor-  
 shippinge and seruice. For if there were any, whiche when they knew those to  
 be signes of other thinges, woulde yet notwithstanding enterprete them after  
 their owne lust, & had bene an error of a wandring mynde. By this doctrine of  
*Augustine*

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Explicatio  
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 mentes of  
 the elders.

Two  
 thinges are  
 to be consi-  
 dered in sa-  
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Whether  
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Three  
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The people  
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that Messias  
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The people  
knew gene-  
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cularly the  
considerati-  
on of all the  
mysterics.

*Augustine* may be put three kindes of men, as touching the vse of signes. For some there are, which in very deepe vnderstand, what is signified, & therefore sticke not in the signes, but turne their eyes to the thinges signified. Others vse the signes, but to what they are to be referred, they know not: And this *Augustine* thinketh, pertayneth to seruitude. Lastly are those, which are not ignorant, that those thinges which they vse are signes, but yet notwithstanding they peruerfly, and as they list themselves, interpret them. This is an error, & that very hurtfull. As touching the first, and third, I am of the same mynde that *Augustine* is. But in the second as touching the common and vulgare people of the Jewes, I do not so fully assent vnto him, to graunt, that the common people of the Hebrewes know nothing els of the sacramentes, & ceremonies of the law, but that by them they shoulde worshippe the onely and true God. For they were taught continually of the Scribes and of the priestes, and heard dayly the oracles of the prophetes. Whereby they mought easely gather, at the least a generall signification of theyr sacramentes, as well touching Christ, as also touching all other thinges pertayning to purenes of lyfe and holynes of maners. The doctrine of the looking for the Messias was so common amongst them, that, as I suppose, it was hidden from none of them all. *Phillippe*, as it is writen in the Gospell of *Iohn*, thus spake vnto *Nathaniell*: We haue founde the Messias, of whome *Moses* and the prophetes haue writen. And the common people of the Jewes, being amased at the miracles of Christ, sayd, We knowe that Messias shall come, and teach vs all these thinges. Hereunto also serueth that the prophetes euer taught, that ceremonies being done onely outwardly and without sayth, are most displeasent vnto God. And that sayth, which was required to outward rites, vnles it had had a respect vnto Christ, although not fully, yet some way, and that at the least generally, of what force could it haue bene? And soasmuch as the prophetes were so diligent in obtruding, and euery where inculcating the significations of the ceremonies, do we thinke, that they taught nothing of Christ: *Dauid* most playnly speaketh of sacrifices, that God delighteth not in them. But a sacrifice vnto God (sayth he) is a troubled spirite, and a contrite and humble hart. Touching washinges and clensinges, *Esaie* instructeth them saying, Be ye washed, and be ye cleane. *Ieremy* also, washe (sayth he) thy hart from iniquitye. And *Ezechiel* he weth that by those waters is signified the power of the holy ghost, when he bringeth in God promising, that he would poure cleane water vpon them. Touching Circumcision also they are verpe often admonished in the holy scripture to circumsise theyr neckes and theyr hartes. And that they shoulde not thinke, that they were able to doo this, of them selues and by theyr owne strengthes, *Moses* in the 30 chapter of *Deut.* sayth, God shall circumsise thyne harte, that thou mayst loue him. Touching purifications and washinges of garmentes, and sach other like thinges, they were thus admonished in *Leuiticus* the 11. chapter, I am the lord thy God, which brought the out of the land of Egypt ye shalbe holy vnto me, bycause I am holy. Touching the Sabbath they were oftentimes told, that in it was signified the rest of God, and theyr sanctification. And if so be all these thinges were so manifestly and playnly declared, which no man can doubt, but that vnto them they were good and profitable, and that it was not possible for them to be ignorant, that the attaynement of euery good thinge came through Christ or the Messias, I can not be perswaded, but that they saw, that in theyr sacramentes was signified Christ. Moreover this also is an other reason *Esaie* most manifestly testifieth, that God did lay vpon Christ all our sinnes, and that we were healed only by his stripes and death: wherfore seing in the sacraments mention is made, that God by sacrifices is made mercifull vnto vs, they could not but cal to remembrance, the only mediator Christ, by whome only is God made mercifull vnto vs. Howbeit we can not affirme, that the common sort of the Israelites knew all the misteries particularly. Onely this we say, & they had a certayne generall knowledge of Christ in the sacramentes of the law, when



as otherwise we our selues can not perticularly render a reason of these ceremonies. The Apostles haue only generally made them playn vnto vs, And though there haue benne some amongst vs, as Origen, and a greate many other like, which haue attempted to frame for every perticular ceremony a proper alegory, yet haue they in a manner but lost theyr labour. For theyr inuentions could bring no profite at all vnto vs. For they most plainly want the word of God. Neither is it to be meruayled at, that they so much delighted in such inuentions, For euen as euery where our owne deuises woonderfully please vs, so in this matter, the curiosity of man exceedingly delighted it selfe. Now those things which we haue spoken most playnly declare, how farre the schole men haue misse of the marke, which haue betwen the old sacramentes, and the new, put this difference, that the old sacramentes only signified grace and Christ, but ours largely and abundantly exhibite both. For the elders (say they) were holpen by the woork of the woorker. For when any man came with fayth and a godly motion of the hart and of the minde vnto those holy seruices, he had ther by merite. But the woork wrought (as they call it) nothing profited them as touching saluation. But in our sacraments they say it is farre otherwise: that not only fayth and the spirituall motion of the minde, which they call the woork of the woorker, helpeth vs, but also euen the outward sacramente it selfe, and the institution of God, which they call the woork wrought, conferreth vnto vs both remission of sinnes and also saluation. But I will demaund of these men, what that is which the outward woork and the visible sacrament exhibiteth vnto vs, that we do not attayne vnto by fayth: if they answer that it is Christ as for hym we comprehend by fayth: If remission of sinnes, that also, we obtayne by fayth: if reconciliation, wherby we returne into fauor which God, this also we can not obtayne without fayth: if last of all the increase of grace and of the spirite, neither vndoubtedly do we by anye other meanes obtayne this, but by fayth, what is there then remanynge, that this woork wrought bringeth? This word is altogether strange, nether is it once mentioned of in the holy scriptures. Neither would I at this time haue bled it, but that I haue so contended agaynst the aduersaries. But peradventure they will say, Forasmuch as besides fayth is also added the outward woork, is there nothinge to be attributed vnto it? yes vndoubtedly, I attribute much vnto it when it procedeth of fayth. For I know that such a woork pleaseth God, and that he bleseth to recompence many thinges vnto such woorkes. But what maketh that to this present purpose. Did not the elders vnto theyr fayth adioyne also those woorkes, wherby they exercised and receaued the sacraments of theyr law? Wherfore as touching this part, wee see that they had in theyrs as many thinges which pleased God, as we haue in ours: vnles peradventure they wil contend, that the exercising and receauing of our sacramentes, is ether a better, or nobler woork then was the exercising and receauing of the sacramentes of the elders: which thing I will not graunte vnto the: especially seing y the perfection of the woork is to be considered by fayth and charity from whence it procedeth: wherfore if Abraham and David had more fayth when they receaued theyr sacramentes, then any weake Christian, when he is baptised, or communicateth, who will not iudge but that theyr woork is more notable and more excelent then the other mans woork? And moreover as for that kinde of speach which these men so often vse, namely, that sacraments remitte sinnes, as conferre grace we do not easily admite: vnles peradventure in that sense wherin Paule affirmeth, that the Gospell is the power of God to saluation: as vnto Timothe the reading of the holy scriptures is sayd to make saffe: which vndoubtedly is nothing ells, but that the might and power of God wherby he remitteth sinnes, giveth grace, and at the end saueh, bleseth these instruments and meanes to our saluation. And euen as to bring vs to saluation, he bleseth the word of the Gospell, and the preaching of the holy scriptures, so also adioyneth he ther vnto the sacraments. For by ether of them is preached vnto vs the liberall promise of God: which if we take hold of by fayth, we shall obtayne both saluation

We must not gene our selues so much to Allegories. Error of the scholmen.

Of the woork wrought and the woorker wrought.

Woork wrought a woorker neuer heard of.

The receauing of our sacraments is not more excellent or better then the receauing of the sacraments of the elders. Whither the sacramentes conferre grace and remitte sinnes.



## Cap. 4. A Commentarie vpon the

Of the stay  
or let of the  
scholmen.

We oughte  
to attribute  
no more vn  
to the sacra  
ments then  
vnto the  
word of  
God.  
How our  
sacraments  
are better  
then the sa  
cramentes  
of the el  
ders.

Somet  
times is re  
ceayued the  
sacraments  
onely, some  
times the  
thinge ones  
lye.

Grace is  
not bounde  
vnto the sa  
cramentes  
as we put  
coyne into  
sackes.

What cir  
cumcision  
is.

How cir  
cumcison  
is sayd to  
haue  
brought re  
mission of  
synnes.  
Whether  
remission  
be had of  
sinnes to  
come.

An erreure  
of those  
which  
would not  
be baptised.  
but in the  
last houre.

and also remission of sinnes. This is the true sense, vnto which also are the sa  
thers to be applied, when they say that grace is the power of the sacramentes.  
Which is all one as if they had sayd, vnderstanding and sense is the power of  
speech and of wordes. And how vnaptly the Scholmen speake of they? Nay or  
let, herby it is manifest, for that they say, that he putteth not a stay or let, which  
although he haue not the acte ether of louing, or of beleuing, yet objecteth no  
ryng that is contrary or opposite vnto grace: namely, the acte of infidelity or of  
hatred. The in such case (say they) the sacraments of the Gospel conferre grace.  
But this is nothing ells, then to attribute vnto creatures the cause of our sal  
uation, and to binde our selues to much to signes and elements of this world.  
Thys ought to bee certayne and most assured, that no more is to be attributed  
vnto the sacramentes as touching saluation, then vnto the worde of God. Where  
fore if sometimes we heare, as *Augustine* also saith, our sacramentes are better  
then the sacramentes of the elders, this ought so to be vnderstanded that it be refer  
red vnto perspicuitie. For we graunt that our sacraments both speake and preach  
more plainly of Christ, then did the sacraments of the elders. Wherefore seing we  
are more clearely and plainly instructed, faith is the more fuller, and bringeth vn  
to vs more grace and spirite. And we gladly admit that which the same *Augustine*  
saith: That sometymes it cometh to passe, that the sacrament is receyued wythout the  
thing. For so the wicked and infidels vsinge the sacramentes, receiue onelye  
the outwarde signes, and are vtterly boyde of saluation and of grace. Sometimes  
also it contrariwise happeneth, that the godly being excluded by any necessitie fro  
the vse of the sacramentes, yet are in no wise defrauded of the thing it selfe, and of  
the thing signified. Neither let any man here lay to our charge, that we affirme  
that sacraments depend of our faith. For neither teach we any such thing: yea ra  
ther we affirme, that the sacraments are sacramentes, although thy faith be either  
weake, or els none at all. And *Augustines* iudgement is very good concerning him  
which onely carnally receiueth the sacrament, when he sayth: It doth not therefore  
cease, to be spirituall: but vnto them it is not spirituall. And now at length to make an  
ende, we must neuer come to this point, to thinke that grace and our saluation is  
contained in the sacramentes, as in certaine sackes or bagges, which may be pou  
red out vpon the communicantes and receiuers. For the sacramentes are as cer  
taine tyding bringers of our saluation: whom he that beleueth, shall obtaine sal  
uation. And thus much hitherto haue I sufficiently spoken of sacraments general  
ly. Now resteth for vs somewhat to speake of circumcision: for the better vnderstan  
ding wherof we haue spoken these things the more largely and with more wordes.  
But here we shall not nede so long a treatise. For if we remeber all those things,  
which haue bene generally spoken of sacraments, it shall be no hard matter to vn  
stand all that which may be spoken of circumcision.

And circumcision (not to go from the wordes of the Apostle) was the seale of  
righteousnes of faith, bicause it preached and confirmed the promise concernyng  
righteousnes, which the elders receiued by faith. And hereof it followeth, that the  
elders by it had remission of sinnes. For, forasmuch as righteousness (as we haue be  
fore more at large debated) consisteth chiefly in the remission of sinnes, whosoener  
beleued the promise set forth and by circumcision sealed, it followeth of necessitie,  
that he was pertaker of the remission of sinnes. Some demaund, whether circum  
cision and baptisme which succeeded it, bring remissio onely of those sins which are  
alredy past, or also of those, which are after ward comitted. Let these me consider, if  
the vse of Circumcision and of Baptisme is not for a tyme, but perpetuall. For, as  
the faithfull oftentimes say, so when they forthwith come againe vnto themselves,  
they thinke vpon the promise of the Gospell, which is of the remission of sinnes.  
Wherin also euen for this cause they are confirmed, for that they remember them  
selues to be either baptised or circumcised: and so by putting to of faith, they are de  
liuered from sinnes, and are reconciled vnto God. Hereby it is manifest, how they  
wer in the old tyme deceiued, which would not be baptised, but euē now whē death



approched, & that they were in a maner geuing by y<sup>e</sup> ghoſte. Neither let any man thinke, y<sup>e</sup> this is repugnant vnto the keyes of y<sup>e</sup> Church, by which are receined the penitent. For, that they may the better vnderſtande the matter, this they muſt nedes graunt, that thoſe keyes of the church are nothing els, but the preaching of the Goſpell, wherby the miniſters do perſwade the beleuers that their ſinnes are forgiven them. But they which are to be perſwaded, are by the benefite of the holy ghoſt perſwaded, & their faith concerninge the promiſe is alſo hereby confirmed, ſo that they call to memory the ſigne of Baptiſme or of Circumciſion, whiche in times paſt they receined. And Paule when he ſaid, For the remiſſion of the ſinnes going before, ment, y<sup>e</sup> iuſtification when it is applied vnto vs, alwayes putteth away thoſe ſinnes which we haue before committed. But that nothing letteth, but that the promiſe of the remiſſion of ſinnes, and the ſealing therof, may oftentimes with profite be called to our memory. But ſo oftentimes as ſinne is ſo forgiven, it followeth of neceſſitie that the ſame ſinne went before: but that which we ſpeake of tendeth to this, to declare, that the vtilitie of the ſacraments is not for a tyme, but pertaineth to the whole courſe of our life. Circumciſion differed from other ſacramentes, ſo that it was the beginning and firſt ſteppe and viſible entrance to the couenaut of God. But what maner ones the vncircumciſed were counted, the Apoſtle declareth in the epiſtle to the Ephesians. Remember (ſaith he) that ye were ſometimes Gentiles in the fleſh, which were called vncircumciſion of circumciſion in the fleſh made wyth handes, ye were ſometimes without Chriſt, aliens from the comon wealth of the Iſraelites, ſtraungers from the couenantes of the promiſes, without hope in the world, and without God. And in the epiſtle vnto the Phil. he teacheth, which is the true & ſpirituall circumciſion. For we (ſaith he) are circumciſion, which ſerue the Lord in ſpिरितe, and glory in Chriſt, and haue no confidence in the fleſh. And vnto the Coloſſ. he writeth In whom (ſaith he) ye are circumciſed with circumciſion not made with handes, by the putting of the ſinfull body of the fleſh. By whiche place we ſee (as we haue before alſo noted) that forgiveness of ſinnes is to be put, as well in Circumciſion, as in Baptiſme. Wherefore Auguſtine in his booke againſt Iulianus the Pelagian, in that part wherin he heapeth by a great many authorities of the fathers, reproveth the Pelagians by theſe wordes of the Apoſtle, ſo that notwithstanding they denied original ſinne, yet they baptiſed their infants: ſo, ſo much as they affirmed y<sup>e</sup> in them is no ſinne, how could that Baptiſme (as Paule ſaith) be circumciſion not made with handes, by the putting of of the ſinful fleſh? Theſe places of the Apoſtle ſerue very much to the explication of the proprietie and nature of circumciſion. And in Dent. the x. chap. the Lord ſaith: Thou ſhalt circumciſe the vncircumciſion of thine hart, neiſther ſhalt thou harden thy necke. In ſtede of vncircumciſion the Chaldey interpreter hath, Tephacho that is, ſolitiſhnes: therby ſignifieng, y<sup>e</sup> the firſt ground of ſinne herein conſiſteth, that we are blinde to all thinges pertaining to God, and that we are wonderfully infected with the ignorance of God. The 70. interpreters haue *σκληροκαρδια*, that is, hardnes of hart. The promiſes which are offered vnto them y<sup>e</sup> are circumciſed, are theſe: that God is made our God, and the God of our ſeede: in which onely thing we haue the horne of plenty: that is, the ſumme of all good things. Hereof alſo ſpringeth our felicitie, & conſolation in all affliction: They were therby alſo put in mind of y<sup>e</sup> mortifying of y<sup>e</sup> fleſh: y<sup>e</sup> is, of y<sup>e</sup> cutting away of ſuperfluous pleaſures, & moreover by it they profeſſed pure religio. And in ſum therby was ſignified y<sup>e</sup> couenāt made w<sup>th</sup> god. Theſe wer y<sup>e</sup> things ſignified, & y<sup>e</sup> matter of this ſacramēt and pertayne truly vnto the nature and ſubſtance therof. In baptiſme alſo all thoſe ſelfe ſame thinges are contayned. Only the ſignes are changed. Wherefore hereby we may conclude, that euen as in times paſt Circumciſion was geuen vnto infants, ſo alſo Baptiſme can not now be denied vnto them. For if they haue the thing, what reaſon is it, why they ſhould not haue alſo the ſigne? And that we ſhould not doubt, whether Circumciſion and Baptiſme are a like, and haue one and the ſelf ſame nature, Paul moſt manifeſtly declareth it vnto the Coloſſians, in which place he calleth Baptiſme, the circumciſion of Chriſt. And they which affirme, that the infants of the Hebrues oughte to haue bene circumciſed

What is the ſpiritual circumciſion.

The firſt ground of ſinne. The promiſe which circumciſion ſealed.

If circumciſion was geuen vnto infants, baptiſme can not be denied them.



God is not  
more fau-  
orable vnto  
the Jewes  
then vnto  
Christians.  
Being we  
are vncer-  
taine of the  
thing, why  
is the sea-  
ling added.

What to-  
kens of the  
election of  
God we  
follow in  
genuing of  
the sacra-  
ments.  
When in-  
fantes are  
baptised the  
Church is  
enstructed

The mercy  
and grace  
of God is  
not bound  
vnto the sa-  
craments.  
The thinge  
is more to  
be confide-  
red then the  
signes.

Why cir-  
cumcision  
was mar-  
ked in the  
member of  
generation.

but ours should not be baptised, do make God more fauorable vnto the Jewes, then vnto Christians. Some demaund, that seeing we are ignorant whether in-  
fantes haue the thing of the sacrament or no, why we geue them the signe, and  
seale y<sup>e</sup> which is vncertaine vnto vs: vnto whom we answere, that this questi-  
on is not moued agaynst vs, but agaynst the word of God. For he expessedly com-  
maunded and willed, that children shoulde be circumcised. Father let them  
answer vs, why they admitte them that be of full age vnto Baptisme and  
vnto the Communion, when as they are not sure howe they parte is affec-  
ted. For they whiche are baptised or doo communicate maye dissemble, and  
decease the Church. They answere, that it is inoughe that they make theyr  
profession. If they lye, what is that to vs: say they, let them looke to that. So  
say we of infantes, that it sufficeth vs, that they are offered vnto the Church, e-  
ther of the parents, or of them in whose power they are. And if with the action  
of the sacrament be ioyned election and predestination, that which we doo is ra-  
tioned: but if not, then is it voyde. For our saluation dependeth of the election  
and mercy of God. But as touching election, for as much as it is hidden from  
vs, we iudge nothing. We follow only those signes and tokens of it, which we  
may attayne vnto: as are these, that the children being infantes are offered vnto  
the Church to be baptised, and that when they come to age, they by wordes con-  
fesse, that they beleue in Christ: which tokens althoughe they be not so certayne,  
that they can not sayle, yet vnto vs they are sufficient for the ministracion of the  
sacraments. Neither as I thinke is this to be omitted, that when infantes are bap-  
tised, althoughe they haue not the vnderstanding of the significacion to moue the,  
yet notwithstanding doth it moue and instruct the Church which is present: but  
the infantes obtayne the benefits at Gods hand, who secretly worketh in them  
by the holy ghost. But the significacion of the sacrament, they shall, whē by age  
they may, afterward perceaue and vnderstand. Neither let vs much be moued  
with the difference of the signes, of Circumcision (I say) and of Baptisme: for  
in the sacraments this part is of least wayght: for they may be changed, as ex-  
perience hath now thought. And without them God can geue the more excellēt  
part. For neither is his power and mercy bound vnto the sacraments. Where-  
fore when we vse the sacraments, we ought to applye our minde rather vnto  
the more excellenter and better part. Wherefore the Lord in *Jeremy* the 4. chap-  
ter after this maner reproveth the Jewes: *Circumcise the foreskinnes of your hart,*  
*lest my fury be kindled, and there be no man to quench it.* But they which contem-  
ning sayth, and the thing signified, cleane wholly vnto the signes, seme to deale  
euen altogether as they doo, which in kings letters patents with great diligēce  
kepe the seales, but the letters themselves and the giftes, they ether rent, or care  
not for.

Now are there two thinges remainyng to be discussed. The one is, why cir-  
cumcision was commaunded to be marked in the member of generation: the  
second why it was commaunded to be done the eight day. Out of *Augustine* in  
diuers places we gather, that therefore God woulde haue it so, to put vs in  
mynde, that originall sinne, is by generation traduced from the parentes into  
vs: and that euen as the foreskin being cut of in the parent, doth notwithstan-  
ding returne agayne in the childe which is begotten, so originall sinne being re-  
mitted vnto parents, buddeth by agayne in children which are brought forth.  
We are thereby also admonished (whiche thing we haue before oftentimes  
mentioned) that the league of God pertayneth not only vnto vs, but also vnto  
our children whom we beget. Finally by that signe was chiefly signified, that  
Christ shoulde spring of the seede of *Abraham*. Neither ought we here to follow  
our owne sence or humane reason, to thinke that to be a thing ridiculous or of  
small force, which God himselfe hath instituted. For otherwise the crosse of  
Christ and the Gospel are an offence vnto the Jewes, & foolishnes vnto the Gen-  
tiles. Neither ought we to iudge of thinges deuine according to that which is  
shewed



shewed outwardly. Otherwise *Julianus* and *Celsus* made a laughing matter, that the apple was forbidden our first parentes. And *Naaman* the *Sirian* thought it a thing ridiculous, that he should be seven tymes washed in the river of *Jordan*. Neither doubt I, but that there were some which derided *Moses*, when he did cast the wood into the bitter waters, to heale their bitterness. In our dayes also very many meruaple, how it cometh to passe, that the stealth of one halpenny bringeth eternall destruction. But these men ought to remember, that these thinges are not to be considered by their owne force: but vnto them must be added also the wayght of the word of God: which vndoubtedly is of so great wayght, that it wayggeth heavier then the whole world. Neither is there any thing so vile and abiect, but that when the word of God is added thereunto, it is made notable and excellent. Indeepe kinges and princes of this world haue a care to haue goodly and honorable scales. But as touching the promises and gifts, which are by them sealed, they oftentimes deceaue men. But God when he bleth euen the most abiect signes, neuer deceaueth any man. Now will I speake a word or two of the consideration of the eight day. The *Hebrewes* affirme, that such is the dignity of the seventh day, that of it all thinges obtayne I know not what force and strength. Wherefore they thinke, that after the seventh day there cometh vnto the infant newly borne so much strength, that he is able easely to abyde the payne of circumcision. But let vs leaue vnto them these sayned royes: and let vs rather thus thinke, that in the eight day was betokened the resurrection of *Christ*, and therewith all ours, which thing, may easely be perceaued by *Paule*: for he sayth, that in circumcision was signified the cutting of, of the finnes of the flesh. But the finnes of the flesh can neuer be perfectly cut of from vs, vntill we are come to the holy resurrection. All the whole tyme of this world, and the tyme of this whole life representeth a weeke of dayes. But the eight day signifieth the resurrection. There is moreouer an other reason not worthy to be contemned, namely, that a childe being so newly borne is able to do nothing of hymselfe as touching the attaynement of righteousness. Wherefore hereby we be admonished, y<sup>e</sup> iustification cometh not of our workes. And although it were so in the rite of Circumcision, yet are not we in Baptisme bound to any certayn number of dayes. For *Christ* hath made vs free from this kinde of obseruation. Howbeit there haue bene some, which haue gone aboute in Baptisme also to compell *Christians* vnto the eyght day. But those the Council held by *Cyprian* hath condemned. In the primitive Church, Circumcision was for a tyme obserued. *Augustine* also vpon the epistle vnto the *Galathians* saith, that not euery circumcision after *Christ* was condemned, but only that circumcision, wherein was put hope of saluation: but that circumcision which was receaued for this cause only, to retaine peace in the Church, and the more to aduance the preaching of the Gospel, wrought well be borne with all. For this cause *Paul* suffered *Timothe* to be circumcised. But if it be required to be done as necessary vnto saluation: it is by no meanes to be permitted. And therefore *Paule* earnestly resisted and would not suffer *Titus* to be circumcised, as it is written in the epistle to the *Galathians*. They say that euen now very many Churches in the East or in the South retayne still to this day Circumcision together with Baptisme. How rightly they do it, let them see vnto that. Doubtles it is most likely, that, forasmuch as they haue retayned it so long, and that so stidly, they put some hope of they<sup>r</sup> saluation in it. Wherefore they should do much better if they would utterly omitte it. But it shalbe good, in the meane time to declare how *Paul* to the *Galathians* sayth: that he which is circumcised is debter to obserue the whole law. For when *Abraham* receaued Circumcision, the law was not yet geuen. Wherefore it semeth, that Circumcision had not that of his owne force and nature, to binde men to obserue the law. But we ought to remember, that that whiche the Apostle sayth, proceedeth out of an other principle: namelpe, that Circumcision represented *Christ* as which should come, and geue himselfe vpon the crosse: and the law should so long be of force, vntill *Christ* came. Where-

Things be-  
come are not  
to be iudged  
by the out-  
ward appea-  
rance.

The word  
of God is of  
most great  
wayght.  
The scales  
of God con-  
sist not of  
thinges of  
goodly  
shew.

The eyght  
day betoken-  
eth the re-  
surrection  
of *Christ*.

The tyme  
of this life  
is a weeke.

In bap-  
tisme we  
are not com-  
pelled to any  
certayne  
number of  
dayes.  
Circumci-  
sion wrought  
in the pri-  
mitiue  
church be-  
retayned  
for a time.

Many  
churches  
of the *Chri-  
stians* re-  
taine still  
circumcision

Why cir-  
cumcision  
bound men  
to obserue  
the law.



How it is  
sayd that  
the soule of  
the vncircum-  
cised  
should be  
cut of.

What is to  
be iudged  
of children  
that peris-  
hed with-  
out circum-  
cision.

Before cir-  
cumcision  
were some  
signes of  
the sacra-  
mentes.  
Whether  
the sword  
wherewith  
they circum-  
cised  
were made  
of stone.  
Circumci-  
on spreade  
to outward  
nations.

foze seing by Circumcision they testified, that he was not as yet come, it must  
nedes follow, that they were kept still vnder the law, when as the law could on-  
ly by the coming of Christ be abrogated. And with how greate an obseruation  
God would haue that sacrament to be kept, hereby it is manifest, for that in the  
booke of Genesis the 17. chapter he testifieth, That the soule which is not circumcised  
the 8. day, should be cut of from his people. Ambrose in his booke of Abraham the Pa-  
triarch, seemeth to wonder at this so greate severity, For God (sayth he) appoynted  
cities of refuge, that if any had by chance, or vnwares killed a mā, he mought haue a place  
whether to go, that the frendes and kinssolke of the party slayne should not kill hym: so  
that he had not of set purpose and willingly, but by chaunce and vnwares committed the  
murder. Wherefore seing infants did not by their owne will refuse circumcision, what rea-  
son was there they should bee cut of? He answereth, that therefore peradventure God  
would haue the children deprived of theyr corporall life, that in them the parentes might  
be punished for theyr impiety, But he sayeth that there were other which were of the opi-  
nion, that this sentence pertayned not vnto the infants: but vnto those in whose power  
they were, as if it had bene sayd, that they should be cut of. But the very wordes of the  
scripture are agaynst this sentence: wherefore he turneth himselfe to an allego-  
ricall exposition: as though that threatening should pertayn to those, which circu-  
cise not the mind, which is the strongest & most excellentest portion of the soule.  
But suche allegories satisfie not this question. Wherefore I thinke that two  
thinges are necessary to the absoluinge of this doubt. The firste is, that that  
threatning pertayned vnto him, when he came to full age, if he should then al-  
low the negligence of his parents, & not receaue Circumcision, vnto which he  
was by the law bound. The second is, that God is not to be accused of iniustice,  
if somtimes he killed the infant being so brought by vncircumcised. For such se-  
uerity mought be of force to admonish me, in how ill part God taketh it, to haue  
his sacramentes contemned. And if peradventure thou demaund, what is to be  
iudged of the soule of a child so killed, hauing not as yet receaued the sacrament:  
I answer, that we, ether as touching his saluation or condemnatio, can affirm  
nothing on neither side. For if he pertayned to the number of the elect, so that he  
was predestinate to eternall life, there is no cause, but that he may be saved: for  
asmuch as grace is not bound vnto the sacraments. But if he were a vessell to  
that end made of God, to shew forth in him his wrath, and so to be condemned,  
what can we complayne of the severity of God, especially seing we are all bozne  
the children of wrath, and of condemnatio: Howbeit in my iudgmēt we ought  
to hope well of him: for that, forasmuch as the promise was geuen vnto the seed  
of Abraham, and he being an infant hath not by any actuell sinne of his owne  
withdrawen himselfe from the promise, it is most likely, that he is admitted vn-  
to the kingdome of God. Neither oughte we to thinke, that he was slayne of  
God to eternall condemnation, but rather to saluation, that he shoulde not by  
mallice change his hart: and that by his death he mought testifie vnto his pa-  
rents, vnto his elders, & vnto others, how greuously they sinned, in neglectyng  
his circumcision: and might profite the whole Church, being a manifest token  
of the wrath of God against the contemners of the sacramentes. Farther it is  
not hard to beleue, that godly men, which liued before Circumcision was insti-  
tuted, had other certayne notes, wherby they: righteousness, which was had by  
sayth was sealed. For we read, that they both offered fyre frutes, and also sacri-  
ficed. But by what signe they signified they: fyre regeneration, the holy scrip-  
tures mencio not. And the Hebrewes, in Circumcising their children, used a knife  
made of stone, which thing yet God commaunded not. But they were moued  
so to do by the example of Zippora the wife of Moses, whiche used suche a knife  
in circumcising of her sonne, when he was in danger to haue bene slayne of the  
angell. And although this sacrament was diligēly obserued and kept amongst  
the Iewes, yet it spread abroad also to foren nations. For if we may geue cre-  
dite to Ambrose in his booke of Abraham the patriarch, the Egyptians, Arabians  
and



ans and Phenicians were circumcised. And he thinketh, that they for this cause did it, for that they thoughte, that by suche firste fruytes of their bloude are dyu-  
 uen awaye diuels, to the ende that they shoulde not hurte hym which is circum-  
 cised. So the deuill hath alwayes gone aboute to vitiate the sacramentes of  
 God. For it was supersticion, to ascribe the power of saluation of the delinery  
 from Sathan, vnto the nature of bloud shed forth. And at this day the Jewes seme  
 not to be farre from this kinde of foolishenes. For whillett they circumcise the in-  
 fante, there standeth one by with a little vessel full eyther of earth or of duste,  
 where into they thruste the foreskinne beyng cut of, as though the Deuill seemed  
 by that meanes to haue his meat. For the Lord said vnto the serpent euen straight  
 way at the beginning: *Vpon thy breast shalt thou creepe, and earth shalt thou eat.*  
 They seme to thinke that the deuill, hauing thus gotten his meate, departeth  
 from the child, and wyll not afterwarde trouble him any moze. Amongst the Eth-  
 niques also (as the same *Ambrose* affirmeth) was circumcision corruptly obser-  
 ued after an other maner: for the Egyptians circumcised not in the eight daye,  
 as God had commaunded, but in the 14. yere, for that *Ismael* at that age receiued  
 circumcision. Which maner also it is most likely the Arabians followed: For at  
 this day the Turkes also are circumcised at that age. Although the Egyptians  
 (as the same *Ambrose* affirmeth) were wont also to circumcise theyr women  
 kynde, and that in the 14. yere, as they did their males. And of this thinge they  
 gaue this reaso, that they would by this signe signifie, that lust is to be restrained,  
 which in eyther kinde at that age beginneth chiefly to be kyndled. But God com-  
 maunded, that onely the male Kindes should be circumcised: and yet were not  
 the women of the Hebrewes therfore counted either straungers fro the Church  
 or from the couenat. For they are alwayes numbred together with the men: they  
 that were vnmarrid with their father, and the married with their husbandes.  
 There haue bene some which haue by deceitfull arguments spoken yll of circum-  
 cision, and after a sozte reproued the God of the olde Testament. For first they  
 sayd, that the foreskinne that was cut of, is eyther according to the nature of the  
 of the body, or els it is against the nature thereof. If it be according to nature,  
 why would God haue it cut of? If it be agaynst nature, why doth God suffer it to  
 be brought forth. *Ambrose* in his 77. epistle to *Constantinus* answereth, That that  
 foreskinne is according to the nature of our body: but it is not absurd, that those thinges  
 which are agreable with our body or our flesh be cut of, if the spirite may thereby be hol-  
 pen. Which thing we see done in fastings and other mortifications of the fleshe,  
 and in bearing the crosse, which God hath layd vpon all the faithfull. In whereby  
 we are compelled to suffer many thinges which are against the fleshe. Farther,  
 they sayd, that God feared away the other nations from the law of *Moses*, when  
 he layd vpon them this yoke of Circumcision. Which if it had bene alway, many  
 straungers and outward nations would haue come vnto the religion of the He-  
 brewes. But after the selfe same maner also they mought canell agaynst Christ  
 him selfe, for that he seemed to feare away the world from his religion, partly by  
 reason of the severity of his doctrine, and partly by reason of the persecutions and  
 martirdome, which in the first time the most part of the faithfull were lyke to  
 suffer. But they which truly pertaine vnto the number of the elect, doo in no  
 wise leape backe because of the difficultie of the calling. But they which go back-  
 wards, were not of vs, and therfore they are fallen away. They maruayle also  
 why God would in so tender age haue such a ceremonie exercised, which mought  
 oftentimes bring weake litle bodies into danger. As touching age (saith *Ambrose*)  
 as euery age is subiect vnto sinne, so also is it meete for the sacrament. And that Infants  
 are subiect vnto sinne, theyr diseases, weepings, paines, and deathes abundantly declare.  
 And if peradventure they were brought in daunger of their lyfe, yet was there no cause  
 why they should complaine, for as much as they ought the same all whole vnto God. And  
 yet (as they write) very few haue by that occasion died. And that payne and daunger  
 brought some vtilitie. For euen as valiant soldours, when they remember that they haue  
 before suffered many thinges for that they would not flee away, are the more animated

R. iiij.

The deuill  
as much as  
lieth in him  
vitiateth  
the sacra-  
ments of  
God.

A foolish  
manner of  
the Jewes  
in circumci-  
sing of their  
children.

The Egyp-  
tians cir-  
cumcise  
their chil-  
dren in the  
14. yere.

The Egyp-  
tians cir-  
cumcise women

The womē  
of the He-  
brewes  
though  
they were  
not circum-  
cised per-  
ished not.  
An obiection  
on agaynst  
circumcisi-

An other  
obiection.

Euery age  
meete for  
the sacra-  
ment.  
Few chil-  
dren died  
by occasion  
of circumci-  
sion.



Why God  
would haue  
the children  
afflicted  
with such a  
wound and  
such paine.

to stand by it, least they should dishonor those scars and wounds, which they before suffered, rather then they would forsake theyr place and standing; So would God, that the hebrues being now of full age, and at mans state should defend the profession of theyr law euen agaynst all dangers, when they called to remembrance, that for religious sake they had bene wounded euer from theyr infancy. But now (he sayth) Circumcision is wholly refused of Christians for that forasmuch as Christ hath shed his blood the price of our redemption, there is now no neede that euery particular man should priuately shed his own blood. And as touching the sacrament of Circumcision, these thinges we thinke sufficient for this present purpose. Now let vs retorne againe vnto Paul.

For the promise, that he should be the heyre of the worlde, was not geuen vnto Abraham, or to his seede by the law, but by the righteousness of fayth. For if they which are of the law be heyres: fayth is made voyde, and the promise is made of none effect. For the law worketh wrath: for where no law is, there is no transgression.

The law  
extendeth  
farther the  
circumcisi-  
on.

Why the  
promise  
came not  
by the law.

If the lawe  
were added  
vnto the  
promise, it  
should  
make it  
voyde.

For the promise that he should be the heyre of the world, was not geuen vnto Abraham or to his seede by the law. [He hath before proued, that Abraham had not his righteousness by Circumcision: for that he had obtained it before he was circumsised. Now he proueth the same a maiori, that is, of a greater thing. By the law (saith he) was not the promise made: wherefore neither thorough Circumcision. The reason is hereby manifest, for that the law extendeth farther then Circumcision: for the law doth not onely containe it, but also other innumerable most excellent preceptes. And that the promise was not geuen thorough the law, as it were vpon a condition, may two manner of wayes be proued: First, as it is writtē vnto the Galathians: The law was geuen after the promise foure hundred yeres: wherefore forasmuch as it was not as yet extant, it could not be a condition of the promise then already made. No man (saith Paul) maketh voyde the testament of a man, or addeth any thyng therunto. But this reason taken of the time Paul here omitteth: partly because he had a little before used it, when he said, that Circumcision was geuen, after that Abraham was now already iustified: partly also because he woulde vse another reason more euident. The law (saith he) if it were added vnto the promise, should make it voyde and abolish fayth: for when the law entred into our wicked mindes, it setteth forth nothing before vs, but the wrath of God. And it is not possible, that it should bring vnto vs the promise or the inheritance of felicity. And that by the law cometh the wrath of God, he hereby proueth, for that where no law is, there is no transgression. Ambrose sayth, that the lawe was therefore geuen, to make the offenders guiltie. But they which are guilty, are either condemned, or els made vnnete to receiue the promises. For the sonne which by reason of his transgressions is disinherited, receaueth not the inheritance: So wee also by the law are adiudged to hell fire, and to the curse, rather then that by it we are made able to receaue the inheritance, and to obtayne the promise. Thus muche of the order of the argumentes. Now let vs examine euery thing particularly.

By the lawe (saith he) cometh not the promise. [For whē the inheritance of the world was promised vnto Abraham, there was no such condition added that he should obserue the law. This reason leadeth to an absurdity. For by this meanes both the promise, & fayth also should be made voyde. The Greke Scholies affirme, that we are iustified by fayth only. And vnder the name of Senecianus, is added a sentence that he which sticketh in the law, as though he could obtayne saluation, neglecteth that saluation which is by fayth. And Chrysost. sayth, that it mought be that some would say: Although we haue fayth, yet will we keepe the lawe also. But this he sheweth is not possible. For whosoener (saith he) obserueth the lawe as a thing geuing saluation disableth the power of fayth. Wherefore seeing the lawe is not annexed vnto the promise of God, as a condition of necessity, it followeth that he is presumptuous and rash who taketh vpon him to anere it. For lawyers say that priueleges and grantes of Princes are not to be contracted or narrowly skained, but rather wryth

The Greke  
Scholies  
affirme that  
we are ius-  
tified by  
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Priuele-  
ges are not  
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but to be  
enlarged.



with reasonable fauour to be enlarged.

To be the heyre of the world. ] There is no where by expresse wordes had any such promise made to *Abraham*: howbeit it is contayned in those promises which we haue in the scripture. For God sayde vnto hym, that his seede should be multiplied lyke the sand of the sea, and the starres of heauen. Wherefore herein consisted the promise, that his seede should fill the whole worlde. For they are not counted his seede, which haue proceeded from hym only as touching the flesh: but which imitate hys sayth. And soasmuch as such are dispersed throughout the whole worlde, by them hath *Abraham* the inheritance of the whole worlde, which selfe thinge is very expressedly spoken, when God made this promise vnto hym: And in thy seede shall all nations be blessed. And although all these thinges are true, yet I thinke rather that this inheritance is to be referred vnto *Christ*. For he sayth, that all thinges are deliuered vnto hym of the father. And *Dauid* writeth, that he hath for hys inheritance all the Gentiles, and the endes of the earth. And sayth in *Christ*, who is in this sort the heire of the whole worlde, is it, which iustifieth: & all the promises of God (as we haue els where taught) are to be referred to this promise only. The prophetes haue oftentimes expressed this promise of the kingdome of *Christ* by the properties and conditions of a worldly kingdome, & of carnall felicity. For spirituall thinges can not by any other meanes be vnderstanded of gros wittes. Sometymes they say, that it shall one day come to passe, that the children of *Israel* being dispersed and exiles shalbe of the Gentiles brought home agayne in shippes to their owne place. They tell forth also, that kinges and princes should be the fosterers and nurces of the *Iewes*: And they threaten destruction to those kingdomes and nations, which will not obey the *Israelites*. But all these thinges are chiefly to be attributed vnto our great king *Iesus Christ*: of whome we reade in the Gospell, this is the heyre, come let vs kill hym. *Dauid* in the voyce of God the father writeth of *Christ*: Aske of me, and I will geue thee the Gentiles for thine inheritance: and the borders of the earth for thy possession. And in *Daniell* it is writen of the stone helmed out without hands, that it shoulde ouertrow the principalities of this world, and whe it is growen to a great huge mountayne, it shoulde possesse all thinges. And we, soasmuch as we are the members of *Christ*, can not be excluded from this inheritance. For in this selfe same epistle *Paule* writeth, that we shall be the heires of God, and the fellow heires of *Christ*, for that he is the first begotten amongst many brethren. *Christ* himselfe also sayth: Euen as the lining father sent me, so send I you: and dispose vnto you the kingdome, as the father hath disposed it vnto me. Where I am, I will that there also be my minister. Agayne in an other place, to the ende he woulde declare, that we are not excluded fro this inheritance, he sayth, blessed are the meke, for they shall possesse the earth. And *Paule* sayth, All thinges are yours, and you long to *Christ*, and *Christ* to God. Yea also the Angels serue the elect. He hath geuen charge (sayth he) to his Angels concerning thee, to keepe thee in all thy wayes. Farther by *Christ* is restored whatsoever was lost in *Adam*. Man, when he was created, was made vnto the image of God: which sentence the scripture strayght way interpreteth, to be ruler ouer all thinges created. And if *Christ* haue restored this Image, then also hath he rendred agayne the principality that was lost: and so hath rendred it, that the same is sayd by right to be restored vnto vs, by right (I say) of inheritance. Forther ought we to despaire of this promise, although the outward shew of thinges appeare now farre otherwise. They which pertaine vnto *Christ* are very weak. And the deuill stirreth by against them the Princes of this world, and tyrantes. Wherefore we seeme to be most nedy of all thinges, and to be most abject: when yet in very dede we are Lordes of all thinges. These thinges are hidden from the eyes of the flesh: but then shall they appeare, when *Christ* himselfe, in whome our life is hidden, shall appeare. Which is not spoken, as though *Christ* doth not now raygne. Vnto many peradventure he seemeth to be sle: but the godly feele, th it he raigneth most mightely in the congregation of

R. 119.

the

How *Abraham* is the heyre of the worlde.

*Christ* the heyre of the whole worlde.

The prophetes haue expressed the kingdome of *Christ* by the conditions of a worldly kingdome.

We are partakers of the kingdome of *Christ*.

The abject outward appearance nothing diminisheth vs of our dominion.



## Cap. 4 A Commentarie vpon the

The godly  
feele Christ  
euen now  
also to  
reigne.  
Christ  
raigneth  
by the  
word and  
the spirite,  
that is by  
sayth.

In oracles  
of Elias.

Great men  
were of this  
lenari.

The opinio  
on of the  
Chilias  
sprang from  
Cherint  
thus.

In the  
kingdome  
of Christ  
the law  
shall not be  
renued.

the elect, which is the church. And he reigneth by the spirite & the word: that is, by faith, which cometh from the spirite, and depndeth of the word of God. Which faith, when the elect haue obtained, they haue obtained the victorie against the world. For Iohn saith, *This is the victory, which ouercometh the world, your faith.* And soasmuch as the faithfull vnderstand that all thinges are theirs, they are content with meate and drinke, and apparell: as for other thinges they vse of them so much as is expedient vnto their vocation. Finallye, there is nothing in the world, which turneth not to their profite. The *Chiliasis*, whom in Latin we may call *Millenarij*, thought that this inheritance of the whole world shal be declared before the end of this world, when Christ, as they thought, shall raygne a thousand yeares in this world with his saintes, hauing destroyed and overcome all the wicked. And these men, it should seme, followed the oracle, which is sayde to come from *Elias*, That the world should endure. 6000. yeares. And these yeares they thus describe, saying that. 2000. yeares passed away before the law, 2000. vnder the law, and as many shall be vnder the Gospell. Afterward they adde a thousand yeares, in which they say shall be the chiefe rest: so that the thousand last yeares they call the *Sabbath*. And so they appoint a weke, in which euery particular day is taken for a thousand yeares: according to that which is said, a thousand yeares are wyth the Lord as one day, & againe one day, as a thousand yeres. *Augustine* maketh mencion of this opinion in his. 20. booke, and. 7. chapter de ciuitate Dei, and saith, that it was after a sorte tollerable, & that he himselfe was once of the same minde. But that which they added concerning pleasures, delightes, and worldly honours, which they sayd, all the saythfull should for the space of those thousand yeares enioy together with Christ, he earnestly reproveth. They vsurped certaine testimonies of the scriptures, wherby they thought to establishe their fond inuention. For in the *Apocalips* the. 27. chapter it is witten, that Christ shall raigne a thousand yeares with the saintes, hauing in the meane time overcome, and vanquished *Sathan*. They leane also vnto a saying of Christ in *Luke* the. 22. chapter, That ye may eate and drinke vpon my table. I wyll so dispose the kingdome vnto you, as my father hath disposed it vnto me. Finallye, the oracles of the *Prophetes*, which by temporall descriptions shadowed the kingdome of Christ, they so take, as though they were no otherwise to bee vnderstande, then they seme for at the first sight. And they in suche sorte speake of this matter, as though in the last time shall be restored the golden world, which is described, of the *Poetes*. There were of this opinion men not of the meanest sort, as *Papias* which liued in the Apostles tyme, *Irenens*, *Apollinarius*, *Tertullian*, *Victorinus*, *Lactantius*, and *Methodius* the *Martir*. Wherfore *Hierom* in his 4. booke vpon *Jeremy* writeth, that he durst not condemn that sentence, because many ecclesiasticall men and *Martyrs* had died beyng of that opinion. Whobett in an other place he manifestly derideth these *Millenarij*, and very pleasauntly mocketh them. *Eusebius Cesariensis*, in the third booke of his history, saith: that this opinion had his beginning of *Cherinus* thus the heretike: of whom *Dionysius* bishop of *Alexandria*, expounding the *Apoc.* of Iohn thus writeth: that he was altogether geuen to lustes and vnto the bellye, and therefore attributed these carnall delightes vnto the kingdome of Christ, which should continue a thousand yeares. Neither contendeth he onely that there should be marriages and procreations of children all that whole time, but also that there should be circumcision, sacrifices and other ceremonies of the law. But sithen we see that *Irenens* is agaynst *Cherinus*, we cannot easely thinke, that he was wholly of the selfe same opinion touching this fable. And doubtles it is possible, that amongst these *Millenarij*, some were touching one, and the same thing of an opinion, and other some of an other opiniō. For it is very likely, that by reason of that place of the *Apocalips*, some holy men were brought into this opinion, to thinke y Christ should in this world raigne with his a thousand yeares: but touching the restoring of the law, the reedifying of *Jerusalem* with precious stones, the bringing in agayne of delightes and pleasures of this world, they were vtterly agaynst it. For how is it possible



possible, that the law which hath brought no man to perfection, shall be the of greatest force, when the state of the godly shall be most perfect: Doubtles men that are of full age haue no neede of a scholemaster: and they which haue profited much, neede not to be brought backe againe to learne their first rudiments. But *Lactantius*, as touching pleasures & delights, writeth nothing els, but that the earth shall at that time shew forth her fertileness, & shall of her owne accord bring forth fruites most plentifully. For hony shall run down the rocks, vine trees shall spread along the rivers, and the founts shall flow ouer with milke: But all these thinges are the inuentions of men, and the same, such fayned deuises, that they are manifestly repugnant vnto the word of God. Christ whē he entreateth with the *Saducees* concerning the resurrection, affirmeth, that the sayntes shall be like the angels of God, as which shall neyther marry wyues, nor be married. And *Paul*, when vnto the *Thessalonians* he setteth forth the history of our resurrection, maketh no mention of such trifles. Whis onely he saith, That we shall not preuent those which haue slept in the Lord, but shall be taken up together wyth them to mete Christ in the ayre, and so shall alwaies be with the Lord. Farther our sauour hath testified, that his kingdome is not of this world. And *Paule* to the *Corinthians* saith: That we after the resurrection shall be spirituall, and also that the belly and meates shall bee destroyed. And to the *Rom.* he saith: that the kingdome of God is not meate and drinke. In the booke of the *Apoc.* a thousand yeres are taken for a long tyme, as he saith: That he would haue his myracles testified vnto a thousand generatiōs, & is, for euer. So y number of an hundredeth signifieth an absolute reward. For so Christ saith, that he would render an hundredeth fold to those which forsake all that they haue for his sake. And oftentimes in y holy scriptures, a number certain is put for a number vncertain & infinit. And wher as it is written in the *Apoc.* y the deuill shall be bound for a 99. yeres, *Augustine* referreth y to the state of this present tyme, wherein by the benefite of Christ, that strong man is so vnarmed and overcome and spoiled, that he cannot seduce the elect vnto destruction. And y table of Christ at which the sayntes shall eate and drinke, *Ambrose* vpon *Luke* interpreteth to be the communication of eternall lyfe, and of the chiefe felicitie. The prophets also oftentimes vsed similitudes taken of kingdomes of this world, to describe the kingdome of Christ: that the ruler sorte mought the caselier vnderstand the thinges that were spoken. And as touching this matter let this suffice.

Forasmuch as *Paul* saith: that the promise consisteth not of the law, but of faith: and bringeth this reason, for y other wise both the promise should be voyde & faith made of none effect, a man mought doubt, if there be so small agreement betwene the promise and the law, how it came to passe, that God vnto his law and precepts annexed so many promises. For he hath promised to do good vnto a thousand generations of them that obserue his law: and to geue long life to them that honoꝝ they parents. And Christ himself saith, If thou wilt enter into life kepe the commandementes. Geue, and it shall be geuen vnto you, forgone and it shall be forgiven you. Here we muste make a distinction of promises. For some of the pertaine to the Gospel, & concerne iustification, & eternall saluation. These thinges he pende not of the condition of the lawe, as *Paul* testifieth. For then should they be voyde, for as much as none of vs is able to accomplish the law: and that partly by reason of our infirmity, and partly by reason of the wonderfull excellency of the law it self. Our infirmity *Paul* declareth in this epistle, when he saith That which was impossible vnto the law, in as much as it was weakened through the flesh &c. Wherby it is manifest y the flesh is the let, y we can not perform those thinges which are commaunded in y law. And in y 7. chapt. he saith, that in our flesh dwelleth no good, so that we doo those thinges which we would not. And the excellency of the law is vnderstanded by the 5. 6 & 7. chapters of *Mathew*: and especially by that precept, Thou shalt loue the Lord thy God with all thine hart, and with all thy soule &c. And on the other side, Thou shalt not lust. And *Paul* ioyned these two causes together, when in the 7. chapter of this epistle he sayd: The law indeede is spirituall: but I am carnall, sold vnder sinne. This is the reason why the promise of the Gospel consisteth

A place of  
the Apoc.  
lyse.

Why God  
annexed pro  
mises vnto  
the law.  
A distinctio  
of promises  
some per  
taine vnto  
the law and  
some to the  
Gospel.



## Cap. 4 A Commentarie vpon the

The belee-  
uers obtain  
the promi-  
ses annexed  
vnto the  
law.

A coullati-  
on againste  
the reason  
of Paule.

Useth not of the law: which thing also *Paul* expressed in that that he sayth, *that the law worketh anger*. But there are other promises annexed vnto the law, and to certayne perticular commandements, and those we say are not put in vaine. For after that a man is once iustified, there beginneth in him a certayne obedience of the commandements of God: and the same pleaseth God: which obedience although it be not absolute and perfect, yet is it so imputed vnto the beleeuers, as if it were perfect, & by that meanes we obteyne the promises annexed vnto the commandementes: whiche yet should in vaine be hoped for without iustification, and the promise of the Gospel. And this is a notable place, and woorthy neuer to slip out of our memory: That the promise consisteth not of the law. And if any man will by the law vnderstand ceremonies, straightway ought to be layde agaynst hym those thinges which follow, *the lawe worketh anger*: and this, *that the promise shoulde be firme*. In which places is most manifestly declared, that the law is not to be vnderstand only of ceremonies, but also of the morall part. For by neglecting or not observing it, we fall into the wrath of God. Although there are some which go about riddingly to auoyde the strength of this reason. For they say, if the inheritance shoulde consist of ceremonies, the promise shoulde be vncertayne. For those ceremonies were not common vnto the Gentiles, vnto whome yet was promised salvation. Wherefore at the least as touching the Gentiles, sayth shoulde be vncertayne, and also the promise. But if it were so, the argument of the Apostle shoulde be absurde: for the aduersaries, and the false Apostles would haue sayde: therefore to the ende the promise shoulde not be vncertayne, let the Gentiles also receaue the ceremonies. And so *Paul* shoulde haue vsed that fallace, which is called *peticio principii*, and shoulde haue taken that as a ground, which he shoulde first haue proued, namely, that the Gentiles ought not to be compelled vnto ceremonies. But they are most manifestly confuted by that that is added, *that the lawe worketh anger*. Which thinge vndoubtedly agreeth rather with morall preceptes, then with ceremoniall. The Apostle moughte haue proued his argument by that, which we haue a litle befoze made mencion of, that none of vs is able to kepe the law. But he omitteth that at this present. And to conclude the moze evidently, he addeth, *that the lawe worketh anger*. As if he shoulde haue sayde: So farre is it of, that the lawe bringeth the inheritance, that it rather maketh vs guilty, and subject vnto the wrath of God. And if thou demanda, why the law doth in such sort bring vnto vs anger, we may answere, because we are not able to kepe it. For by anger *Paul* vnderstandeth nothing els, but the vengeance of God, and that by the figure *Metonymia*. For men when they are angry, are accustomed to auenge: whiche thinge God also doth although he be not moued with humane affections. This selfe same thinge hath *Paul* to the *Galathians*, in other wordes expressed, saying, *Cursed be he that abideth not in all the thinges that are written in the booke of the law*. And a curse in the holy scriptures signifieth nothing els, but calamity, affliction and misery. I meruaile that *Origen* vnderstandeth this saying of *Paul*, of the lawe of the members: for that vndoubtedly is so farre wide from the purpose. For the Iewes glozied not of the concupiscence which was in them by nature, which is called of *Paul* the lawe of the members: but they boasted of the lawe of God, which was geuen them of God by *Moses*. Wherefore that the Apostle mought with some fruite deale agaynst them, it behoued him to write of that lawe, whereof they boasted. Howbeit by *Origenes* wordes our aduersaries may see, what he thought of naturall concupiscence. Vndoubtedly seing he sayth, it worketh anger, it followeth that he iudged, that the first motions, which are deriued out of it, are of necessity sinnes and transgressions. I know there haue bene some, which haue taken anger in this place, not for the anger of God, but for our owne anger. For sozasmuch as we are by nature prone vnto vices, and the lawe when it commeth forbiddeth them, we beginne to hate God the authoz of the lawe: and so it worketh in vs anger. But the



the first exposition is bothe plainer, and also better agreeth with the sentence following.

For where no law is, there is no transgression.] By these wordes it is manifest that the Apostle ment to signifie this, that the wrath of God is kindled against transgressions. But how transgression is brought in by the law, the nature of relatives teacheth: which is such, that the one of them being taken away, the other also is taken away. On the one side is put the law: on the other side is set either the obseruation or transgression thereof. And forasmuch as the obseruation of the law can not be perfect, there remaineth onely transgression, which Paul in this place inferreth. But those thinges which are here spoken, are to be vnderstande of the law written, and whiche was geuen by Moses. For otherwise there is none, which wanteth a law, at the least undoubtedly the law of nature. Wherefore there can none be found without sinne: no not an infant of a day olde, when as vnto him the image of God is in steede of a law: vnto which image for that he answereth not (as Augustine declareth in his booke of confessions) undoubtedly he can not be without sinne. As touching the letter, the Greke wordes wordes is *eu* with aspiration, & so it is turned in Latine cuius, that is, of whome. But the vulger interpreter seemeth to haue read *eu*, and therfore turned it *ubi*, that is, where. But as touching the sense, there is no difference, whether it be this, or that. Whotbeit let vs not thinke, that these thinges are to be ascribed vnto the lawe, as it is taken by it selfe alone: but as it lighteth vpon our mynde being corrupt and vitiate. We haue of this thing an example (although grosse) in gonne powder, wherewith is mingled either salt nitre or salt peter, which is by nature very cold. And thereof it cometh, that when the fire is receiued in the bymstone, against which striueth the coldnes of salt nitre, or of the salt peter, it conceiueh so great a violence, that the pellet being driuen out with an incredible force, shaketh and ouerthroweth whatsoeuer is in the way. So the heate of our lust, when it findeth the law repugnant agaynst it, is with a greater violence strengthened, so that it enforceth men to most haynous wicked actes. For as the common saying is: *We endeavour our selues to that whiche is forbidden vs*, and we haue alwayes a desire to thinges denied vs. Whotbeit to the godly and to the elect, this force of the law is not vnprofitable. For it leadeh them euen as a scholemaster vnto Christ. And for that cause Christ is iustly and worthely called the ende of the law: not for that the law is by him abrogated, but because it directeth men vnto him. Finally Christ hath performed and accomplished the law not onely in himselfe, but also in them that beleue in hym: for he hath geuen them strengthes to obey it. Neyther is it any maruell, that the law bringeth men vnto Christ, especially saying he himselfe was the author thereof. For by the Sonne it was reuealed vnto Moses. And for this ende he gaue it, by it to drawe men vnto hym. Here are we admonished of the perversenes of our nature, whiche is so greates, that although we be taught the will of God by the lawe, yet we neuer cease to strine agaynst it. Some goe aboute by this place to inferre, that they do ill whiche set forth the lawes, especiallly saying they serue verpe muche to increase transgressions. But if their argument were of any strengthe, then shoulde they inferre that God also oughte not to haue made any lawe. Wherefore we say, that those lawes whiche are made, are either iust or vniust. If they be vniust, then are they not to be counted for lawes. For who will call the violent affectes of tyrantes lawes? But if they be iust, then are they interpretations of the lawes of God. And by them we vnderstande the will of God, that by that meanes, we may be broughte to Christe, that by him we may obtaine strengthes to do them. This selfe same sentence also is had in the epistle to the Galathians, *That the lawe was put because of transgressions*, namely, to shew forth the, to accuse them, & to condemne them. So in the latter epistle to the Corinthians, the law is called the ministry of death: and in the first to the Cor. it is called the power & efficacy of sinne. And before in this epistle, by the law is said to come the knowledge of sinne. Wherefore a man may not without iust cause meruaile, what moued Paul to write so

like

How the law and transgression follow one the other.

The law of children is the image of God.

The law of his owne nature worketh not these things & similitude.

Christ the end of the law.

Christ the author of the law.

Whether it be lawfull to make lawes,

Good lawes are interpretations of the lawes of God. Names attributed vnto the law.



What was  
Pauls en-  
tente when  
he wrote of  
the law.

As the  
false Apo-  
stles pre-  
tend the de-  
fence of the  
law so do  
our aduer-  
saries now  
pretend the  
defence of  
good works.  
What we  
must teache  
concerning  
good  
works.  
What they  
are that are  
the instru-  
mentes of  
the deuill.

like things so oftentimes of the lawe. But we oughte to consider that it is moste  
likely, that in the primitive church, when Christ beganne euery where to be rece-  
ued, the deuill craftely inuented an other new deuise, to extol the law by all man-  
ner of meanes, that it might be had in estimation, not onely of the Jewes, but al-  
so of the Gentles, that in the mean time Christian religion might be weakened,  
and cleane taken away. And he blinded the eyes of men, that none should haue an  
eye vpon Christ, which was the end of the law. And lest any man should by often  
reading of the law, attaine to any continuance, he found the meanes, that he gaue  
themselues to brawling about wordes, and old waines questions. Wherefore Paul  
was brought to this point, that either he must reiect the lawe of God, or els haue  
wincked at the lettes of the Gospell. Wherefore by great aduise he teacheth thre  
things. For first, considering the lawe of God by it self, and in his owne nature, he  
with worthy praises extollet it, and therewithall sheweth, what evils by it come  
vnto vs thorough our owne default: Secondly, he teacheth that Christ is the ende  
of the law: last of al, he cutteth of brawlings, contencions, disputations, and improp-  
riable questions, and which make nothing to the purpose. These self same things  
in a maner, happen also in our tymes. Our aduersaries cry out, God workes, god  
workes: as though we were agaynst them. Farther they wyll not that the people  
should vnderstand the mercy & grace of God, & benefite of Christ. Lastly, they conti-  
nually braule & contend to hinder & iust reformation of the church, & so continual-  
ly prolong the tyme, to the ende nothing shoulde be put in execution. But let vs  
learne of Paul how we may warily and wisely resist them. Let vs leaue vnto god  
workes, their dignitie: but yet not in such sorte to attribute more vnto them, then  
either the truth and holy scriptures will suffer, or els is agreable with our weake  
nature. Farther let vs as plainly as we can out of the holy scriptures declare the  
grace of God and benefite of Christ: Lastly let vs abstayne from superfluous and  
contentious questions. By these wayes and meanes may we well withstand the  
deuill. Neither doth the deuill these things by himselfe: but alwayes findeth instru-  
mentes apte for his wicked purpose: whome Paule calleth deceitfull workers, which  
transforme themselves into aungels of light, and euery where sowe discordes and offences,  
bewitching men that are in the ryght course, and leading men from Christ to estimation  
of themselves. He calleth them moreover, chynge cut of, dogges, enemies of the crosse  
of Christ, whose God is the belly, and end destruction: which wyll be teachers of the law,  
and yet in the meane tyme know not what they affirme and speake: whiche by a fayned  
modesty and affliction of the flesh, and worshippynge of angels, and religion of themselves  
deuised, take away from men the reward of saluation: which after they haue fallen away  
from the loue which procedeth from a pure hart, a good conscience, and an vnfeined faith,  
turne themselves to vayne speeches, and range and creepe abroad like a canker: which al-  
though in wordes they say they know God, yet in dedes they deny hym. With these coun-  
teours both the Apostle paint forth false ministers, agaynst whome he had muche to  
do: vnto whome they are not vnlike, which in our dayes withstand the restorynge  
of religion. Wherto he hath bled reasons ab absurdo, that is, dyuine to an absur-  
ditie. If the inheritaunce should consist of the law, then should faith be vayne, and  
the promise of none effect: and to affirme either of them, were very absurd. His ar-  
gument he hereby proued: for that the law worketh anger, and is alwayes toynd  
with some transgression. Now he proueth by a direct reason, that the inheritaunce  
consisteth of faith: namely, that it might be of grace, to the ende the promise should  
be firme. As if he should haue sayd, it behoueth that the nature of Gods promises  
be kept. For such is the nature thereof, that it be certayne, and come freely. But it  
can not be certayne and come freely, vnlesse we be made hepyes by fayth, and not  
by the lawe.

Therefore is the inheritaunce geuen by fayth, that it might come  
by grace, and that the promise might be firme to all the sede, not to  
that onely which is of the law, but also to that which is of & fayth  
of



of Abraham, who is the father of vs all, as it is written, I haue made thee a father of many nations, accordyng to the example of God, whome he beleied, who restoreth to lyfe the dead, and calleth those thinges which are not, as though they were. Whiche aboue hope beleied vnder hope that he should be the father of many nations, accordyng to that which was spoken vnto hym: So shall thy seede be. And he not weake in fayth, considered not his owne body which was now dead, beyng almost an hundredth yere olde, neyther the deadnes of Saraes wombe. Neither did he doubt of the promise of God through vnbellefe, but was strengthened in faythe, & gaue glory to God, beyng full assured that he which had promised was also able to do it. And therefore it was imputed vnto hym for righteousnes.

Therefore is the inheritaunce geuen by faith. By this place we see, that to attaine to any thing by faith, is with *Paul* nothing els, but to haue it freely. Wherefore it ought not to seme meruailous, that we haue oftentimes inculcated, that to be iustified by fayth, is to be vnderstande of the obiect of fayth, that is, of the mercy and promise, that we may be iustified freely. *Chrysostome* sayth, if the promise should come of the law, we should not neede that saluation, which we obteyne by fayth and grace. But now where as the Apostle saith, that the promise oughte to be firme vnto all the seede of Abraham, that ought to be vnderstanded both of the Iewes, and also of the Gentles: as though in Abraham were a double posteritie. And this is chiefly to be noted, which here is alleaged of the certaintie of the promise. For, that may not either be wantyng or doubtful. For, that whiche we apprehende by fayth oughte to be certayne. Whiche is onely the woꝛde of God, wherunto onelye fayth ought to leane. Wherefore besides the holy Scriptures there is nothing that shoulde be beleied. For it can not be constant and firme. And whatsoever is not of fayth is sinne. For if the conscience doo not by fayth beleue, that that which we do, pleaseth God, or also if it suspect, that it is not acceptable before him, and yet in the meane tyme we do the selfe same thing, vndoubtedly that which we do is sinne. And so both *Basilins* in his *Epistols* the 80. sum in a maner towards the end of the booke interpretate that place which we haue alleaged. Wherefore we ought not ether to add any thing vnto the woꝛd of God, or to take any thyng from it, as in which only are contained the promises: Otherwise both our fayth and our conscience should haue no certaintie wherunto to leane. And this certaintie wherof we speake, dependeth of two principal pointes. Of which the first is, that it be plaine by the woꝛd of God: then which, can nothing be moꝛe firme or constant. But some man will say God by the prophet *Ionas* sayd it should come to passe, that the city of Ninine shoulde be destroyed, and that after 40. dayes. And by *Esaie* the Prophet he sheweth vnto *Ezechias* the king, that he should dye: which thinges yet came not to passe as they were sayd. Yea also the lord him selfe in *Jeremy* the 18. chapter thus speaketh, If I shall speake of any kingdome, or nation, to roote it out and to destroye it and they in the meane tyme repent them, I also will repent me. And on the other side, if I shall speake to plante, and to build any kingdome or nation, and they in the meane tyme behaue themselves wickedly, I will not performe these changes which I haue spokē. But we answer, that the promise wherof *Paul* here speaketh dependeth not of any condition, as doo a greate many promises of the law, vnto which pertaine these threatnings which are now alleaged yea the Apostle himselfe sufficiently expreth, of what kind of promises he speaketh when he sayth, By fayth, that it should be of grace. For if it consist freely, the hangeth it not of any condition, or supposition, and by this means the promise can in no case be made frustrate. This may the easier be vnderstand by a similitude: If a physician should by taking of any medicine promise health, but yet vpon this con-

To haue a thing by fayth to haue it freely.

In Abraham a double posterity.

Besides the holy scriptures there is nothing that can be beleied, but the woꝛd of God, wherunto onelye fayth ought to leane.

Two principal pointes wherupon dependeth the certaintie of the promises.

Paul speaketh not of such a promise as is annexed with a condition.

Which condition is not conditionally.



## Cap. 4 A Commentarie vpon the

**S**imilitude.

**F**ayth is not an vncertaine or doubtfull assent. Of the certaintie of saluation. We must not doubt of perseuerance. The testimony of the spirit is firme.

**T**hey which be-  
lieue that  
their finnes  
are a let  
to the pro-  
mises, are  
easily dis-  
tressed into  
desperation.

**T**hey  
which are  
not sure of  
theyr salua-  
tion, can ne-  
ther haue  
peace nor  
tranquillity  
of conscience.

**W**hat  
things are  
to be taken  
heede of as  
touching  
certaintie of  
saluation.

**S**inne that  
wasteth the  
conscience.

**W**e are ne-  
uer so assur-  
ed but that  
there are  
yet some  
doubt.

**T**hese  
things are  
not repug-  
nant in a  
man, to be  
certaine &  
yet some-  
what to  
doubt.

dition, that he would haue for his paynes infinite summes of money, & that the sicke persō should obserue a very hard diet, a poore man might easily answere that that promise of health is vayne, both for that he hath not the money to pay, and also for that being weak he is not able to obserue the diet which is prescribed him. But contrariwise, if a man promise a medicine which he will geue freely, neither requirerh any worke of the sicke person, but only that he woulde drinke, or some other way receaue his medicine, this promise is easily made firme. So vndoubtedly standeth the case here: the promise is offered vnto vs, and that freely. For only is of vs required, that by fayth we receaue it. And this is the first principall poynte, whereupon dependeth the certaintie of the promise: namely, for that the promise consisteth of the word of God, and is offered freely. The other principall poynt is, the nature of fayth. For fayth is an assent not vncertaine or doubtfull, but fixed and constant, as the Apostle wyl afterward moze at large declare, when he discourseth the example of *Abraham*. By these two principall poyntes it is manifest how wickedly they deale, which teach me continually to doubt of the promise of saluation. For if as the holy scriptures teach vs we ought to hope, and such is the nature of hope, not to confound, we may manifestly inferre, that we ought not to doubt of our saluation. There are, which pretend, that their doubt hereof springeth, for that they are vncertaine, whether they shall perseuer vnto the ende or no. But these men should consider, that we ought alwayes to pray for perseuerance. For, as saith *Ciprian*, whome also *Augustine* followeth, *In all the thinges which we aske in the Lordes prayer, is included perseuerance.* And as *Iames* teacheth, *We must aske without doubting.* Wherefore it is manifest, that we must by no meanes doubt of perseuerance, and especially seeing we haue in our hartes the holy ghost alwayes bearing an excellent testimony vnto vs thereof. For as *Paul* sayth in this epistle, *It is the spirit, which beareth witness vnto our spirit, that we are the sonnes of God.* And he which hath not the spirit of *Christe*, is not hye. And *Paul* writeth of himselfe, *that he is sure, that neither life, nor death, nor principalities, nor powers can plucke hym from the loue of God, namely, from that loue wherewith God loued hym.* But that is frivoulous, which some alleadge, namely, that *Paul* speaketh these thinges of himselfe only, and that by a certayne peculiar and assured relation. For when we comie to that place, we will declare, that those thinges pertaine to all men vniuersally. Other say, that finnes feare vs away from the assured confidence of our saluation. But so long as we are in this life, we can not be without finnes. For *Iohn* sayth, *If we say, we haue no sinne, we deceaue our selues, and the truth is not in vs.* Wherefore so to teach is nothing els but to drine men to desperation. Finally so much as *Paul* saith, *that we being iustificed freely haue peace towards God,* it manifestly declareth, that the saythfull are certain of theyr saluation: other wise there can be no tranquillity, & peace in the conscience. Howbeit there are certayne thinges to be taken heede of, that we be not dangerously deceaued in this certaintie. For first we ought to knowe, that it springeth not of any righteousness which is in our mindes: and farther, that they which are most assured, do not for all that want trembling and feare, but are soze afraid of falles and of offending of God. Neither can that certaintie, which we speake of, haue ioynd with it that kinde of sinne, which, as *Augustine* speaketh, *wasteth away the conscience.* And we must chiefly beware, that this certaintie be not applied to licentiousnes and liberty of the flesh. But in such sort ought we to frame our selues, that we should alwayes dispayre as touching our selues: but contrariwise put all our confidence in God only. Lastly this is to be knowen that it is not possible, that so long as we lyue here, we should be so assured in fayth, that there should neuer arys any doubt. Neither are these thinges repugnant one to the other, but that we may both beleue, and also be assured, and yet in the meane time be moued with some doubtfulness. For these thinges procede of diuers principles. As for example, reason iudgeth, that



the dybe of the Sunne is bigger then the whole earth: but yet in the meane tyme the sence both doubteth touching that matter, and also testifieth otherwise. *John* also sayth, *he which is borne of God sinneth not*: *Pot* best contrariwise he sayth, *If we say we haue no sinne, we lye*, for we do not alwayes worke by that ground where by we are regenerate: and therefore we oftentimes fall & sinne. So also must we think of certainty & doubting, that they procede not out of one & the self same principles or grounds. For doubting procedeth fro our flesh, fro humane weaknes & humane wisdom. But certainty, cometh of ffaith which we haue towards god. But because we do not alwayes worke by faith, the of it cometh that we oftentimes doubt. But at the last the strength of faith getteth the vpper hand, and driueth away the cloude of doubting. Now let vs see, how *Paul* declareth vnto vs the certaynty of the promise by the second principle, namely by the propriety and nature of faith. This thing he doth in discoursing the example of *Abraham*, of whome he thus writeth.

Certainty  
and doub-  
ting come  
of diuers  
grounds.

Certainty  
getteth the  
vpper hand

Which is the father of vs all. As it is written, I haue made thee a father of many nations. *Abraham* is a father of many nations, that is, of all those, which beleue, in what place of the world so euer they be. And he is called the father of the beleuers, both bycause he was an example of faith vnto the beleuers, and also taught and preached the same. This is that communion of *Saintes*, which we professe in the Simbole or Creede.

The com-  
munion of  
saintes.

According to the example of God. In Greeke it is *κατ' εἶδος*, which *Chrysostome* interpreteth by this aduerbe of similitude, *as*, as though *Abraham* were like vnto God. And this likenes the same *Chrysostome* declareth two maner of waies. First, for that as God is not the father of one nation, and not also of another: So also *Abraham* is not in such sorte the father of some beleuers, that he is not also the father of other beleuers. Secondly, for that as God is not our father by kindred of flesh, but by a spirituall maner. So *Abraham* is not in such sorte the father of all the beleuers, that he hath begotten them according to the flesh: but as we haue sayd, by a spirituall kindred. That Greeke word may signifie, Before: so that he was the father of all the beleuers before God: namely, because it can not be vnderstand by humane sense and reason, that *Abraham* is the father of all the beleuers, but this is vnderstand onely before God: that is, by the power of the spirite. This word also *κατ' εἶδος*, may signifie Before in such sort, as in the booke of *Genesis* the woman is sayd to be made a helper vnto the man, y she should be *Benegdo*, that is, before him, as if a man should say, a thing apte, and haning proportion and iust analogy vnto the man: and which shoulde euer be at hande, which maner of helpe coulde not be found for *Adam* amongst the other living creatures. And if a man demaund, seing that we differ from God by an infinite distance of perfection: What analogy or proportion can we haue towards him, I answer, that that cometh to passe by the helpe of faith. For by it we receiue the giftes and promises, which God hath decreed to fulfill in vs, when yet our strength and power can by no meanes be made equall with God. Suche a lyke thing haue the Philosophers of God, the first cause of all thinges: vnto whom they say by a certaine proportion and analogy answereth that which they cal the first matter: for that in power it is apt to receaue all maner of formes, which God would bring forth. So we by faith are made apt to receaue the promises of God, and so we are set before him, or ouer against him. Howe be it euerye man must diligently take heede, that he haue so muche faith as is sufficient, least hee should be overcome of the promises of God. This is that wrestling of *Jacob* with God. For he would not be overcome of him, but wrestled against him, and receaued the blessing.

*Abraham*  
like vnto  
God.

How he  
may by  
faith be co-  
pared wth  
God.

A simili-  
tude.

The wrest-  
ling of *Jas*  
*cob* with  
God.

Whom he beleued. *Ambrose* readeth, *Thou hast beleued*, as though it were an Apostrophe which is a turning of his speche to the *Ethiopian*. But the reading which is vulgarly receaued, is the playner.

And calleth those thinges which are not, as though they were. This as

h. y.

peared



## Cap. 4 A Commentarie vpon the

Why God  
is sayd to  
call crea-  
tures.

peared in the creation of the world. For when God did onely commaund, that any thing should be, straight way it was. By which kinde of speeche is shewed the easines of creation of thinges: for in it there is no more grieue to God, then it is to vs when we call anye manne. Here is declared also, that by the sonne, whiche is the word of the father, were and are all thinges made. We also when we are regenerate, are sayd to be called.

Which about hope beleeued vnder hope.

Which about hope beleeued vnder hope. This kinde of speach seemeth at the first sight absurde. For how is it possible, that a man should be about hope, haue not withstanding hope? *Chrysostome* very well expoundeth this: *About the hope (saith he) of man, and vnder the hope of God.* And it is all one, as if a man should haue sayd, he hoped euen in thinges desperate, or elles when there was no hope at all, yet hoped he. But in that word is vsed the figure Metonymia. For, by hope, in this place we vnderstande, those thinges whiche are hoped for. The meaning is: Contrary to those thinges whiche moughte by man haue bene hoped for, he wayted for those thinges whiche were set forth by God to be hoped for. In this example of *Abraham*, which the Apostle hath taken in hande to entreat of, is verie aptly described the nature and property of faith. For faith is the gift of God, wherby we firmly assent vnto his promises, stryving agaynst the flesh and humayne wisdom. What it is the gift of God, *Paul* to the *Ephesians* by expresse wordes testifieth, when he sayth, that by faith we are saued, and that not of our selues: for (saith he) it is the gift of God. And euen as the Philosophers supposed, that the strengths and faculties of men are not sufficient to do all thinges absolutely and perfectly, & therefore held y we haue nede of habites or qualities, yin sodaine cases we mought be redy to do well, so that we should nede no long deliberation, and that that whiche we do, we mought do it both easely and pleasantly: so also ought we, for the receiuing of those thinges which are of God, to haue our minde and vnderstandyng strengthened by some power, from without vs, and geuen vnto vs: sayng that thorough the default of our first parent, we are most vnapt to vnderstande the hidden thinges of God. And forasmuch as those thinges, wherunto our faith hath a respect, are altogether deuine, it followeth of necessity, that to vnderstand them, we be holpen also by deuine inspiratiō. But we must now declare what is the chiefest thing wherunto our faith is directed: and that (to speake briefly) is the promise of God, wherunto by beleeuing we assent. And this promise is chiefly y wherin he promisseth, that he will thorough Christ be fauourable and mercifull vnto vs: And although in the holy scriptures are red and offred vnto vs very many promises of God, yet this one is the chiefest, for whose sake the rest are performed vnto vs, vnto whiche also are all other promises to be referred. This promise, as we haue before sayde, is that, wherein God promisseth, that he will be mercifull vnto vs for Christs sake. And although there be very many thinges which we ought to beleue, as threatnings, histories, exhortations, prayes of God, and such other like, yet ought all these thinges to be referred, to perswade vs of this promise onely. Hereby is manifest, what is the chiefest object of faith: for the common object of faith, or (as they call it) the equall object, is the word of God set forth in the holy scriptures. Beyond this object, faith extendeth not it selfe. For as *Paul* sayth, *faith commeth of hearing, and hearing by the word of God.* This thing our aduersaries can by no meanes abide: for they contend, that there are certayne thinges, I know not what, to be beleeued, which are not conteyned in the holy scriptures. But we say, y faith is an assent, whiche is geuen vnto the holy scripture, & vnto those thinges, whiche are necessarily and euidently concluded of it. Amongst other thinges they are wont to object vnto vs y perpetuall virginity of the mother of Christ: whiche they say, is to be beleeued, although it be not had in the holy scriptures. They obiekt moreover that y authority of y holy scripture depēdeth of y church, and can not be proued by the scriptures themselves. As touchinge the firste, it is sufficient for vs, that we are taught by the holy scriptures, that Christ was conceived and borne of a virgin. And aboue that to affirme, that the blessed virgin was ioyned with man as touching fellowshipp of the flesh, it were rash & presumptuous.

The nature and property of faith.

A simile.

What is the first object of faith.

The common object of faith.

The particular object vnto which they say are to be beleeued. The perpetuall virginity of Mary.



sumptuous. For seeing that is nether had in the holy scriptures nor yet is verely likely, why (in Gods name) ought we either to beleue it or to affirme it: And contrariwise, that she abode perpetually a virgin, soasmuch as the holy scriptures doo not by expresse wordes auouch the same, it is not to be receaued amongst those things, which are of necessity to be beleued: as are those things which are expressely contained in the holy scriptures. *Ierom* of this matter wrote against *Heluidius*. For he was woorthely to be condemned, for that he rashly affirmed, that she was not perpetually a virgine. And *Augustine* very well admonisheth vs, that when we come to such places where the sence of the scripture can not certainly be gathered, we shoulde not hedlong runne vnto ether parte. As touching the other objection, we haue oftentimes declared, that it is not true, which they take as graunted, that the scripture hath his authority of the Church. For the steadfastnes therof dependeth of God, and not of men, and the word was both firme and certayne befoze the Church beganne. For the Church was called by the word. And the spirit of God wrought in the hartes of them that beleued the word, and of them that red it, to acknowledge it to be no humane wordes, but altogether deuine. wherfoze fro the holy ghost came the authority vnto the word of God, and not from the Church: But they say, *Augustine* writeth agaynst the epistle called *epistola Fundamenti*. *I would not beleue the Gosples except the authority of the Church had moued me therunto.* But *Augustine* by those wordes would signify nothing els, but that we must attribute much vnto the ministry of the church which setteth forth, preacheth and inculcatheth the Gosples to all the saythfull, for which of vs hath come vnto Christ, or beleued the Gosples, but that he hath bene stirred vp by the preaching of the Gosples, which is done in the Church, and yet thereby can not be gathered that the authority of the Gosples dependeth of the Church in the mindes of the hearers. For if it lay in it, to cause the scripture to be receaued, then vndoubtedly had it long ago perswaded the Epicures and *Eurkes* to beleue the same. But the matter is farre otherwise. For whatsoever authority the Church hath, or the ministers thereof, the same dependeth wholly of the word of God. For if a man shoulde demaund of them, how they proue the authority of the Church, or how they are certayne that erreth not in vnderstanding of the holy scriptures, and discerning them from other writings they will answer, bicause it is gouerned by the holy ghost. But I beseech you how know ye that: Bicause Christ (they will say) hath promised that he will be with it euer vnto the end of the world. And bicause he hath also sayd, *Where soeuer shall be two or three gathered together in my name there am I in the midst of them.* And agayne, *I will send the holy ghost the comforter which shall lede you into all truth.* These are the thinges (say they) which perswade vs of the authority of the Church. But I would sayne know from whence ye receaued these thinges, if not out of the holy scriptures: Wherfoze we may contrariwise conclude, that the Church hath his authority of the scripture. Farther by this place of *Paule* is declared an other difference of sayth: namely, that it is a firme assent. For he setteth forth of *Abraham*, that he nothing doubted. And he bleth this verbe *διὰ τὴν πίστιν*, which signifieth, to reason with himselfe and to put doubt. In which signification the *Actes* of the Apostles vse the selfe same word. For it is so sayde vnto *Peter*, that he shoulde go vnto *Cornelius* the Centurion, *καὶ διὰ τὴν πίστιν*, that is, nothing doubting. *Abraham* had a respect vnto the will and power of God which made the promise: and not to his owne infirmity, or to the infirmity of his wife. Set God aside, and he had nothing whereby he coulde promise himselfe any such thing. Wherfoze, as sayth the Apostle, he was strengthened in sayth, nether doubted he through vnbeleefe which is all one, as if he had sayd. On euery side els were offered vnto him incredulity and doubting. Neither ought this sentence to be reponed, for that that we fele no such experience in our selues. For there is none, in whose minde sometymes ariseth not some doubt touching those thinges which we beleue. For this cometh not of sayth, but of our infirmity.

S. III.

Which

*Augustine*  
counsell  
touching  
this mat-  
ter.  
The scrip-  
ture hath  
not hys au-  
thority of  
the church.

*I would*  
not beleue  
the Gosples  
except the  
authority  
of the  
church mo-  
ued me ther-  
unto.

Contrari-  
wise the  
church hath  
his authori-  
ty from  
the scrip-  
ture.  
Sayth, is  
firme.



Why some-  
times arise  
in vs doub-  
tes euen a-  
gainst our  
willes.

We must  
pray vnto  
God to in-  
crease our  
faith.

What  
things are  
diligently  
to be exami-  
ned in the  
assent of  
faith.

We must  
pray vnto  
God not to  
suffer vs to  
be deceaued

Whether it  
followeth  
that they  
belene  
which  
know assu-  
redly that  
God hath  
spoken any  
thing.

Examples.

Which thing we may easily be instructed of by þ which we see to happen in þ ha-  
bits or quality of any science, especially of the mathematical science. For there-  
in is certainty, and that undoubtedly very great. For the conclusions there ne-  
cessarily and most evidently follow of the premises. But if a man haue not per-  
fectly learned, or absolutely attained vnto the science, he shal sometimes doubt.  
And this cometh to passe not by meanes of the science, but by reason of the  
default of him which vnderstandeth the science. So we, because so long as we liue here,  
we are weake, nether can haue a full and perfect faith, therefore oftentimes  
do arise in vs doubts, yea euen agaynst our willes, but it is farre otherwise  
of the nature of an opinion which is such, that there can be no blame layde vnto  
vs, if we somewhat encline vnto the other part from that which we thinke  
to be true. And the infirmity which happeneth vnto vs, concerning faith, may  
come two wayes. For sometimes we firmly cleaue vnto those things which  
we beleue: but yet are there other things behind, which are to be beleued, which  
yet we perceiue not. And after this manner, they which still together with the  
Gospell obserued choise of meates, and other ceremonies, are in this epistle  
called of *Paul*, *weake in faith*: for they yet knew not, that the ceremonies of the  
Iewes were by Christ abrogated. Sometimes it cometh to passe, that we  
see in deede the things which are to be beleued: but yet we are not so perfect in  
faith, that we can firmly and constantly cleue vnto them. So Christ called the  
Apostles, *men of little faith*, and especially *Peter*, when through doubting he was  
almost drowned with the waues of the sea: wherefore as touching eche part,  
we must alwayes pray vnto God to increase our faith. By this place also is to  
marked, that the power of beleuing cometh from the holy ghost: when as we  
giue not place to so many and so great waues of doubts, beating agaynst our  
minde, but at the last get the vpper hand of them: which thing coulde not be  
done without a certayne celestiall and supernaturall strength. But in this as-  
sent of faith, we must diligently examine, both who it is which speaketh, and  
also what that is which is spoken, and set forth vnto vs to be beleued. For the  
deuill laboureth for nothing more, then to make vs to beleue, that God said that,  
which he sayd not. Oftentimes also those things which are spoken of God  
himselfe, are by false deceauers wrested to a wrong sense, and corrupted, and  
are so obtruded to be beleued. Wherefore seeing as touching eche part we haue  
nede of reuelation, we must pray vnto God, not to suffer vs to be deceaued. One  
of them that writeth vpon the sentences is of this opinion, that if it were most  
assuredly knowen, that God spake any thing, therein faith coulde haue no place.  
For straight way (sayth he) by the light of nature we should know, that that  
ought to be true, which God hath spoken: vnles we will thinke him to be a ly-  
ar. But this man is wonderfull far out of the way. For we doubt not, but that  
the prophetes assuredly knew, that God spake in them, and yet they gaue faith,  
or beleued those things which they foretolde. We also assuredly know, that  
God spake those things which are read in the holy scriptures. And yet we be-  
leue them. The Apostles know, that they had receaued the holy ghost. And yet  
for all that they wanted not faith. But that which this man sayth, should then  
be true, if by reason or sense we might evidently know, that God spake these  
things: which undoubtedly can neuer come to passe. For these things are not  
made knowen vnto vs, but by reuelation. But this man in steede of euidence,  
did put certainty. The last part which is in the definition, wherein it is sayde  
that this assent consisteth with the sense and wisdom of the flesh, may mani-  
festly be declared, not only by this example of *Abraham*, but also by a great ma-  
ny other examples. God promised deliuey vnto the *Israelites*: and yet in the  
meane tyme increased their affliction: they had a greater number of bitches  
layd vpon them: they had no straw geuen them for theyr worke: they were  
harshely and cruelly beaten. And when they were now departing out of *Egypt*,  
the sea came agaynst them, on the other side were great huge rocks: and at  
their



their backs was Pharao at hand with a mighty host: against which he lettes it behoued & flesh to strine. And many things in like sort seemed to be against the promise made to *Dauid*, to moue him not to beleue the anoynting of *Samuel*: against which it was needeful, that he should by fayth be strengthened. The Apostles also found in *Christ* many tokens of infirmity, which they could not haue overcome, but by fayth. Wherefore we may conclude, that such is the nature of our fayth, that it alwayes strineth with some doubting.

Geuing the glory to God.] Here is set forth the ende wherunto fayth tendeth, namely, to aduance, and encrease the glory of God: which herein consisteth, that we conceaue a worthy estimation touching God. *Abraham* is sayde to haue bene in a maner an hundredth yeare olde. For as it is written in the history of *Genesis* the 17. chapter, he was now 99. yeares of age when this promise was made vnto him. He had no like example before his tyme, by consideration wherof he mought haue bene confirmed. For he is the first vnto whome we reade in the scriptures was restored strength to beget children. Neither is it any meruaile that by & worke of fayth, is aduanced & glory of God: soasmuch as in it for Gods sake we deny the best part of our selues: which is our mynde and reason, wherby we either assent or not assent, vnto thinges set forth vnto vs. Wherefore it is manifest, that there can nothing more excellent be offered of vs vnto God. For this is a wonderfull testification of the power and godnes of God: for his sake to seme to quench in our selues the sense of nature. But I wonder at those, which so diligently commend workes, and so highly extoll chastity, sole life, and other workes, and yet are so colde in setting forth the commendation of fayth: when as by it commeth the victory, wherby we overcome both our selues, and also the whole world. For so *Iohn* sayth, this is the victory, which overcommeth the world, euen our fayth. Which thing I speake not, as though I ment, that we are iustified by fayth, as it is a worke. For, it is defiled by sundry blotches of our infirmity. And *Augustine* sayth, that this sentence is by no meanes to be admitted, that fayth meriteth vnto vs iustification. For fayth is not (sayth he) of our selues: but as *Paul* to the *Ephesians* expressedly testifieth, it is the gift of God. Howbeit as it is a worke, it many wayes excelleth all other workes. Neither can it be expressed, how far wide the scholemen erre, when they imagine, that fayth can consist without good workes. For by their sentence, fayth should not attayne vnto the dignity of prudence: which both as the *Philosophers* write, and also they themselves confesse, can not be had without the rest of the vertues. What manner of thing then shall Theologicall fayth be, if it attayne not vnto the perfection of prudence? Farther, soasmuch as vertue suffreth not vice to be ioyned together with it, and they themselves contende that fayth is a vertue, how wil they haue true fayth to be in sinners, and such as are strangers fro God? But they will say, that they put fayth to be a vertue of the vnderstanding: vnto which kind of vertues vices are not repugnant. For that we see sometimes, that the most wickedst men that are, haue in them excellent sciences. But nether will this any thing helpe them, their owne sayned imagination is a let thereunto. For they imagine, that those thinges which are set forth vnto our vnderstanding, are obscure and nothing eident, and that we geue not assent vnto them, but because the wil commaundeth the vnderstanding to geue his assent, & in that thinge to geue place to the truth of God. Wherefore I will demaunde of these men, whether the worke of & wil, wherby it commaundeth & vnderstanding to geue place & to assent vnto the wordes of God, be good or euell. Undoubtedly whether they wil or no, they must be compelled to say it is good. But without charity it is not possible that the wil should bring the vnderstanding to embrace & thinges that are to be beleued. Wherefore these sonde deuises of theirs are repugnant the one to the other. But we teach no such thing, that fayth should depend of the commaundement of the wil. For how should it be moued to commaund thinges that are to be beleued, to be receaued as good and worthy of credit, except it had first receued it by vnderstanding? In dede we confesse, that those thinges which we beleue, are obscure

S. liij.

Fayth per-  
petually  
wrestleth  
with some  
doubting.  
The ende  
of fayth.  
Wherem  
the glory of  
God consisteth.

By fayth  
we re-  
nounce the  
best part of  
our selues.

We are not  
iustified by  
fayth as it  
is a worke.  
Fayth meriteth not vnto  
vs iustification.  
Fayth as it  
is a worke  
excelleth all  
other  
workes.  
Prooueth  
that fayth  
cannot be  
without  
good workes.  
The vertues of the  
vnderstanding  
are not repugnant to  
vices.

The vnder-  
standing  
cannot be  
commaund-  
ed to beleue  
without  
charity.  
Fayth dependeth not of  
the commaundement  
of the wil.

and



The diuine  
reuelation  
maketh  
those thinges  
playne  
which o-  
therwise  
were ob-  
scure.

Faith  
neither ex-  
tinguisheth  
the nature  
of man nor  
reason.  
The founda-  
tions of  
our resur-  
rection.

What faith  
confirmed  
Abraham  
to obey  
God.

and not very euident vnto humane reason. But they are made plaine vnto the vnderstanding by the light of the diuine reuelation, and illumination of the holy ghost. Wherefore they are by the iudgment of reason apprehended and admitted with a singular certainty, which thinges being so knowen and receaued, as it must nedes follow, the will delighteth it selfe in them, & so earnestly embraseth them, that it commaundeth vnto the other faculties of the mind, to workes agreeable vnto that truth, whiche the mind hath beleued. And by this meanes of faith springeth charity: and after it, followeth hope. For the things which we beleue and earnestly loue, with a valiant and patient minde we waite for: which thing pertayneth chiefly vnto hope. Neither let any man thinke, that this is ether against reason, or extinguishteth the nature of man, for that in beleuing we seeme to renounce humane sence: as though this were in vs a madness, as *Agrippa* the king sayd vnto *Paul*, when he preached the sayth of *Christ*: *Much learning hath driuen thee to madness.* The matter is not so: but rather by faith is brought to passe, that our reason maketh it selfe subiect vnto the doctrine of God and vnto the reuelation thereof, rather then to inferior reasonings and perswasions, which being inferior vnto the holy scriptures, man is by them rather exalted, then defected. And if a man should say that men in beleuing are madde, we will adde farther it is aboue all things done with reason. The Apostle maketh mention that God rayseth to life the dead, and that the body of *Abraham* was dead, and also the wombe of *Sara*. By which wordes *Chrysostome* sayth, are layde the foundations of our resurrection, which we beleue shal come. For if god could do these things, then can not he wante ether meanes or power, whereby to restore againe to life the deade. And vndoubtedly I am perswaded, that this sayth was no small helpe vnto *Abraham* to moue him to sacrifice his sonne, as God had required at his handes. For although hee had receaued the promise, that he should haue posterity by *Isaake* yet he saw that although he were slaine, yet there was still remayning place for that promise. For he beleued, that God was able to rayse him vp although he were slayne, and make him to liue agayne. And how commendable the sayth of the patriarch was: *Paul* declareth when he sayth, that he had not a regard to his dead body or to the dead wombe of *Sara*, but gaue the glory to God: being most assuredly perswaded this, that God was able to performe and bring to passe whatsoener he had promised. *Ambrose* by an Antithesis or contrary position declarereth the excellency of this sayth, for he compareth it with the incredulity of *Zachary*: vnto whome when the angel shewed the birth of *Iohn Baptist*, yet he remained still in vnbelife, and therefore he was reprobated of the lord, and his tongue styped, that he could not declare it, which punishment was verie conueniente for that offence. For they which beleue not, doe neither speake nor confesse. *Abraham* considered with himselfe, although I am now by nature past childen getting: and am become barren, yet the and might of God is not subiect vnto the impediments of creatures. For God can beyond the accustomed maner and course of nature bring to passe whatsoener he will, wherefore although I can not by mine owne strengths beget a child, yet God can adorne his promise with a miracle, whereby he may overcome the order of nature. The Rabbines of the *Hebrues* say, that *Abram* begetteth not, but *Abraham* begetteth. Bycause saie they in that name is put the aspiratio. He, which is a letter pertaining to the name *Tetragrama* *to*. As if it should haue ben said, the power of God being aded, he which could not beget, now begetteth childen. *Augustine* in his questions vpon *Genesis* thinketh that this place of the Apostle is not simply to be vnderstanded. For we rede, that after the death of *Sara*, *Abraham* had many childen by his wife *Hetura* which he afterward married. And he addereth, that the opinion of naturall philosophers is, that men of greete age can not beget childen of old women: but yet they may of young maydens. Wherefore he thinketh, that we must in this place vnderstand that the body of *Abraham* was dead as touching *Sara* his wife, which was now some score and ten yeares old, But this exposition hath not such firme cause to

compell



compel us to thinke it to be true. For in that Abraham begat children of Ceturā, Sara being now dead, that might come by this meanes, that God had now bestowed the order of nature restored vnto him strength to beget children. Neither maketh that any thing to the purpose, which Origen affirmeth, who vpon this place writeth, that the body of Abraham is vnderstand to be dead, because he now liued chastly with his wife, neither had any more fellowship with her. But he comēdeth him, for that when he had receaued the commandement of God, that he should haue issue by his wife, he agayne went in vnto her. These thinges, as it appereth he deuised of his owne head, for they can not be gathered out of the history. Now the Apostle is in hand with this, to commend the fayth of Abraham, for that he constantly gaue assent vnto the promise of God, although both his owne nature and his wifes nature were bitterly agaynst it. But whither Abraham any thing doubted, when God promised vnto him a child, the scripture seemeth to leaue in suspence. For in the 12. chapter of Genesis it is written that he laughed, and sayd, shall a child be borne to one of an hundred yeares of age? And shall Sara bring forth a child being 90. yeares of age. I would to God Ismaell might liue in thy sight. These wordes haue a shew both of ioy and of admiration, being ioynd notwithstanding to some doubting. And this scripture therfore maketh mention of these thinges, that the fayth of Abraham, which is so highly commended, should in no wise be thought to haue bene without doubtings, which are accustomed to spring of the flesh and humane sence: but because the fayth of the Patriarch ouercame these doubtings, therefore is it prayled. Neither doo we read there, that Abraham was accused of God of incredulity, as Sara was, which also laughed. And if a mā waigh the outward laughter, they were both a like. But God, which is the searcher of the hartes vnderstood right well the fayth of ether of them. Holy men although they beleued the promises of God, yet sometimes through humane weakenes they somewhat doubted and therof it oftentimes came to passe, that they required signes and miracles to confirme theyr weaknes: which thing we reade of Gedeon, and Ezechias the king. But in this place is shewed a remedy agaynst such temptacions, namely to call backe our thoughtes from humane lettes, and to fixe our eyes only vpon the power of God. Of this thinge the Angell admonished the blessed Virgine, saying, No word is impossible with God. Although it appeare not by the wordes of the virgine, that she doubted, but only asked, how that shoulde come to passe. For she doubted not, but that as the Angell had tolde her, she shoulde conceaue, and that straight way: but because she saw, that she was not as yet coupled in matrimony, although she were betrouthed, she demaunded how that should come to passe: whether she shoulde wayte till she were ioynd in matrimony, or whether it should by any other meanes come to passe. Wherefore the Angell in his answer comprehendeth two principall pointes. The one is, whether he remoueth away doubting, if peradventure there sticke any in the minde of the Virgine: for he sayth, No word is impossible with God. The second is, of the maner of conceauing. The holy ghost (sayth he) shall come vpon thee, and the power of the most highest shall shadow thee. But whereas some sayne, that she asked this, because she had vowed her virginity vnto God, it nedeth no long confusion, especially seeing we are by the history it selfe taught, that she was betrothed to a mā, neither was there at that tyme any such custome to vow virginity vnto God. But to return to our purpose, our part is to resist the doubts which arise agaynst the fayth, by the consideration of the power of God: for there can no doubt arise as touching the will of God. For of his owne accord he promisseth, whatsoever he letteth forth to be beleued: neither doubtles woulde he do it, if he would not geue it. Wherefore it followeth that they which are tempted with such doubting, are in doubt of his power. Hereof I thinke it cometh to passe, that the prayers of the Church do so oftentimes beginne with the omnipotency of God, to the ende the hartes of them that pray shoulde be confirmed, and that they should not with doubting require any thinge in their publique prayers.

Whether Abraham doubted, when he had a child promised him.

Both of the laughed Abraham & Sara.

The saints to confirme theyr fayth sometimes required miracles. A remedy agaynst weake fayth.

Whither the blessed virgin doubted.

The blessed virgine made no vow.

The prayers of the church begin at the omnipotency of God.



**S**ermons  
sinne to  
doubt of the  
promises of  
God.  
The deuill  
hath not  
sayth.

**The** sayth  
which is  
here entrea-  
ted of per-  
taineth vn-  
to godly  
men only.

**The**  
proues of  
Paul take  
out of the  
scriptures.

**A** place of  
Paul to  
Timothy  
declared.

**Remedy** as  
gaineth  
negligence  
of pastors.

prayers. Of those thinges it is manifest, how gréuous a sinne it is, to doubt of the promises of God. For that is nothing els, but to make God eyther a lyar or els weake. And they which are of that mynde, can nether call vpon God, nor aske, or looke for any thing at his hands. But now forasmuch as this is the nature of faith, which the Apostle now describeth, it manifestly appeareth, that the deuill hath not sayth. For he can haue no confidence, that he is accepted of God, and besides that he knoweth right well by the naturall sharpenes of his vnderstanding, that God is omnipotent. But whereas Iames sayth, that the deuill beleueth and trembleth, to beleue, is there put to know. But the sayth which is here described pertaineth vnto men only, and to none but to those that are godly. The Apostle repeateth that this sayth was imputed vnto Abraham vnto righteousness. He did indeede before beleue, and was iustified: but the scripture sheweth now, how it was expessed, when his sayth shined forth more excellently, and more notably. For as touching this promise, both the disposition of his body, and the age of his wife were wonderfully agaynst it: which thing is not so manifestly declared in the promises, that were before geuen.

Now it is not written for him only, that it was imputed to him for righteousness, but also for vs, to whome it shalbe imputed for righteousness, which beleue in him that rayled by Iesus our Lord from the deade. who was deliuered for our sinnes, and is risen agayne for our iustification.

Now it is not written for him only.] Here Paul applieth the erample of Abraham vnto vs. For sayth he, euen as sayth profited him vnto iustification, so also shall it be imputed vnto vs vnto righteousness. This maner ought we to obserue when we come to the reading of the holy scriptures, that when we haue diligently peysed any place, we turne the eyes of our mynde to our selues, and diligently examine how those thinges which we reade pertaine vnto vs. This thing also is to be obserued that the Apostle, when he discusseth this place of controuersy touching iustification, for the iudgement of the whole disputation, sendeth the beleuers no where els but vnto the scriptures: for he sendeth them not to the fathers, to see what their iudgement is. For that we haue the scriptures, in which are all thinges playnly containned which are necessary to saluation: for Paul sayth to Timothy, All scripture inspired by God is profitable to teach, to reprove, to enstrukt, and to correct, that the man of God may be perfect and absolute, and be enstrukt to all good workes. Here are reckened fouer principall pointes, which comprehend the whole summe of Christian religion. For it entreateth ether of doctrines or of maners. And as touching doctrines, we must take hede that we confirme thinges that are good and true, and confute thinges corrupt and false. And of these thinges the Apostle sayth, that the scriptures are profitable to teach and to reprove. And as touching maners such as are good are to be perswaded by admonitions, or such as are euell are to be reprobended. And hereunto pertaineth y which the Apostle sayth, To correct and to enstrukt, And these thinges are so containned in the holy scriptures that by them a man may be made perfect. Which could in no case be counted true, if there were any thing wanting in them. Wherefore our negligence is much to be accused, which doth in such sort contemne to search the holy scriptures. The laytie and simpler sort complayne of their pastors: for seing they lye snoozing a slepe, it is not to be meruayled at, if others slepe. There can be no better remedy agaynst this so great negligence of the pastors, then that the lay men continually occuppe themselves in the scriptures, and when they are in doubt of any thing to bring it to their pastors, and to aske of them their iudgement, and to bge them. By that meanes it shall come to passe, that will they or nill they, they shalbe compelled to be diligent in study. For they should vndoubtedly at the length be ashamed, when they should see themselves not able to make answere. But the lay men say,



say, they haue no leasure to study the holy scriptures: when yet to the greatesse losse of tyme they haue leasure inough for pastimes and vnprofitable trilles. *Chrysostome* continually in his holy sermons pricked forward all his hearers to the reading of the holy scriptures, both by many other reasons, and finally by this excellent similitude. They which haue found out (sayth he) mynes of gold or siluer, spare no paynes, digge the grounde, go vnder the earth, and sustayne the pestilent exhalations of the earth, that they maye come to small crommes of golde or of siluer. And we hauing the scriptures, a treasure most abundant and most easy to attayne vnto, neglect to exercise our selues or to take any paynes therein. We must not in these daies wayte for the pastors to inuite vs to read the scriptures. They had a great deale rather that they were utterly forbidden the people, that they might be kept of such men as were called *Triumviri*, as the booke of the *Sibills* were, that the people mought come and aske counsell of them, and they to geue them answers as it were out of an oracle. By which meanes their idleness and ease should be very well provided for. But now when they see, that that cannot be, they say that the sence of the scriptures is to be sought for out of the fathers: soasmuch as it is an infinit worke to read them ouer all, they may in the meane time at their pleasure confirme their abuses. For they shall alwayes fynd some amongst them, which may seme to fauor their sonde deuises and dreames. Neither are these men ashamed to make the oracles of God subiect to the opinions of men. But they say, that they doo this onely there, where the places are in controuersie, neither can be expounded by the scripture it selfe. Touching which matter it shall not be amisse to heare what *Ierome* saith. He vpon the xxij. chapter of *Mattheu* entreating of this sentence of the Lord, That *Zachary* the sonne of *Barachias* was slayn betwene the temple and the altar, saith, that some thought that this *Zachary* was the father of *Iohn Baptist*, which was slayne in that place, because he was a priest, and thasfor no other cause, but for that he had preached Christ. I sought oftentimes to know which of the fathers exposition this was. And at the length I found that it was *Basilias* exposition. For he bleth it in his sermon of the *Patience* of our Lord, and saith: That it was a tradition by long succession euent vnto his tyme confirmed, that *Zachary* being priest, dyd register the mother of Christ, after she had brought forth a chylde amongest the virgins, and when he was accused of the Iewes for the same, and rendred a reason of his so doynge, and preached besides also many thynges of Christ, the Iewes not being able any longer to beare wylh him, killed him. Touching this history *Ierome* in this maner pronounceth: That for as much as it hath not authority out of the holy scriptures, it is by the selfsame easines euened wherby it is proued. We see therfore by the testimony of *Ierome*, that the interpretations of doubtfull places are not admitted, vnles they be brought out of the scriptures and by them confirmed. And if we will overcome the difficulty of the scriptures, we must be familiarly conuersant in them day and night. And let vs remember this which the Apostle now here mencioneth, that they were not written for their sakes onely of whom is there entreated, but also for our sakes.

But in that this worde, *Onely*, is added, declareth, that they were written for their sakes also. For Gods pleasure is, that we should thinke wof of his elect, which self thing also turneth to our comoditie, for whē we thinke well of the, we are stirred vp to imitate them. This is moreover here hence gathered, that so often as we shall establish any doctrine or declare any commaundment of God, it shall then be aptly done when we bring proues of them by examples. For in harde and doubtfull places, proues taken of examples bring great perspicuitie. For in them both the minde and the sences are ioyned together. Farther there is no small comforte contained in this place, when we see that we are made equall with the Patriarche *Abraham* as touching iustification. For although he were adozned with a greatesse many giftes which we want, yet that we should by faith be adopted to be the children of God, it is no lesse geuen vnto vs, then vnto him. And although our sayth be the instrument, whereby we receiue righteousnes and the promise offred vnto vs of God, for vnto them that are of full age, by that instrument onely is righteousnes

A similitude.

The subtilty of the Popish opinions.

The scripture ought not to be made subiect vnto the iudgement of men. Of *Zachary* slain betwene the temple and the altar.

An argument taken of examples is very apt. We are made equall with *Abraham* as touching iustification.



Christ spea-  
keth of  
faith as the  
cause of iu-  
stification.  
A firme ar-  
gument for  
the certaine-  
ty of salua-  
tion.

Arguments  
taken of ex-  
amples how  
they be of  
force.  
Two ma-  
ners of cal-  
lings gene-  
rall and sin-  
guler.  
How cal-  
lings are  
to be discer-  
ned.  
A fruitfull  
considerati-  
on of singu-  
lar callings.  
In singu-  
lar callings  
also of the  
Saintes ar-  
many  
things to  
be imitated.

The sum  
of the Gos-  
pell.

Exhortati-  
on to the  
faithfull  
to perse-  
vere in  
the same  
unto the  
end.

nes geuen, yet Christ hath so much esteemed it, that he hath spoken of it no other-  
wise, then if it were properly the cause of iustification. For he saith: *Thy faith hath  
made thee safe.* And seynge it is saide, that faith shall be imputed vnto vs vnto  
righteousnes, as it was in tymes past imputed vnto Abraham, we haue a moste  
firme argument of the certaintie of saluation. For as Abraham behaued himselfe  
towards the promise of God, as touching that he should haue issue: so must we be-  
haue our selues towards the promise of the remission of sinnes. But he was cer-  
taine, neither doubted he: wherfore, we also ought to be certaine of the saluation  
promised vnto vs, and by no meanes to doubt therof. This reason let vs hold fast,  
and not suffer it to slip from vs. But seynge Abraham had many singuler things,  
neither ought we to imitate him in all things, how both Paul with any strength  
gather, that this pointe of sayth should haue place: that as it came vnto him, so also  
shal it come vnto vs. For if we should take armour, and beynge priuate men make  
warre, shall it happen vnto vs as it did to Abraham? And to lye with our hand-  
maidens, shall it be excused in vs, as the fellowship which Abraham had with Agar  
is excused in hym? And shall it be lawfull for every man to sacrifice his owne sonne  
because he was redy to offer by his? This doubt may thus be answered: that there  
is one calling which is vniuersall, and an other singuler: and when we reade the  
actes of the saints, we must take hede that we rashly confound them not. For those  
things which pertain vnto the general calling, we must imitate: but those things  
which pertain to the singuler calling, are rather to be reuerenced the imitated. And  
if thou aske, by what meanes those things are to be discerned, the difference is not  
hard. For whatsoeuer things thou seest that they did accordyng to the prescript of  
the commaundementes of God, those things haue relation vnto the general state  
of the faithful. But where any thing is committed, that thou seest agreeth not with  
the law of God, the same wholy is in them priuate and singuler. Which yet is not  
red wout fruite. For there we see, how God sometimes by a wonderful manner go-  
uerneth his: as one not addicted to one maner of sauing those whom he hath elected.  
Farther always in this kinde of actions, if thou come to the roote and ground, thou  
shalt finde many things which thou mayst imitate. Abraham was willing to sa-  
crifice his sonne. Although the same be not lawfull for thee to do, yet do thou that  
which is lawfull for thee. Abraham preferred the commaundement of God before  
the lyfe of his onely sonne: so also oughtest thou to preferre the will of God before  
all naturall consanguinitie. Farther he hid al this whole matter from his wife, for  
that he saw she should haue bene a let, wherby he should not haue bene able to exe-  
cute the commaundementes of God: so muste we also do that we remove awaye  
all lettes from god purposes. Finally, although he knew, that he had in Isaac recei-  
ued the promise of an infinite posteritie, and saw that his vntimely death was re-  
pugnant vnto the promises of God, yet ceased he not of from that which he had be-  
gonne, but permitted the successe of the promise vnto the providence of God: so al-  
so let not vs by humaine reasonings resist the commaundementes of God. All these  
things beynge thus well weighed, shall easily call vs from our infirmities, to shewe  
our selues obedient vnto God.

Which beleue in him that raised vp Iesus our Lord from the dead, who was deli-  
uered for our sinnes, and is risen againe for our iustification. Here is set forth a  
briefe and redy summe of the Gospell: for in the death of Christe are vnderstand  
al the miseries of Christ, which went before it: as his Passivity, preaching, la-  
bours, teaching, accusatiō, cōdemnatiō, crosse & burial. And his resarrectiō fro  
the dead setteth forth vnto vs al these things which followed it: as his resituti-  
on to life, & that eternal last glory, & chief felicity. Finally al those things which  
pertain therunto. The Apostle very aptly in this place maketh mention of our  
lord Iesus Christ, for that he is the mediator and arbiter between God and mē.  
And seynge he hath hitherto spoken of sayth which is the instrumēt wherby we  
are iustified, it serueth very well to the purpose that he should also make men-  
tion of Christe: for he is the object of our sayth, as by whome God would com-  
municate



municate vnto vs his righteousness. Neither could we have bene otherwise certified of the will of God, except Christ himself had entrusted vs therof. For John sayth, No man hath sene God at any time. The sonne which is in the bosome of the father, he hath declared him. For neither the prophets in the old time, neither we our selues could by any other meanes then by Christ haue knowen, that this is the will of God, that by him he is made mercifull and fauorable vnto vs. Farther there is no mā ignozant, but that there was neede of a sacrifice and price, to purge vs from our sinnes. Wherefore seeing both the death of Christ, and the shedding of his blood hath performed these thinges, vndoubtedly they ought not to be kept in silence. But here ariseth a doubt, by what meanes the Apostle may seme to seioue and to put a sonder these thinges one from the other: namely, the forgiveness of sinnes, and iustificatiō: and one the other side, the faith of the death, from the faith of the resurrection, when as it semeth that by the faith of ech part, of his death (I say) and of his Resurrection is geuen not only remission of sins but also iustification. *Augustine* against *Faustus* in his .16. booke semeth to geue his interpretation. That our faith is chiefly directed vnto the resurrection of Christ. That he died, euen the *Ethnikes* also confesse: but that he rose againe, they vtterly deny. And therefore forasmuch as faith is sayd to be that, whereby we are iustified, *Paul* would make mencio of that thing wheron it chiefly consisteth. And to confirme his sentence he citeth a place out of the 10. chapter to the Romanes: If with the mouth thou confesse the lord *Jesus Christ*, and with thy hart beleuest, that he was rayfed from the dead, thou shalt be saued. By which wordes it appeareth, that saluation and iustificatiō are attributed vnto the faith of the resurrection of Christ. But these thinges are not so to be taken as though our faith should not also be directed vnto the death of the Lord. It is true in dede that the *Ethnikes* confesse, that Christ was slayn: but they do not beleue that this was done for the sinnes of men: but for some offence he had committed or els wrongfully: but we beleue that he was crucified for the saluatiō and redemption of mankind: wherefore our faith is exercised as wel in the death of Christ as in his Resurrection. And that which he bringeth out of the 10. Chapter vnto the Romanes, maketh nothing agaynst our sentence. For who vnderstandeth not, that in the faith of the Resurrection of Christ, is also included that faith which we haue of his death and crosse: wherefore there are yet behynd two other very likely interpretations of which the first is, that in very dede by the death of Christ, was payd the price of our redemption. But, that it might be applied vnto vs, there nedeth the holy ghost, to moue vs to beleue, and Christ to geue vnto vs this holy ghost, rose againe from death, sent abrode his Apostles to preach into all partes of the world, & now also before the father, executeth the office of an intercessor, and high priest: therefore is he sayd to haue risen againe to helpe vs that we might obteyne iustification. *Chrysostome* semeth to lene vnto this sentence. The second exposition is, that the faith of the death and of the resurrection bringeth iustification: but *Paul* seioune them, aptly to declare the analogy and proportiō, betwene them. Vnto the death of Christ, answereth very wel the forgiveness of sinnes for by reason of them, death was deuē vnto vs. And as Christ as touching this corruptible life died, so also ought we, when we are iustified to dye vnto sinne. Agayne bycause iustification semeth herein to be declared in that we beginne a new life, therefore is it referred vnto the resurrection of Christ: for that he then seemed to haue begonne a celestiall and happy life. *Paul* vsed in a maner the selfe same form of words in this same epistle, when he saith: *With the harte we beleue vnto ryghteousnesse: and with the mouth is confession made to saluation.* For the faith of the harte, both worketh righteousness, and also bringeth saluation: but bycause saluation and iustification are chiefly declared in action, therefore he ascribed it to confession. But whether of these expositions is the truer, neither will I contend nor also now declare. Of those thinges which haue now bene spoken we gather a most swete consolation: for thereby we doo not only know the waight of sinne, but also we vnderstand that God bare a singular good lone towards vs: as one which gaue his only begotten son, and

Faith is directed chiefly vnto the resurrection of the Lord.

Our faith is directed also vnto the death of the Lord.

In the faith of the resurrection is comprehended the faith of the death. Besides the payinge of the price, it was neede full that the redemption should be applied vnto vs.



unto the death to deliuer vs from sinnes. Farther seing Christ is sayd to haue risen from the dead for our iustification, we easily see, that we are by him called backe to a new life: vnto which yet we can not asper, except we be of him elected.

### The fift Chapter.



Wherefore being iustified by fayth, we haue peace towards God, through our Lorde Iesus Christ. By whome also we haue accesse through fayth vnto this grace wherewith we stand, and reioyce, vnder the hope of the glory of God. Neither do we this only, but also we reioyce in afflictions, knowing that affliction bringeth forth patience, and patience experience, and experience hope. And hope maketh not ashamed, because the loue of God is shed abroad into our hartes by the holy ghost, which is geuen vnto vs.

The effectes of fayth and of iustification.

Wherefore being iustified by faith, we haue peace towards God. Where the Apostle beginneth by way of rehearsal to conclude, that whiche he had before proued, and together therewithall set forth the effectes of faith and of iustification. For, that vndoubtedly is an absolute or perfect doctrine, which sheweth, not only the nature of thinges, but also declareth the effectes. Now then the chiefest effect of iustification is, to deliuer vs from the terrores of death and of eternall damnation. And this is it which Paul telleth, To haue peace towards God. Farther he sheweth that of this peace springeth a certayne reioysing, not only for the felicity, which we shall obtayne, but also euen for afflictions: that therefore we are sure of the good will and loue of God towards vs, because we see Christ died for our saluation: but much more are we confirmed as touching the same, by reason of his life, which he now liueth with the father. Wherefore he compareth Christ with Adam, and sheweth, that he hath brought farre greater benefites vnto mankind, then did Adam bring losses.

Wherby we see somethyng of the hatred of the world against the godly.

What grace here signifyeth.

Seing we are now iustified by fayth (sayth he) we haue peace towards God. Sinne had seperated vs from him: and God to auenge sinne braue man out of Paradise: by meanes wherof we are become miserable and full of calamity. And agayne seing our owne conscience accuseth vs of wickednes, if we want Christ, then must we nedes abhorre God, and flye from hym, as from an auenger and punisher of sinne. And this is that hatred of the world, which Christ hath shewed to be bent agaynst him and agaynst his, when he sayd, If the worlde hate me, it will also hate you. And of the Iewes he testifieth, That they hated his father. But now, after that we be thus iustified, we haue peace towards God for that we are perswaded that he leaueth vs, and herein consisteth our whole felicity. So Dauid did not without iust cause say, that they are blessed, whose iniquities are forgiven, and whose sinnes are couered. And by the name of peace is here properly signified, tranquillity of conscience. There are some which in stede of εἰρήνη, put εὐφροσύνη, and for εὐφροσύνη, that is, we haue rede εὐφροσύνη, that is, Let vs haue peace: As though Paul after that he had forth the doctrine of faith, should now entreate of sincerenes of life, and should stirre by the Romanes to mutuall loue and beneuolence one towards another. And Origen seemeth to leane to this sentence. But Chrysostome most manifestly leaneth thereunto: for he bringeth two manner of expositions. The one is, that seing we are iustified by fayth, there remaineth, that contentions be put away, and that men liue in peace one towards another. And they say, that therefore Paul spake this, because there were some which contended, that the law should be holden as necessary vnto saluation: but Paul declareth, that there is no such nede, seing we are iustified by fayth. The second exposition is, that we should exercise charity, and sinne not. But this sentence can not stand sauing by right the scope of this place, and wordes of the Apostle. For we see, that here by a briefe rehearsal



rehearsall is entreated of the conclusion which is inferred of those things, which were before spoken. Farther the peace which the Apostle speaketh of, is not that peace which men haue one towarde another. For he playnly sayth towards Gods and those things which follow, we see are spoken by the indicative mode. For he sayth, By whome we haue accesse vnto this grace wherein we stande. But *Chrysostome* hath herein also erred, when he demandeth, whether we can be without sinne, whē as we now haue iustification, & he maketh answer vnto himselfe, that this is an easy matter. Because (sayth he) it was a harder thing, that we which were subiecte to so greuous sinnes, shoulde be deliuered from them, then that when we are iustified we shoulde beware of them. For (sayth he) it is a much greater matter to obtayne those things which we haue not, then to defende those things whyche he haue alreadye obtayned. But we haue before declared, that that (so long as we lyue here) can not be hoped for, namely, utterly to want sinne. And if any man will contend, that this may be done by the power of God, we will not be agaynst him. For God could adorne a man with so great grace, that he shoulde liue utterly without sin. But we speake according to the sentece of the scriptures, as the thing is indee, and as experience teacheth vs alwayes to happen. If we say (sayth *Iohn*) we haue no sinne, we deceaue our selues and the truth is not in vs. And *Ierome* agaynst the *Pelagians* derideth that power which nether is, nor hath bene, nor euer shall be put in execution. *Ambrose* maketh on our side, and manifestly interpreteth this place of the peace of the conscience, which we haue towarde God. Pea he herein compareth sayth and the law together: and saith, that sayth excellith the law, for that it maketh peace, which the law could not do. Although whether we write it by o. or whether by u, that is, whether we reade *ex o. u.* or *ex u. o.*, that is, haue, or may haue, our expositiō hath place stil. For the Apostle ether sayth, that we now already haue that peace, or els exhorteth vs to haue it, and not any more, as we were wont before, to flye from God. But the common receaued reading by o, is a great deale better. He addeth:

That by Christ we haue accesse vnto grace wherein we stand. If by Christ we haue accesse vnto God and vnto his grace, then may we inferre of the contrary, that without Christ we flye from God. To what ende then shall we call vpon Saintes: what other reconciliatoz haue we nede of, if by Christ is genen vnto vs accesse vnto God? Because (say they) our complayntes are not brought vnto Emperours and kinges, vnles we be brought in vnto them by Dukes, Carles, or Lordes. But as we haue before declared out of *Ambrose*, this is done because our Princes or men, nether do they see what is done abroade in the streates, and in other mens houses. Therefore towarde them we haue nede of many mediatoz. But God seeth all thinges, there is nothing hidden from Christ. Wherefore what soeuer is attributed vnto any other, is taken away from his dignity and grace. Others contend, that we haue accesse vnto grace, by sorowes, contritiōs, teares, satisfactions, & woordes of truth. But as touching sayth, which *Paul* so oftentimes inculcateth, they speake not a word. And if a mā chance to vge thē, they answere y in all thinges they vnderstand sayth. And so in a thing most wayghty, and which is the chiefe poynt of the whole matter, they deale fraudulently and dalynglye. But we say with *Paul*, that by Christ and sayth we haue accesse vnto the grace of reconciliation. And as for repentance and woordes of charity, we say that they come as companions, which alwayes follow true sayth. Thou wilt demanda peradventure, what maner of peace & grace that is, which we haue, when as God bseth greuously to punish those sinnes, which he hath already remitted and forgiven vnto his. For so we reade that he did to *Dauid*. We answere, that those tribulations which God inflicteth vpon the elect, after that he hath forgiven them their sinnes, if we will speake properly, haue not the nature of punishments. For they are rather fatherly corrections: wherby the saints are the better admonished, not to fall agayne into the like sinnes, and the church is taught, how soze God hateth sinne. Wherefore in these punishments is not disturbed the peace of the elect: nether do they sometimes flye from such scourges. And this I speake of the spirite,

whether any man can here liue without sinne.

sayth excellith the law

Agaynst the invocation of sayntes.

The afflictions of the godly haue not the nature of punishments.



The church can  
not release  
the afflictions  
of the  
godly.

and not of the flesh. This thing only David desireth, that the Lord would not correct him in his fure, or in his wrath. He refused not to be fatherly chastised. But these punishments which God inflicteth vpon vs, whilst we liue here, are not in the power of the Church, that it can at pleasure and as it listeth it selfe alter, or lenise, or mitigate them: as our aduersaries haue sayned of the paynes of purgatory. Which their sayned deuise they can not confirme by any reason taken out of the holy scriptures. We must diligently also weigh the wordes of the Apostle. For as when he sayth:

That we stand in grace by fayth, he declareth that the property of fayth is, to erect and to confirme our mindes. Which property undoubtedly it hath not, but by that it cleaueth vnto the word of God. For so by it are broken the rages and tempests that rulse agaynst vs: so are we established not to wauer with euery wynde of doctrine, nor to change our opinion for euery chance of fortune. The philosophers, when they woulde amply set forth the constancie of a iust man, compared it with a fower square stone, which howsoeuer it falleth, falleth right. But fayth much more truly accomplisheth this, the doth philosophy. *Christostome* addeth, That the good thinges of this world whatsoeuer they be, are nether firme nor constant: For they are oftentimes assayed with many dangers, and not seldome overcome. And although whilst we liue here, we lose them not, yet when we dye, will we or nill we, we must needs forsake them. But these spirituall thinges wherof we now intreate, are both firme, and shall after death be made more ample. But the same *Christostome* vpon this place is of vs warely to be red: For he sayth, that Paul in making mention of those thinges, which we receaue of Christ, rehearseth many thinges. But when he commeth to those thinges which we haue of our selues, he setteth forth only one thing, namely, fayth: which (sayth he) we our selues bring of our owne. But we must surely sticke fast to this ground, that fayth also is the gift of God, and is deriued from him into vs. Out of this place also may be gathered a most firme argument, that we are iustified by fayth only. Which shall be made playne by the effect after this maner. That by which we are iustified, ought to make vs quiet before God. This thing can not workes bring to passe, but fayth only: Ergo, we are iustified by fayth, and not by workes. The maior is very playne, that we are not iustified, vntles we haue such a quiet mynde, that we abhorre not nor flye from the sight of God. And that our workes are not able to performe this, they vncleanes and vnpurenes declareth. Wherefore David hath not without cause written, Enter not into iudgement with thy seruantes Lord.

A comparis-  
son of fayth  
with philo-  
sophy.

An argu-  
ment, wher  
by is pro-  
ued that we  
are iustified  
by fayth on-  
ly.

We posses  
eternall life  
euen now  
also.

Our felici-  
ty is not to  
be weighed  
by those  
thinges  
which are  
in vs.

We reioyce in the hope and glory of God.] Here is declared the nature of this peace and tranquillitie of the minde: namely, that it maketh vs most assured and sure of perpetuall felicity: for we reioyce not, but for that which we now possesse. And that we euen now also possesse eternall lyfe, *Christ* manifestly declareth when he sayth: He that beleueth in me hath eternall lyfe. But because it is not yet full, neither as yet appeareth, therefore *Paul* addeth, In the hope of the glory of God. This glorie whiche we hope for, is a coniunction with God, that he maye wholly dwell and worke in vs: which thing when we shall haue attayned, we shall be adorned with the last and highest point of felicitye, neither shall there be left any place vnto misery. But when he sayth: In the hope of the glory of God. He sa- meth to speake that by preuention. For that as touching those which beleue, & com- mon opinion of men is exceedingly deceived. For the *Ethenikes* commonly deride *Christians*, for that they count themselves to be happye, when yet in the meane tyme they want not wicked affections, and are vexed with tribulations and aduer- sities. They thinke & we should weigh our felicity by those thinges which we haue of our owne. But we are of a farre other opinion: for we so far forth counte our selues happy as we are so counted of God, and that he imputeth vnto vs righteous- nes: not that we are not in the meane tyme renewed both in minde and in bodye, although we are yet vnperfect. And euen this selfe same righteousness whiche we haue now obteyned, and the renouation which is in vs, we in no case thinke to be of that force, that by it we can attayne vnto the rewarde of eternall lyfe. This

peace



peace, and felicitie, and reioycing, of which the Apostle now intreateth, is  $\psi$ , which confirmed the *Partirs*, when in *Chyikes* quarell they did shed both their lyfe and blood. This is that hundredth folde, which is rendered also in this lyfe, & is of more value then all the riches and pleasures of this world. Wherefore when the *Ethnykes* deriding vs, do boast of their riches and pleasures and power, we ought not to be moued. For we easely perceauie, that they with al these their goods are miserable and wretched: but on the other side we fele our selues happy, when we haue possession of this one god thyng, although we want all those thynges whiche they so highly esteeme. And here is to be marked the order, that the Apostle useth in rehearsing the effectes of iustification. First, he setteth forth peace, wherby is declared that the battaile that sin had stirred vp against vs, is now at an end. For sin beyng by the death of *Chyist* blotted out, and the righteousnes of *chryist* being imputed vnto vs of God through faith, of enemies we are made frendes, wherby is made open vnto vs an entrance vnto his manifold grace, and to the obtaynement of innumerable benefites. For so long as  $\psi$  warre endured, we were a great way off fro God, and strangers from the promises: but now that the peace is made by the mediation, we are brought nearer, there is geuen vs free access vnto God: which access  $\psi$  Apostle woorthely putteth in the second place: as which could not haue come vnto vs, vnles we had first obteyned peace. Farther thirdly, followeth reioycing in the hope of the glory of God. For who will not now hope, that he shal be adorned with the glory of God? Whome will not so assured an expectation, of so great a thyng of the glory (I say) of God, make ioyfull and glad? And of how great force and power this reioycing in the hope of the glory of God is, that which followeth declareth.

And not that onely, but also we reioyce in afflictions. ] Of so greates force is this reioycing, that those thynges which men, especially wicked men, count for a dishonour, and from which they abhorre, and by which they iudge themselves vnhappy, those thynges (I say) Christians count for a prayse, and gladly embrace, and reioyce chiefly in them. For euen as the Planets direct their course farre otherwise then doth the *S. spere* (for it moueth from the East to the West, but the Planets from the West to the East) so godly men gladly embrace those thynges, & of them & in them reioyce, which the wicked fly fro, and count ignominious: which is a thyng vndoubtedly rare and worthy of admiration. For to reioyce of the promises, & for that he hath obtained the glory of God, it is not to be mar uelled at. But in afflictions to reioyce, passeth all humane reason. Farther, because it is no reioycing, vnles it be for principall & singular good thynges, which we now so assuredly possesse, that they can not be takē from vs (for otherwise it should be no true reioycing, but rather a boasting) lest our reioycing for the hope of the glory of God, should seeme bayne, because we haue not yet in very dede the fruition thereof, he addeth what good thynges God in the meane tyme whilest we liue here bestoweth vpon vs: namely, tribulations, patience, experience, and hope which confoundeth not. Vndoubtedly a very excellent and most profitable gradation, and worthy to be obserued of vs all against doubtfull and feareful tymes. But godly men sometimes sigh, are sad, and are heauy, and complayne, when they fall into afflictions, how then do they reioyce? Here is no contradiction at all. For our outward man sigheth, is heauy, is sad, the flesh complayneth. But the spirite and our inward man reioyceth, & is glad. When *Dauid* went forth of the city from the face of *Absalon* bare footed, his hed vncovered, and with many teares, outwardly there appeared in him no signification, but of misery and sorrow. For *Semei*, which vpbayed vnto him this misery, saw in him nothing but misery and sorrow. But who can doubt, but that he, as touching faith, and the inward man, reioyced exceedingly for the fatherly correction of God: For therunto was his minde bent, and therefore he spared *Semei*, when as *Abisay* would haue killed him. For how knowest thou (sayd he) whether the Lord hath commaunded hym to curse me? What one and y selfe same man may haue contrary affections *Dauid* declareth, when he saith: Serue the Lord with feare, and reioyce in him wyth trembling. But afflictions (thou wilt say) are euill: how then can

what is  
this peace  
which is  
had by faith

The me-  
thode  
or order of  
the effectes  
of iustifica-  
tion.

A simila-  
tude.

An excellēt  
gradation.

That godly  
men do at  
one tyme  
both sigh &  
reioyce,  
is no con-  
trariety.

An example



Afflictions  
of theyr  
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ture are e-  
uill.

we reioyce in them: That they are euill no man will deny. For they are punishments of sinne, souldiours of death, the last enemy that shall be driuen out of the world, and at the length from godly men be utterly remoued. For God shall wipe away all teares from the eyes of the saintes. We confesse that afflictions are of their owne nature euill: howbeit we say, that vnto the godly and vnto the elect of God, of whom we here speake, they are by the clemency of God, made good and profitable, For vnto the al things work vnto good. For neither do they suffer these things to theyr hurt, but to their triumph. And these things are like vnto the red sea, wherein Pharaoh was drowned, but Israel was saued: for in the wicked they stirre by desperation, but in the godly a most assured hope. They are instrumentes, whereby in vs is shewed forth the godnes and might of God, both in comfortyng vs, and also in erectyng vs. They are occasions of most excellent good things. The power of God is in our infirmitie made perfect. By these thinges as by a fatherly chastisement are corrected our daily falles: haughtines and pride is kept vnder: the flesh and wantonnes is restrained: our olde man is brought to corruption, but our inward man is renued, sluggishnes and slouthfulness is shaken of, the confession of faith is wrought out, the unbecillitie of our strengthes is vncouered: and we are prouoked moze feruently to pray and to imploze the fauour of God, and daily the better vnderstand & peruerfenes of our owne nature. Farther by afflictions we are made like vnto Christ. For it behoued Christ to suffer, and so to obteyne his kingdome, & we also ought to follo the selfe same steppes. For the kingdome of God suffreth violence, and narrow is the way which leadeth to lyfe. But euen as he after the obedience of the crosse was exalted, and had geuen vnto him a name aboue all names: so also if we shal suffer together with hym, we shal raigne also together with him, and it is a swete thyng also vnto a louer to suffer for the thing that he loueth. Hereby also we accustom our selues to patience, that beyng become as harde as the adamant stone, when we are smitten we shal rather be weary, then once bryake. For these are as it were exercises in the body of a man: by which is confirmed health, and strengthes are gotten, rather then that by them they are taken away or weakened. Wherefore the godly do vpon good consideration reioyce in afflictions.

That  
which lon-  
geth vnto  
the thinge  
is attrib-  
uted vnto the  
instrument.

Afflictions  
of their  
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ture not  
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patience.  
A simili-  
tude.  
Patience is  
referred to  
fortitude.  
The conso-  
lation that  
the Eth-  
nikes had  
in their af-  
flictions,

Knowing that affliction worketh patience. ] Here is to be noted a phrase of speech much vled in the holy scriptures: whereby that which longeth vnto the thing is attributed vnto the instrument or signe: & that this maner is oftentimes vled in the sacramente, we haue many times proued by Augustines intnde: although our aduersaries are soze agaynst this. Here Paul attributeth vnto afflictions that which is the worke of God and of the holy ghost, namely to worke patience: by which affliction, sozasmuch as they are of theyr owne nature euill and odious, patience is not gotten but rather shaken away: which thing in the wicked we se to be playne: who when they are somewhat greuously afflicted: burst out into blasphemies, and also oftentimes fall into desperation. And as a phisition of thinges benemous and hurtfull composeth most healthfull medicines: so almighty God by his wisdom out of afflictions, how euill so euer they be bringeth forth most excellent vertues: amongst which is patience. This vertue pertayneth to fortitude, vnto which are referred all the thinges that the saintes suffer, whither it be in the stout bearing of afflictions, of the body or in the overcoming of reason and mortifying of the wisdom of the flesh. The Ethnikes also suffered many thinges with a valiant minde. But yet bare they them with no sound consolation. Only they sayd, that by sorow they could nether chaunge them nor let them. For they ascribed them vnto the necessity of the matter. Wherefore they sayd, that this is our lot, that as it were at a banquet we must ether drinke or depart. And if we chaunce to dye, ether after death we shal haue no fealing, or if there be any, we shal be in a better state. In this maner did they frame themselves after a sort to beare al aduersities. But in godly men the consideration of valiantnes and of patience is farre otherwise, they haue other causes and other meanes whereby to confirme themselves. For they beare

not



not these thinges, as though they happned rashly. But for that they know, that by a singular prouidence they come from the most louing and almighty God, from God (I say) theyr father, which with a louing minde, and by his right hand sendeth those afflictions, y<sup>e</sup> is, to the saluatio<sup>n</sup> of the Elect. And for the same cause they also with theyr hand, that is, patietly receaue them and take them in good parte, cryinge with *Dauid*: It is good forme, that thou hast humbled me, and with *Iames*, All ioy they think consisteth in those aduersities which the most good and most wise God theyr father sendeth. They alwayes lift vp the eyes of theyr minde to these promyses of *Christ*. Blessed are they which mourne, for they shall receaue consolation: Blessed are they that suffer persecution for righteousness sake, for theirs is the kingdome of heauen. They suffer all things valiantly: not because by sorrow they can not be changed, but because they know, that in valiantly suffering, they offer themselves an acceptable sacrifice vnto God: and perswade themselves, that they shall one day be deliuered from those euils, for which are layd vp for them most ample and euerlasting ioyes with which no sorrow, be it neuer so sorrowful can be compared. For the sufferings of this time are not worthy the glory to come, which shall be reuealed in vs. The *Ethnikes* oftentimes gaue ouer in the middelt of theyr miseries, because they wanted strengthes to perseuere, neither vnderstoode they from whence they should require strengthes, by reason they knew not the true God, nor theyr owne imbecility. But holy men stand fast, abide by it, and perseuer: for that knowing the infirmity of theyr owne strengthes they flye vnto *Christ*: who strengthning them, they are able to suffer all things: if he comfort they they doo not only perseuer, but also euen in the very seruentyes of the payne reioyce and be glad. The *Apostles* went from the sight of the Counsell reioysing, for that they were counted worthy to suffer contumely for the name of *Christ*.

Consolation  
of the  
godly.

Causes  
why the  
Ethnikes  
gaue ouer  
in afflictions  
and the  
saintes per  
seuer.

Patience bringeth experience.] This experience is a certayne triall both of our selues, & of our owne strengthes, & also chiefly of the goodnes & might of God. For in this suffering of aduersities we learne how greate the corruption of our nature is, which vnles the holy ghost helpe, when it is touched with any aduersity, straight way buristeth forth into blasphemies, and complaynts agaynst the prouidence of God. Hereby we learne how broken and weakned our strengthes be by reason of sinne. For we should sincke vnder afflictions, if we were not stayed by the might of Gods helpe. Of this thing we haue an excellent example set forth in *Iob*: for he being deliuered of God vnto the deuill to be tried, how great blasphemies powred he out in his affliction: How much complayneth he of the prouidence and iustice of God: The light of the holy ghost had no soner illuminated him, but how agayne plucked he by his spirits: How godly and holy an opinion had he of God: The perversnes of our nature lieth hidden from vs. For the hart of man is vnsearchable. But looke how soone fyre is striken out of the flint stone, so soone buristeth forth our perversnes, when affliction oppresseth vs. And this triall (as sayth *Peter*) is as a fornaice vnto gold. And therfore God answered vnto *Abraham*, when he was now redy to sacrifice his sonne, and had his sword redy drawen and stretched out to strike him, Now I know that thou fearest God. God in depe knew that well inough before: but by that fact he brought to passe, that this obedience was the better known vnto others. For we are like vnto certayne spices, whose sauour is not smelt, vnles a man vse them wel, we are also like vnto stones, whereout is fire striken, which shew not forth that force which they haue to burne, but when they are well pressed betwene the fingers.

What triall  
springeth of  
patience.  
An example

A similitude.

Experience bringeth hope.] So hath God disposed these his instrumētts that they helpe one another, and one is the cause of another. By reason of the hope of the glory of God afflictions are not troublesom vnto vs: but, God geuing vs strengthes, we beare them with a valiant minde. In this paciēce we haue a greater profe and triall of the power and goodnes of God towards vs. Therof we conceaue a greater hope. So hope engendreth and bringeth paciēce, and agayne



## Cap. 5 A Commentarie vpon the

**Smiths  
tube.**

**Confutatio  
of Paul &  
James.**

**A place of  
James.**

**A chayne.**

**Hope and  
Faith haue  
one and the  
selfe same  
propriety,  
not to make  
ashamed.  
A figura-  
tiue speech.**

**Hope depen-  
deth not of  
our woorkes.  
Hope is  
most assur-  
ed.**

**Remedy as-  
gaynst ray-  
ling spea-  
ches.  
Hope depen-  
deth not of  
merites.**

patience hope. For when we consider, that God hath holpen vs to beare afflictions patiently, we hope, that he will also hereafter helpe vs, and at the length make vs blessed. The sicke man, for y he hath confidence in the phisition, suffereth his botche or soze to be cut. Afterward as he feeleth himselfe relieved, he more & more putteth confidence in the phisition: so that if neede were to cut his foote also, he would not be asfearde to committe himselfe to his discretion. The deuill as much as he can driueth vs to desperation, and by afflictions goeth about to perswade vs, that God is our enemy. But contrariwise the holy ghost saith, because thou hast quietly and patiently borne affliction, it ought to be a sure token vnto thee, that God in it declareth his fauor towards thee. Wherefore haue hope, for he will vndoubtedly deliuer thee. And although James putteth experience before patience, whereas Paul putteth it after, yet is there no disagreeement betwene them: For Paul meaneth that experience, which is geuen at length after the battayle, that we mought haue a full triall of our selues: and James meaneth the selfe same experience, but yet as it is gotten and engendred by the exercise of tribulations. But that which James addeth, *Patience hath a perfect worke*, may be expounded two maner of wayes: either that he exhorteth vs to persuerance in suffering, that our patience may be absolute and perfect, as which falleth not away: or else, that we should be of a perfect mynde towards those which afflict vs, of so perfect a mynde (I say) that we desire not to haue them recompensed for the injuries, which they do vnto vs.

And hope confoundeth not. This is a notable chayne, and an excellent connerion of Christian degrees. Of this chayne, the first linke is fastened to the post of afflictions in this worlde: from thence the godly ascend to patience: from patience to experience: and from experience to hope, which hope, forasmuch as it maketh not ashamed, but remouing all doubt attaineth to God which is our chiefe felicity, is fastened to him as of the laste linke of the chayne the highest and chiefest. This selfe same propriety of *Not confounding* belongeth to faith also. For none that beleueth in hym shall be confounded. And that not without cause. For what can be of more nere affinity vnto faith, then hope? The Latine interpreter turneth it, *Non confundit*, that is, confoundeth not. Howbeit, it mought be more properly turned, *Non pudefacit*, that is, maketh not ashamed. And it is a figuratiue kind of spech. For Pauls mind was to signifie, that the godly can not be frustrated, of their hope, for they whiche are frustrated, namely, when thinges fall out farre otherwyse then they hoped for, commonly are ashamed. Wherefore Paul, by shame, vnderstandeth frustration, because shame alwayes followeth it. But the Latine interpreter had a regarde to that perturbation of the mynde, whiche followeth shame. For to confounde is nothinge els, but to perturb or to trouble. Now if this sentence be true, as in deede it is moste true, namely, that this hope confoundeth not, it followeth, that it dependeth not of our woorkes. For otherwysse it shoulde oftentymes faile. But that it is true and certayne, Paul declareth not by one word only, but by thre, and those of great efficacy. For first he bleth this word *knowing*, which betokeneth an assured knowledge of a thing. He maketh mention also of *reioycing*, which can not haue place with godly and wise men, but of those good thinges which they assuredly and firmly possesse. At the last he addeth, that *hope confoundeth not*. And it is not without cause, that he oftentymes induceth perswasions of this certaintie, for that therese chiefly is consolation to be sought for in afflictions. When Christ hong vpon the crosse, the wicked rayled agaynst him, saying: he hoped in God, let him saue him, if he will haue him. Let him come downe from the crosse. &c. The selfe same thinges are layd agaynst vs, not only by outward enemyes, but also by our selue and outward senses, and humane wisdom. How can we resist these, but by the doctrine of the Apostle: *hope confoundeth not*: the hope which we haue put in the Lord maketh not ashamed. The Sophisters by this place contend to proue that hope



hope springeth of merites: because Paul sayth it springeth of patience though we should thinke, that hope is geuen vnto vs by the merite of patience. But in the meane tyme they make not, that those thinges which Paul here by a certayne order disposeth, or not to compare the one to the other, as causes and effects. For who will say that afflictions are the cause of patience: and if it be not so, why should they more affirme, that patience is the cause of hope: The scripture most playnly teacheth, that he which putteth confidence in man or in any creature is accursed; for a man of whose promise we depend & assure our selues, may either dye, or alter his mynde, or also be letted, that he can not sayth fully perform that which he promised. And to put confidence either by cause of merites, or by reas of woordes, is to put hope in man. Wherefore such hope woorthely maketh ashamed: but the hope which is fixed vpon God is certaine, neyther can be deceaued. The Sophisters go about craftely to auoyd this sentence by two places of Paul, the one to the Romanes, the other to Timothe. The place to Timothe is thus, I know whome I haue beleued, and I am assured. But the other to the Romanes is thus, I am assured that neither death, nor life, nor angels, &c. By these places they thinke is ouerthrowne our sentence, for that they thinke that these wordes are to be vnderstand, not vniuersally of all beleuers, but only of Paul, and such other like which had a peculiar reuelation, that they shoulde obayne saluation. But these their enterprises are in vayne. For here is now entreated of the nature and propriety of hope: whereby is manifestly proued, that al they which are endued with it, are sure of their saluation: so that they must needs confesse, that they which doubt of their saluation either haue not the hope which longeth to a Christian, or els if they haue that hope, they must needs be assured of their saluation: But if a man shall say, what if I shall be vniworthy, and therefore God will not bestowe vpon me the chiefe reward: I answer that this is a wrangling of the conscience and is to be overcome by an assured hope. For the obayning wherof we must cleue fast vnto the word of God. Such as is this. God is saythfull, which will not suffer you to be tempted aboue your power, but will together with the temptation make a way out: & such like places of the holy scripture, wherein God promisseth that he will geue perseuerance to hym vnto the ende. And to speake briefly, the hope of the godly leneth only vnto the goodness, power, and mercy of the only God. This thing Basilus vnderstand right wel in his exposition vpon the 31. Psalme, when he interpreteth these wordes, hoping in his mercy. He sayth he) which putteth not confidence in his owne proper deedes, neyther hopeth to be iustified by workes, hath his hope of saluation onely in the mercy of God. For when he shall consider these thinges with himselfe, Beholde God, and his rewards, &c. But the schole men haue taught farre otherwise. For the Master of the sentences in the thirde booke thus defineth hope: Hope is an assured expectation of the blessednes to come, comming of the grace of God and of merites going before. Which definition how absurd it is, especially as touching the latter part it is very manifest in those, which are newly from most heinous & filthy sinnes conuerted vnto Christ. For they vndoubtedly can haue no good merites, for that before they wanted charitie, from which all our workes procede: yet there can be nothing more certaine, then the they which are conuerted vnto Christ, cannot be without hope. Yea Augustine vpon the Psalm From the depth haue I called vnto the Lorde, exhorteth them that fall, and those which lye in the depth of euils, not to cast away hope, and that by the example of the thiese and of many others. It may now be demaunded of them, by what merites hope is confirmed in these me. They customably answer, that merites do not alwayes go before hope, but alwayes go before the thing hoped for. And they so declare their opinion touching this matter, that they teach the merites go before hope either in very dede, or doubtles in thought. For men newly conuerted, commonly whilest they conceiue hope of saluation appoint in minde & in thought good workes, by which they thinke to merite the last reward. But what present hope can these good workes imagined

where is treated of the nature of hope generally.

the which doubteth of saluation hath not the hope that longeth to a Christian.

They which are conuerted vnto Christ want not hope although they want workes and merites. They which are most wicked ought not to cast away all hope.



## Cap. 5 A Commentarie vpon the

The certainty of hope cometh of the certainty of faith.

The certainty of hope and of faith is alike.

Faith applies those things which it becometh unto him in whom it is.

Certainty as touching the object & subject.

in þ mind, which are not yet wrought produce. For of a cause which yet is not, can not be produced an effect, which already is. We should rather contrariwise affirm: namely, that this holpe will springeth of faith and of hope, then that faith or hope should procede from it, as from the cause. But it is a sport to see, how these men turn themselves, when on the one side they say, that hope is an assured expectation, and yet on the other side they will haue this to be a most firme doctrine, that no man can be assured of his saluation, vntill it be singularly reueled vnto him of God. Here they perceiue themselves fast tied, and they confesse that it is an harde matter to vnderstande what manner of certainty the certainty of hope is. Here the poore soules swete, and go to worke, and saue and imagine many thinges. First, they teache that all certainty of hope cometh of the certainty of faith: and this in dede is not amisse. For therefore we certainly hope, because by faith, we embrace the most certain promise of God. But they go on further, and say, that by faith we generally and absolutely beleue that all the electe and predestinate shall be saued, but hope maketh vs to haue confidence that we are of the number of the electe, as though hope had a perticular knowledge vnder faith: so that that which was generally apprehended by faith, is by hope applied vnto euery one of vs a parte. Wherefore they affirme that this certainty of hope is by supposition, if we be of the number of the elect, and if we continue vnto the ende. And this kinde of certainty they will haue to consist of very likely coniectures. And at the length they conclude, that the certainty of hope is lesser then the certainty of faith. But we contrariwise make the certainty of either of them alike. For looke how much faith we haue, so much hope also haue we. For faith retaineth not with it self any part of certainty, which it deliuereth not ouer vnto hope. What is a sayned sond deuise, which they bring touching applicatio, þ by hope we should primate aple vnto our selues those things which we haue by faith generally and absolutely beleued. For we do not only beleue that God is good, or the father or autho of mans felicitie: but also euery godly man by faith assureth himselfe, that God both is & will be vnto him good, is & will be vnto him a father, is and will be vnto him the autho of felicitie. Whereof cometh that certainty of hope. And therefore is it that Paul writeth, that it can not confound. And seing faith hath a respect vnto God, as to one that speaketh the truth, and hope vnto him, as to one that is faithfull and most redy to performe his promises, and God himselfe is no lesse faithfull in performing, then true in promising, we may manifestly conclude, that hope hath as much certainty as hath faith. Neither can that any thing helpe him, which they caull at the length: namely, þ hope hath certainty as touching the object, but not as touching the subject. For when (say they) it hath a respect vnto the clemency, goodnes, grace, and power of God, there is no let in those thinges, but that euery one might be saued. And therefore on that behalfe, they put a perfect certainty. But if a man consider the subject the mynd (I say) and will of him that hopeth, for as much as this minde and will is flexible, and wanereth, and may be chaunged, it can neuer be certaine or sure of saluation. But these men seme to me to deale euen as they do, which in a siege defending their citie, diligently shut and defend all other gates, but yet in the meane tyme leaue one open, through which the enemies enter in, and waste and spoyle all, which done they perceiue that they lost all their labour. So these men take exceeding great paines, that there should seme to be no vncertainty as touching the goodnes, power, and clemency of God, or merite of Christ. Whobeyt in the meane tyme, they appoint our will to be so subject vnto chaunging, that it neither can nor ought promise vnto it selfe perseuerance no not out of the woorde of God. And so they utterly take away all certainty, so that this saying of Paul, Hope confoundeth not, can haue no place, neither doth the certainty, which they go about to establish, any thinge profite. For if we looke vpon the holy scriptures, we shall not only vnderstand, that God is generally good and mighty, but also that he is euer vnto vs good and mercifull, and therefore he will confirme our will, that it shall neuer fall away from hym. For as we haue a little before mentioned: *He will not suffer vs to be*



be tempted, about that which we are able to beare: but together with the temptation, will make a way out. And in the first chapter of the first to the Corinthyans. He shall confirme you vnto the ende blameles, agaynst the day of our Lord Iesus Christ. For God is faythfull by whome ye are called. There are besides a great many other testimonies in the holy scriptures which promise vnto vs both perseverance and confirmation of our will by Christ: wherefore we say that this certainty of hope is a firme cleaving vnto the promises offered vnto vs, and receaved by fayth, for that we knowe that we shall not geue ouer, but continue euen vnto the last ende. And of so greate force is this hope, that as *Augustine* witnesseth vnto *Dardanus*, and in many other places, it calleth thynges that are to come, already done: as the same *Augustine* very well declareth by many places of *Sainte Paule*, and especially vnto the Romanes, vnto the *Ephesians*, and vnto the *Colossians*. For vnto the *Ephesians* we are sayde, to be already risen from the deade, and to be already set at the right hande of God together with Christ in the heauenly places. Vnto the *Colossians*, If ye haue risen together with Christ &c. And in an other place, He hath saved vs by the laver of regeneration. And vnto the Romanes, By hope we are made safe. This certainty springeth chiefly of a worthy estimation, which by fayth we conceaue touching the constancy of God, which no vnworthines of ours can make frustrate and if we looke vpon this vnworthines withdrawing vs from this confidence, we ought agaynst hope to beleue in hope, and though it neuer so much cry out agaynst vs, we ought to haue full confidence, that we shal by Christ be made safe setting before vs our father *Abraham* whose steps we ought by fayth to cleave vnto, he as touching the promise that he should haue issue had no consideration vnto his age, or to his wife which was past childbearing: but had a respect only vnto him which made the promise & had a consideration vnto his might, and therefore he most firmly settled with himselfe, that that should come to passe which God had promised. So although that we be vnworthy, and that our filthyness & sinnes are a let vnto vs, yet let vs haue no distrust, but that we shal by Christ be made safe: vnles we will be infected with infidelity, from which *Abraham* so much abhorred: for he doubted not through vnbelieve, sayth the Apostle. Wherefore this vncertainty of our aduersaries is utterly taken away from the minds of the godly. For, for this cause (as the Apostle testifieth) would God haue vs to be iustified by fayth & not by works, that the promise should abide certaine, and vnshaken: And this is in deede to geue the glory vnto God whiche thinge *Abraham* did. For he notwithstanding those wonderfull great impediments, hoped, that that vndoubtedly should come to passe which God had promised. *Iob* also so little esteemed these lets that he sayd, *Although he kill me, yet will I hope in him.* By which words he declareth, that it is the part of the godly, although they be severely afflicted of God, & appeare to be hated of him, yet not to cast away hope. Wherefore him let vs imitate & if our fallinges and vnworthyness themselves a gainst vs, yet let vs not distrust. Let vs in the meane tyme defest our bices, and as much as lieth in vs amend them: but yet through them let vs by no meanes be defected from the hope of saluation. For if, when the promises of God are of freed, we should looke vpon our owne worthyness, we should be stirred by to desperation, rather then to any hope. For there is no man, whose minde is not laden with many and greuous sinnes. Farther *Paul* teacheth vs, that peace towards God is had by Christe, and by the fayth which is towarde him: which peace vndoubtedly should ether be none at all, or ells very troublesome if we should continually doubt of his good will towards vs. Do we not alwayes in our prayers call him father? But no sonne which followeth naturall affection, doubteth of his fathers good will towards him, How then do we call him father, whome we suspect to be our enemy. There mought be brought a great many other such like reasons for the certainty of hope. But now I will in few words declare, that the fathers also in theyr writings taught the selfe same certainty. *Chrysostome* upon

The testimonies of God promise vnto vs perseverance. What the certainty of hope is. Hope calleth those thinges which are to come as already done

Whereof springeth the certainty of hope.

What is to geue glory vnto God. The vngodly ought to haue hope.

There should be no peace if we stood in doubt of saluation.

The fathers taught the certainty of saluation.



vpon this place thus writteth: do not (saith he) though thou be neuer so vnworthy dis-  
 courage thy selfe, seing thou hast so great a defence & refuge, namely, the loue or fauor of the  
 iudge. And a little afterwarde he saith, For that cause the Apostle himselfe when he  
 saith, hope confoundeth not, ascribeth all the things which we haue receaued, not vnto our  
 good dedes, but vnto the loue of God. Ambrose also saith That forasmuch as it is impossi-  
 ble, that they which are deare vnto him, should be deceaued, he would make vs assured of  
 the promise: because it is God, which hath promised, & hath promised to those whom he  
 counteth for deare. Augustine in his sermō which he made vpon the mōday in the Rogat-  
 ion weeke: Why (saith he) doth your hand tremble, when you knocke, & why is your con-  
 science halfe on slepe when you beg? I am the dore of life, I abhorre not him that knocketh  
 though he be vncleane. And vpon the 41. Psalm he saith. Put not hope in thy selfe, but  
 in thy God. For if thou putt'st hope in thy selfe, thou shalt fill thy soule full of trouble: for  
 that it hath not yet found how it may be secure or assured of the. By these words he de-  
 clareth that security which we haue, cometh not of our selues, but of God. And  
 vpon the 27. psalm when he expoundeth these words of Paul out of the second chap-  
 ter to the Ephesians, we also were by nature the childre of wrath, as are others. Why doth  
 he say we were? Because sayth he by hope now we are not: for in deede we are so still.  
 But we speake that which is better, namely, that which we are in hope, because we are  
 certaine of our hope. For our hope is not vncertaine, so that we should doubt of it. And  
 Chrysostome vpon the .5. chapter vnto the Romanes sayth, that we ought no les to  
 be fully perswaded of those things which we shall receaue, then we are of those things which  
 we haue already receaued. Cyprian also in his sermon of the pestilence, when he saue  
 the godly fearefull to dye, many wayes confirmeth them to be sure of theyr sal-  
 uation: and amongst all other things saith, that they are asfear'd and abhorre death  
 which are without hope or sayth. And Bernardus wonderfully reioysseth of the death  
 of Christ, of his wounds and crosse. In that rocke he sayth he standeth, and shall not  
 fall for no violence done against him. He maketh mencion also of many excellent  
 things touching this firm and constant certaintie. Wherefore those things which  
 we haue auouched of the constancy and security of hope, agree not only with  
 the holy scriptures, and with most sure reasons, but also with the sentences of  
 the fathers. Now it shalbe good to define hope, that the certaintie therof may the  
 more plainly be known. Wherefore hope is a faculty or power breathed into vs  
 by the holy ghost, whereby we with an assured and patient minde wayte for, that  
 the saluation begonne by Christ, and receaued of vs by sayth, should one day be  
 perfected in vs, not for our merites, but through the mercy of god. First it is said  
 to be instilled of the holighost, because that springeth not of nature, or of our co-  
 rinal actiōs. It is indeede after faith, although not in time, yet in nature: which  
 thing we may perceaue by epistle vnto the Hebrewes. Where it is written, that  
 that faith is the fundatiō of things to be hoped for. For forasmuch as the things which  
 we hope for, are not euident & manifest, but are a gret way far of fro vs they ought  
 to cleaue fast vnto faith, whereby as by a certain base or sure post they may be  
 staied vpon. And the hope containeth expectatiō or wayting for, the epistle to the Romanes  
 expessedly declareth in the 8. chapter, when he sayth, The hope which is seene is  
 not hope. For how doth a man hope for that which he seeth. But if we hope for that  
 which we see not, we do by patience wayte for it. Neither is this to be ouerhipped, the  
 that good thing vnto which hope hath a respect, is hard and difficile. For natu-  
 rally in liuing creatures the affection of hope consisteth in the grosser part of the  
 mynde, which they call the angry part: whereby the liuing creature is moued  
 to labour to gette that good thing which is set before it, although there seeme to  
 be some lettes agaynst it. For by such an affection it is stirred vpon to overcome,  
 whatsoener let cometh in the way. The wolfe being hungry meteth with a  
 bull: and by the lust that he hath, he cometh that pray. But when he seeth the  
 great difficulty that hageth ouer him, for that he must haue a sore battle and  
 confliat, he is of the angry power of the mynde, by hope stirred vpon, and is not as-  
 ferd to put himselfe into danger, and to fight. And so at the length, hauing put  
 away all lettes, he obtayneth his pray. So hath God in the nobler part of our  
 mynde

Definition  
of hope.

Hope is af-  
ter faith.

Hope con-  
taineth ex-  
pectation  
or wayting  
for.  
Hope hath  
a respect  
vnto thin-  
ges of great  
difficulty.  
A simili-  
tude.



mynde placed hope: whereby is brought to passe, that when the chiefe felicity, which is a thing both difficult, and farre of from vs, is set, before vs we should not be feared away, but by fayth haue boldnes, and accesse vnto God, as *Paul* sayth in the 2. chapter to the *Ephesians*: And soasmuch as this felicity is a great space distant from the godly, it can not be otherwyle, but that in hoping they haue some griepe, and that they in themselves sorrow, that their present condition or state should be so farre remoued from felicity. But on the other side, when they are certayne and assured, that they shall attayne vnto that end, they can not but be affected with an incredible ioye. And so this faculty of hope is mingled with the affectes of ioy and sorrow. And the Apostle hath signified vnto vs some part of the sorrow thereof in that place to the *Romanes*: which we haue already cited, when he sayth: *Every creature groaneth, and tranyleth in payne together with vs euen vnto this present: And not only the creature, but we also which haue the first frutes of the spirit, euen we do sigh in our selues wayting for the adoption, euen the redemption of our body.* And, that ioy is ioynd with the self same hope, he declareth in the 12. chapter of the selfe same epistle, saying, *reioysing in hope.* And although fortitude and long suffering seeme to bring vnto our myndes expectation or wayting for, yet those vertues haue not this expectation but at hopes hand, which we haue now described. Neither is it to be meruayled at, that one vertue should receaue any thing of an other vertue: for they whiche are any thing acquainted with the *Chyikes* know, that liberality, temperance and such other vertues, haue much helpe at the handes of prudence: for by the ayde thereof, they haue a mediocrity appoynted them to follow. This is the difference, that chiefly distinguisheth hope from fayth, namely, that by fayth we admitte and embrace the promises, offered vnto vs of God: but by the helpe of hope we patiently waite, that those promises should at the length be perfozmed vnto vs. Neither was hope for any other cause geue of God, but that we should not cease of from following after that good thing, which we perceaue can not be obtained by our owne deedes: for nether are they by any meanes to be compared w<sup>th</sup> it. For the Apostle sayth, *The sufferings of this tyme are not worthy the glory to come, which shalbe reuealed in vs.* For that they which are endued with hope, are assured in themselves, that that which they want in the strengthes of nature and in workes, shalbe supplied by the mercy of God, and obedience of Christ. And if a man demand, whether a pure life and holy workes can any thing auaile vnto the certaynty of hope, we will easely graunt it may, so that we exclude the bying and selling of merites. For our workes of themselves haue nothing at all, whereby they can produce hope. Howbeit the perswasion of faith, may by them conceaue an argument to confirme hope, and to reason in this sort: God hath now of hys meare liberality geuen me grace, to do this or that good worke: to put away this or that vice out of my mynde. Wherefore he will yet geue greater thinges, nether will he deny me the thinges which are remayning vnto saluation. If the *Sophisters* had sayd thus, they mought haue bene bozne withall: for it is not strange from the reason of the Apostle. For as we shall a little afterward see, he would haue vs by those thinges, which God hath already graunted vnto vs, to be certaynly perswaded of his perpetuall loue towarde vs. But these men haue both wrytten and taught, that hope it selfe dependeth of merites, and so dependeth, that to hope without them, they say, is presumption and rashenes. But it semeth that somewhat may be objected out of the holy scriptures, which may make agaynst this sentence of *Paul* wherein he sayth, *that hope confoundeth not.* For to *Timothe* it is wrytten, *In my first defence no man was on my side: all men forsooke me, God grant it be not imputed vnto the: but the Lord was on my side, and I was deliuered out of the mouth of the lion: and the Lord shall deliuer me from every euill worke.* Here *Paul* hoped that he should escape the persecution of *Nero*: but he was deceaued: for vnder him he was slayne. And agayne to the *Phillippians* whē he had sayd, *that he was greatly in doubt on both those sides, for that on the one side he desired to be loosed and to be with Christ, and on the*

Hope is placed in the nobler part of the minde. In hope heaviness is ioynd together with ioy.

Other vertues haue expectation of hope.

Why hope was geuen;

Workes are no small helpe to the certaintie of hope.

whether *Paul* were ever frustrated of his hope.



other side he saw that it was necessary for him to abide in the flesh for their sake, he abideth this: And this I am sure of, that I shall abide, and with you all continue, for your furtherance, and joy of your faith. Here also agayne it appeareth, that the Apostle hoped that he should be deliuered from that captivity: which yet followed not.

Wherefore it may seme, that that hope confounded him. To answer vnto these things we will repeat that which we before sayde, namely, that hope receaueth by certainty of sayth: and sayth hath by certainty of the worde of God. Wherefore it followeth, that eyther of them is as certayne as are the promises which are offered. And God hath symple and without condition promysed vnto vs remission of sinnes and eternall lyfe, and hath commanded that we should without all doubting both beleue and hope for them. Wherefore in these things neither sayth nor hope can deceaue vs: But touching the perilles and aduersity of this life we haue no plaine and absolute promise, but as they vse to speake, vnder dysfunction. For God hath promised that he will ether deliuer vs, or els comfort vs in the dangers, that we shall not fall away, but constantly confesse his name, or if we chaunce to fall he shall restore vs agayne, & we may attaine vnto eternal life. Wherefore it is not mete that the certainty of hope should be fixed in one of these parts only. Which thing if sometimes good men do, & springeth of humane affection and not of Christian hope, and therefore it is no mirracle if they sometimes be deceaued. But nowe to returne vnto Paul: he of a certayne greate lone hoped, to abide longer with the Philippians, & to edifie them. And for that he had not this oute of the worde of God, it easely came to passe that he was deceaued.

The promises of the forgiveness of sinnes and of eternall life is simple and without condition.

We haue no absolute promise touching the perils of this life.

Why Paul was sometimes deceaued in his hope.

In the saints arise certayne doubtles of saluation

Howe the true sayth and hope are discerned from the counter sayth.

The holy ghost is not known by any other thing then by it selfe.

But the summe of the piety belonging to the Gospel is, that we assuredly settle our selues that God loneth vs, and will at the length make vs blessed. And if sometimes the mindes of the saintes are disturbed, as though they doubted of the promises of God, or of theyr saluation, this happeneth not through the default ether of sayth or of hope: but by cause so long as we liue here, we are not perfectly furnished: wherefore this doubting springeth of the flesh & of humane wisdom: we agree in dede with our aduersaries in this, that certayne doubts arise, sometimes of saluation euen in the godly. But herein we disagree from the, for that they attribute this vnto hope: but we say that it cometh of humane infirmity only, and that it is daily to be corrected, so that let a man thinke that he hath so much profited in sayth and hope, how much he feleth himselfe & more constant and firme. But how these euills spring not of sayth or of hope, but of our owne corruption, we haue before declared by an apte similitude, and will now repete the same agayne. No man can deny but that the mathematicall sciences are most certayne. Wherefore he which hath learned them exactly, boldly pronounceth, & nothing doubteth of theyr conclusions. But he which is but meanelly instructed in this faculty, oftentimes doubteth and standeth in a perplexity, for that he hath not yet perfectly attained vnto those sciences. So also are we tossed with doubts, not through sayth or hope, but by reason we hope not nor beleue so much as is needfull. But some man will say, that we are peradventure hereby deceaued, for that in the steade of the true sayth or hope, we haue only their shadowes. For we can not easely discern the true hope and sayth from the counterfeite and fained hope and sayth. I answer, that by this instance can not be taken away the properties of sayth or of hope: for although one or two can not discern the, yet they remaine still firme in their owne nature. As we se it is in liberality and prodigality. For there are many which can not distinguish the one from the other and yet are not therefore theyr proprieties and conditions taken away. Paul in this place entreatech of the nature & propriety of hope. If thou wilt afterward demand how these faculties or powers are discerned frō the counterfeite, we answer that they are declared by the force and power of the holy ghost: which holy ghost hath in all spirituall things no other light more clere the it selfe wher by to be illustrated: which thing we se also true in the Sonne. For it is not declared



red to be the Sonne, but by his owne light. Wherefore Paul vnto the Romanes ver-  
ry aptly sayd, It is the spirite which beareth witnes vnto our spirite, that we are the  
children of God. But besides this light of the holy ghost is required also the exa-  
mination of our selues: whereof Paul thus speaketh in the latter epistle to the  
Corinthians: Try your selues whether ye be in fayth. In which triall we must make  
a distinctio of hope. For there is one hope which hath alwaies toynded to it repen-  
tance, and a desire of amendment of life: of which kinde of hope the Apostle spea-  
keth when he sayth, that it confoundeth not. For it hath alwayes these compa-  
nions toynded with it, namely, fayth, and charity. Wherefore when we teach the  
certaintie therof, we open not a window vnto vices, as our aduersaris slander  
vs, neither doe we stirre vp men to lose life. For this true hope stirreth not vs vp  
to these things: but rather impelleth vs to liue accordingly to that hope. There  
is an other hope which may rather be called security of the flesh: whereof Augu-  
stine thus rightly speaketh: Suche as cleaue vnto it, by hopeinge perishe. And those are  
they which say, God is good, & loneth vs: Christ died for our saluatiō: howsoeuer we lead  
our life, we shall obteyne saluation. Of this hope we must diligently beware: for it  
is far distant from repentance, & a desire to liue wel: & being of y nature, it vter-  
ly drieth away from it fayth and charity. This hope miserably deceaureth men.  
Wherefore of it Paul here speaketh not. Now remaineth to se, whether the  
blessed spirites or soules may in heauen haue this true hope, wherewith the god-  
ly are now adorned. For on the one side we knowe that they wayte for the resur-  
rection of the bodies, and the last iudgment: which shall be vnto them very wel-  
come: wherefore in that behalfe they seeme not to be vterly voyde of hope. A-  
gayne one the other side, the Apostle vnto the Corin: describeth fayth hope, and  
charity: but of these three he sayth, that only charity falleth not away. By  
which wordes he manifestly teacheth, that true hope can haue no place when  
we be in heauen. And y whiche we haue sayd of the godly, may also be called in  
question touching Christ: for he also seemeth to haue hoped, that he should rise  
agayne, and that he should carpe by his humane nature into heauen. To these  
things we answer, that it ought not to be denied, but that both Christ hoped,  
and also the soules of the blessed doo yet after a sort hope. But we deny, that it  
is such a hope as is ours, which we haue in this life. Because, as we haue before  
declared out of the wordes of the Apostle, our hope hath toynded with it, as com-  
panions, sighing and sorrowe: which thinges vndoubtedly in the eternall felicity,  
which the blessed haue fruition of in heauen, can haue no place. Farther our  
hope cleaueth fast vnto fayth which engendereth an vnperfect and an obscure  
knowledge: for as Paul sayth vnto the Corin: We se now by a glasse in a riddle,  
& we know but by a part. But y saints in heauē know most perfectly & most clear-  
ly. Wherefore soasmuch as fayth, hath chiefly a respect vnto the last & chiefe  
good thing, there ought not to be ascribed vnto y blessed which now hold & pos-  
sele that good thing such a hope as is ours. For the true & proper hope can haue  
no place in eternall felicity. It is only so longe as we liue here geuen vnto vs  
as an anker: for so the epistle which is written vnto the Hebrues calleth it. For  
so long as we are tolled with the waues and tempests of this world, vnles our  
minde be confirmed and stablished by the anker of hope, our shippe will easi-  
ly dash agaynst the landes and rockes. Chrysostome calleth it a golden chayne  
let downe from heauen: which chayne if we take holde of, we shalbe drawen vp  
into heauen. Wherefore we must diligently prouide, that this hope be dayly  
more and more confirmed in vs: which thinge shal then chiefly come to passe,  
if (as Paul straight way declareth) we diligently wayght the singular benefites  
of God. Which benefites soasmuch as they are most playnly contayned in the  
holy scriptures, by reading of them our hope shalbe very much confirmed. Which  
thing Paul most clearly taught in this epistle when he sayd, Whatsoeuer thinges  
are written, are written for our learning: that through patience and consolation of the  
scriptures we should haue hope. Which selfe same thing Dauid also sayth, They

Our exa-  
mination al-  
so is requir-  
ed to trial  
of our fayth  
and hope.

Our cer-  
tainety open-  
eth not a  
way to sin.  
Our cer-  
tainety is  
not security  
of the fleshy.

Whether  
Christ and  
the sayntes  
haue still  
hope.

Hope is to  
life as an  
anker.

Hope is as  
a chayne.

Hope is  
confirmed  
by the confi-  
deration of  
Gods benef-  
ites.



God sometimes  
so forsake  
his.

Why God  
spoylth his  
of outward  
helpes.

The Eth-  
nikes howe  
they are de-  
stitute of  
hope.

By the ho-  
ly Ghost  
we are a-  
dopted.

Of the holy  
Ghost is  
the resur-  
rection.

hope in thee, which haue known thy name. Wherefore seeing the nature and name of God is no where better vnderstand then in the holy scriptures, it followeth, that by the we ought to confirm our hope: which thing if we diligently obserue, our mynde shall not be discouraged, when God (as oftentimes his manner is) permitteth our doings to come even to shame: which thing we see happened in Christ our saviour. For he was so utterly forsaken of God, that he was put by on the crosse, and died a most ignominious death betwene two thieves. David also was brought to that point, that not only being expelled out of the kingdome of Israel, he was fayne to wander in desert places, but also was in a manner fast holden and closed in the handes of Saule. The selfe same thing we see very oftentimes to haue happened in other of the Saints, that they were iudged in a manner to haue bene deceaued, and to haue fallen from their hope. But the spirite of Christ giveth strength that men are able in the midst of their calamities to reioyce and to say: These things shoulde haue no power in vs, if it were not geuen the fro aboue. Which sentence Christ layd agaynst Pilate, when he boasted of his power. The 42. Psalme also hath excellently wel taught vs, how we ought to comfort our selues, and with a good hope to erect our mynde. For thus it is written: *Why art thou dejected oh my soule? Why art thou so discouraged? Hope in God: for I will yet make my confession vnto him. My health is in his countenance.* Pether doth God for any other cause commonly deprive his of outward helpes and aydes of this worlde, but to gather together their dispersed hope, & not to suffer it to leane vnto too many aydes. And these sondry and manifold aydes he changeth for one principall ayde, and the same most firme: to the ende we should wholly depend of him. By this difference of a firme hope, Christians much differ from Epicures and Ethnikes. For if there come any great calamity vnto them, straight way they exclaime and cry out: If there be a God that hath a care ouer these things: If there be a God that seeth these things. So they call not vpon God: but being in dispayre utterly discourage themselves. But contrariwise godly men most constantly cry vnto God: neither doubt they but that their prayers reach vp enen vnto heauē: and that God hath a care both ouer, them and all theirs. But because humane wisdom continually walleth, and faimeth, that it doubteth not indeede of the power of God, but only doubteth of his will, therefore let vs see, how of this thing Paul hath made vs certayne.

Because the loue of God is shed abroad into our hartes by the holy ghost, which is geuen vnto vs.] These wordes, signify all one as if he had sayd, hereby thou mayst gather that thy hope shall not be made frustrate, for that God loveth thee. Which loue the holy ghost hereby perswadeth thee of, for that the only sonne of God was for thy sake deliuered vnto the death. Wherefore now oughtest thou not any more to be in doubt of the will of God. It is geuen vnto the freely, and that (as it is after ward sayd) when thou wast an enemy, weak, wicked, and a sinner. All which things declare, that God loved thee not meanelly, but most abundantly. Pether hath he only geuen thee these things, but also hath geuen thee the holy ghost, that thou mightest thoroughly seele them. And this is done in regeneration: for there, whilst by fayth thou takest holde that Christ died for thee, thou art borne agayne, and made partaker of the nature of God. For enen as the spirite of man maketh a man, so the spirite of God by adoption maketh vs the children of God: whiche spirite if it were geuen vs (as sayth Chrysostome) enen now from the beginning before we laboured, undoubtedly many more things shall be geuen vnto vs, seeing that we go aboute continually to frame our selues to the will of God. Now we take holde of the roote and fountayne of all good things. From this spirite cometh that glorious resurrection, as we are taught by this epistle. For he which raysed vp Christ from the dead (sayth Paul) shall rayse vp also your mortall bodies, because of his spirite, which dwelleth in you. Pether is this life which we live in Christ counted to come from



from any els where, then from the holy ghost. For the wisdom of the flesh (saith Paul) is enmity agaynst God. But the wisdom of the spirite is life and peace. God would that we should in this life haue a pledge, and earnest peny, and a triall of the saluation to come. And therefore in those, which are in Christ, he hath engrauen and emprinted his spirite. Neither neede we (saith Ambrose) forasmuch as we are so deare vnto God, to be afraid that we should of him be deceaued. And Paul hath not without a cause made mencion of the holy ghost: for he it is, which beareth witness vnto our spirite, that we are the sonnes of God, and by him we chiefly acknowledge the thinges that are geue vs of God. For as it is written in the first to the Corinthians: We haue not receaued the spirite of this world, but the spirit which is God, to know the thinges which are geuen vs of God. But because we can not by certayne demonstracions, or by experience of the sence teach vnto the infidels this loue of God, whereof the holy ghost maketh vs assured, therefore it is sayd to be powred into our hartes. For we are in this life like strangers: which although at home they come of a noble parentage and are rich, yet so long as they are abiding amongst strange nations, they are not had in estimation. But yet they knowing their owne nobility, reioyce in their hart, and passe not by on the vayne opinions that other men haue of them. So we hauing the loue of God shed abroad into our hartes, when we are as soles & miserable men derided of the wicked, are nothing at all moued with their iudgement, being fully contented with our state and condition. Augustine somewhat otherwise expoundeth this place. For he thought, that by loue is to be vnderstand that loue wherewith we loue God: which exposition in my iudgement can haue no place. For we haue not therefore our hope vnshaken, because we loue God, but because we are loued of God. Farther the scope of Paul is, to confirme our hope by the benefit of the death of Christ: which maketh vs assured, not of our loue towards God, but contrariwise of Gods loue towards vs. Wherefore he concludeth his argument with these wordes: And God hath set forth his loue to wardes vs. &c. Although we also gladly acknowledge with Augustine, that the hope of godly men is somewhat confirmed, for that they now feele by the holy ghost, that they are inflamed with the loue of God, when they vnderstand that for their sake the sonne of God was of hym deliuered vnto the death. And that our loue is deriued of that loue of God wherewith he embraseth vs, it is playne and manifest: but as touching the sence of the Apostle the former exposition is more naturall.

For Christ when we were yet weake, according to the consideration of the time, died for the vngodly. For a man will scarce dye for a righteous man. For for a good man it may be that one dare dye. But God setteth forth his loue towards vs, seing that while we were yet sinners, Christ died for vs. Much more then being now iustified by his blood, we shalbe saued fro wrath thorough him. For if whē we wer enemies we wer reconciled vnto God by the death of his sonne much more being reconciled we shalbe saued by his life. And not only this, but we also reioyce in God through our Lord Jesus Christ: by whome we haue now receaued the attonement.

For Christ when we were yet weake &c. Now he expreth the reason wherby we may knowe, that God loueth vs: namely, for that he gaue his sonne for vs, whē we were yet weake, sinners, vngodly, & enemies. Wherefore we manifestly gather, that y hope can not confound vs, wherby we haue full confidence, y seing we are now regenerate and reconciled vnto God, we shal at the length obtaine eternall felicity. For if he vouchsafed to geue so much for enemies and sinners sake, vndoubtedly he will geue much more vnto his frindes and childre. Wherefore Paul setteth forth the benefite bestowed vpon mankind: the sonne of God (saith) which was geue vnto the death. Secondly he maketh a compariso, wher

I am like  
tude.

Our loue  
springeth of  
the loue of  
God.

The hope  
of  
Pauls  
reason.



## Cap. 5 A Commentarie vpon the

by is exceedingly confirmed the hope of the saythfull. Last of all he sheweth, that we doo not only hope, but also exceedingly reioyce of this loue of God towards vs. As touching the first part, he doth not coldly or sciledely declare how much good God hath bestowed vpon vs, when he gaue his sonne for our saluatiō: but with greate amplificatiō he setteth forth the matter, namely, that his sonne was not geuen for all men, but for those which were viterly vnworthy of all mercy. For before we wer by the benefite of God made partakers of this redemption, we could by no helpe, or force of our owne, helpe our selues. And therefore Christ is sayd to be geuen for weake ones, which wholly needed all maner of helpe. And those selfe same being wicked and vngodly refused the helpe offered vnto them. And when they were sinners, these euells daily increased more and more: For both the infirmity was increased, and the remedy grew the more in hatred by reason of theyr impiety, which more and more encreased. This also helped there vnto, for that men were now declared to be open enemies. And it was a greate matter to vndo and make void those thinges: which were once decreed. This is the meaning of these wordes, vweake, vngodly, sinners, and enemies.

For a righteous man, and for a good man. ] Seeing that all men are loth to dye, thereby is manifest, how greate was the loue of Christ towards vs, which would dye for such as once were we, as hath now bene declared.

For the righteous. ] Some hereby haue vnderstand a iust cause: For they whiche haue deserued death canne scarcely bee perswaded, too take theyr death patient.

For the Good. ] That is they more willingly dye for that which is profitable and pleasant, as the parentes for theyr chyldren, the husbands for their wyues, merchants for theyr merchandise. Origen bringeth an example of the Partirs, which suffer death for Christs sake, who is in very dede good. Others make mention of the Decians, Curtians, Codrians, and the byetherne called Phileni, which of theyr owne accorde gaue theyr liues for theyr countrey. For all these seemed to haue bene moued to geue themselves to the death, both for that which is iust, & for that which is profitable. For it was a thing iust, that they should be so kind vnto theyr countrey, in the defence thereof to be willinge to shedde theyr liues. Farther also by theyr death they seemed to preserve those, who were vnto them most deare. Andoubtedly for my part I thinke with Chrysostome, that by these wordes Iust, and Good, are simply to be vnderstand good men and iust men: although Ierome to Algasia in his 7. question taketh Iust and good substantiue, for a thing iust and good. But why Paul sayd, Scarce for a iust man, and addeth: peradventure for a good man, I thinke this to be the cause: for that they which seemed sometimes to dye for others (which thing yet very rarely happened) the thing being well considered, may be sayd to haue died for their owne sake, and not for any other mans sake. Either for: y they would winne glory, or els for that they saw that all thinges went against them: and not being able to abide that, they chose rather to die. But how farre the Decians and Curtians, and suche other like were distant from the pure loue of Christ, may be declared by many arguments. For first, they were not of that dignity, that they should be compared to Christ: wherfore, their life which they gaue, was not of like valew. Farther, would they or milde they, they should at one tyme or other haue died, and peradventure euen the selfe same tyme, when the host was like to haue bene vanquished of the enemies. But when death hangeth ouer mens beds, it commonly maketh them the more fierce and bold, as we read of Solon: for he, when he had rayled by the citizens against the Tyranne Pisistratus, being demaunded what thing made him so bold alone aboue others, to take vpon him such an enterpryse, answered, his olde age. For when he saw that he should within a while afterwarde dye, he easely perswaded himself willingly to dye for his countrey sake: but Christ not being obnoxious to death, and yet for our sakes geuing himself vnto the death, declared himselfe a much greater loue towards vs, then they did towards their countrey

They which seeme to dye for others, dye for their owne sake.

The death of the Curtians and of the Decians far in series to the death of Christ.



country. For they died for their country, which was sweet unto them; for their wives, for their children, & for their lates: but Christ would be slain for weak persons, for sinners, for enemies. Before this was set glory: for when they in such sort died, they were an admiration to all men, & were publicly highly commended & praised: but Christ died a most vile death, so that also he was reckoned amongst thieves, when as otherwise he was of all men the most innocentest. Last of all they when they died, had no consideration of God: but Christ, whatsoever he did, did it of an obedience toward the eternall God his father. Wherefore whether we looke upon our selues, or upon Christ which suffered, we can fynde no cause of his death, but the meere lone of God towardes vs: for we were so miserable and paste grace, that we coulde by no merite of ours allure God to lone vs. Further Christ was so perfect, and so heaped up with all manner of felicity, that he had no neede of that death, thereby to attayne the more commodity. And that is counted a singular and pure lone, which nether followeth his owne commodities, nor is after a sort violently drawen of the worthynes of the thing it selfe. And herein vndoubtedly Christ hath excellently well resembled his father, and declared himselfe to be the sonne of God. For he rayneth vpon the iust & the vniust, & graunteth life, & doth good to men that are conuincelous agaynst him: and as (Iohn sayth) *loved vs first*. Some of the Ethnik philosophers thought, that they had done a very great acte, when they were not moued with iniuries, and for that cause they were counted like vnto God: but Christ farre excelled them. For he was not only not agaynst wicked ones & his enemies, but also loued them, and so loued them, that he gaue his life for them. Wherefore soasmuch as God is constant, nether will easely chaunge his will, and seeing that he hath geuen vnto vs so much, vndoubtedly he will afterwarde geue greater thinges: and seeing that he hath once begonne to be beneficiall vnto vs, he will not cease of, vntill he haue adorned vs with all manner of benefites. He hath bene found faithfull in many promises, he promised to take vpon him humane flesh, he tooke it: to preach the Gospell, he preached it: To dye for our saluation, he died: To rise agayne from the dead, he rose agayne: To ascende vp into heauen, he ascended vp: To geue the holy ghost, he gaue it: To cal the Gentles, he hath called them. What is now behynde, but the last resurrection, and everlasting glory to be redored vnto the faithfull: vndoubtedly if he haue faithfully performed all other thinges, he will not in this one thing which is remaining breake his sayth. There were two thinges to be done (saith Chrysostome) which seemed very hard: namely, that sinners should be iustified, and that the Lord should dye for them. And forasmuch as both these thinges are now done, the thinges which are remayning shall vndoubtedly be performed. And Ambrose saith, that the thinges which are remaining to be done, are now made very easy. And where as Paul sayth:

According to the time. It may be referred vnto the death of Christ, which happened not at euery tyme, but at a tyme certayne, opportune, and appointed of God. For if all thinges haue their appoynted tyme, much moze is the same to be affirmed of the death of Christ. Wherefore Paul saith, that he was geuen, when now was come the fulnes of time. And Christ many times said, either that his houre was now come, or that it was not yet come. That particle also may be added to that which is sayd, *that we were weak*: namely, as the consideration of the tyme required. For when we were strangers from Christ, we lyued a weak life: which yet is not so to be taken, as though the consideration of the tyme coulde excuse that infirmity. For tyme vndoubtedly brought not that infirmity vnto vs: for men were rather made weak by their owne transgression. Although Ambrose vnderstand those wordes, According to the tyme, of the three dayes wherein Christ lay deade in the sepulchre. But it skilleth not much which of these three interpretations a man followe. But chiefly by these wordes of the Apostle we ought to consider, what estate they are in, which are not yet regenerate, nor made partakers of the death of Christ. For Paul pro-

What a pure lone is

How much Christ excelled the philosophers.

God is he that is faithful in his promises.



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What is  
the estate  
of those  
that are not  
regenerate.  
Against  
wozkes p: e  
paratoz: p.

nounceth them to be weake, sinners, enemies, and wicked men. Where then can these woꝝkes of preparation haue place, foꝝ which our aduersaries make so much ado? But these men dreame I know not of what middle states wherein men lyue not altogether godly, noꝝ vtterly vngodly. Amongest which kinde of men they recen Cornelius the Centurion, whose almes were gratefull and acceptable, and his prayers heard of the Lord, when as yet he beleued not in Christ. But as touching him, if (as these me say) he were not yet a pertaker of the death of Christ, noꝝ by any means regenerate, vndoubtedly by the testimony of Paul he was both an enemy of God, and an vngodly person, and therfoꝝe neither he himself noꝝ his woꝝkes could be acceptable vnto God. Wherefoꝝe, we must say, that when he prayed and gaue almes, he was not vtterly a stranger from Christ, although he were not yet so fully instructed of Christ, as mought be sufficient vnto Christian religion. But we, which ar, now by the grace and benefite of God brought vnto this knowledge, ought to geue thanks vnto God foꝝ his great loue, and to lead our life in all innocencie and puritie. And this is to do that which the time requireth, lest that be byp:aided vnto our ingratitude, which Christ reproboued in the Pharisees: Namely, that they obserued the face of heauen: but yet knew not the tyme of their visitation. So Paul interpreteth that place of Esay: Behold now the acceptable tyme, behold now the day of saluation. And that which Paul here wꝛiteth, the selfe same in a maner repeateth he in the big chapiter, where he thus speaketh: If God be on our side, who shal be against vs? Seyng he hath not spared hys owne sonne, but hath deliuered hym for vs all, howe hathe he not together with him geuen vs all thinges? Who shall accuse the elect of God? It is God which iustificeth, who shall condemne? It is Christ whiche died: yea and which rose agayne, and sitteth at the right hand of the father, and maketh intercession for vs. These thinges serue wonderfully to the confirmation of our hope, as in due place we shall declare.

Nothing  
more deare  
then child-  
ren.

Why God  
hath shew-  
ed so  
great loue  
towards  
vs.

And God setteth forth his loue towards vs. It is rightly said, that God did then set forth his loue towards vs, when he deliuered his sonne vnto death of the crosse foꝝ our sakes. Foꝝ there is nothing to me more deare, oꝝ that they more esteeme then their children: and therfoꝝe we rede that wicked mothers, when they would testifie vnto their adulterous louers their most seruent loue, and saytbe of their perpetuall vse and company, due their owne children, foꝝ that they saw they had no other more assured argument, wherby to testifie their good will towards them. So God, when foꝝ our sakes he deliuered his sonne vnto the death, and that vnto a most shamefull death, gaue vnto vs a most sure token of his exceeding great loue towards vs. That he created the world foꝝ our sakes, was in dede a great sign of his good will towards vs, although in it rather shyned forth his power, and deuine might, and wisdom. Foꝝ it is the part of liberall and fr̄e harted Lordes, to geue and to bestow many thinges vpon their subiects. Howbeit Lordes wil neuer go so farre, that they will endaunger themselves foꝝ their seruantes sake. Wherefoꝝe when God gaue his sonne vnto the death foꝝ our sakes, therin (as Paul sayth) he most of all did set forth his loue towards vs. Which thing he therfoꝝe did, to stir vs vp to loue him agayne. God had commaunded vs in his law, that we should loue him with all our hart, with all our soule, and with all our strengthes: and that we might the willinglier performe this, he would first declare his good will towards vs: that it might appere that he loued, & cared foꝝ vs more then foꝝ himself. Foꝝ he would bye euen foꝝ our sakes: which death yet we so contemne, that we will suffer nothing foꝝ it, noꝝ restraine our selues from any commodities of the body, oꝝ delights of the flesh. His will was, that all men should be in good case, and one alone in the meane tyme to suffer: but we desire to be in good case our selues alone, although all other in the meane time perish. But it is not possible that there should be in vs so great a contempt both of our owne saluation & also of the saluation of other men, but that either we beleue not so great a benefite of God, oꝝ els we do not earnestly enough weigh it. There was neuer wower, that with so great a desire and seruent loue married his spouse, as Christ hath married vnto himselfe his church.

Neither



Neither hath any man at any tyme married a wife so unlike and unfowly for hym to toyne with all, as Christ hath done the Church. For in what estate she was before Christ met with her, Ezechiel describeth in 6. chapter, where he sayth, that she lay vpon the ground, nether was her newell string cut of, nether was she washed with water, nor powdered with salt: and there was no eye whiche hadde compassion on her. Paul also hath here, and likewise in many other places, at large declared in what estate we were before we came vnto Christ. Vnto the Ephesians he doth not only say, that we were by nature the children of wrath, but also he addeth, ye were once darknes, but now ye are light in the Lord. Vnto Titus he saith: We were as fooles, not obediēte, but wādring out of the way, geuing out selues to sundry lustes, liuing in malice and enuy, hateful, and seeking to displease one another. In the first to the Corinthians, when he had reckened a beaderoll of most haynous sinnes, he sayth, these thinges vndoubtedly were ye sometimes: but ye are washed, but ye are sanctified. Wherefore we haue the sonne of God geue vnto vs as a pledge of the loue of God. He placed not in his stede an Angell, or an Archangell, although he mought so haue done. He vouchsafed to come himselfe, and to suffer a most bitter death vpon the crosse. It behoued, that for our redemption there should be some such good thing offered vnto God, which mought ether equally or els moze please God, then all the sinnes of the worlde had displeased hym. This thing hath Christ offered for vs. And if a man demaunde why the death of Christ was so acceptable vnto God, there can no other reason be geuen, but his vnumeasurable charity and loue. God coulde indeede haue ben contented with any other thing. But his will was rather to haue this thing: not by the affliction and punishmentes of Christ to feede his eyes or mynde: for that had bene the poynt of a cruell father, nether for that he foresaw the great loue and modesty in his sonne: although these thinges were in Christ most singular, and of very great force to the father: but, as indeede I iudge, for y he saw, that by this only meanes his loue towarde vs mought be most perfectly declared, and also to set forth an example of a most holy life for men to follow. For if thou demaunde whether it were of necessity, that the sonne of God should in such sorte dye: I answer, that here is to be put no necessity of compulsion: for there is nothing in God that is by violence, nether also was there any necessity of nature. For although there are in the deuine nature many thinges of necessity, as is, that it be one, that it be three, and that it begatte a sonne, and suche other, yet were it a wickednes to thinke, that anye externe effecte cometh from him by naturall necessity: when as whatsoeuer he doth, he doth it freely, and of his owne accorde, and it is free vnto him not to do what he will not. Neither do we here put any necessity by supposition of the ende. For the saluation of mā mought haue bene wrought by many other wayes and meanes, so that his will had bene so. But it was of necessity y Christ should dye, by supposition of the deuine prouidence and counsell: for that God had decreed it should be so. And this he did chiefly to declare his infinite loue.

Much more the being now iustified by his blood, vve shalbe saued from wrath through him. For if when we were enemies, we were reconciled vnto God by the death of his sonne: much more being reconciled vve shalbe saued by his life. ] Here is brought a comparison of diuers estates, both of Christ and of vs, we were before weake, vngodly, sinners, enemies. But now our condition or estate is changed, for we are now made frendes, we are now iustified, and reconciled vnto God, Christ by his death wrought much for vs: but now he liueth and that an eternal life, wherein he reigneth with y father. It was a greater matter forsooke vs to life, to iustifie vs, and to reconcile vs vnto God, then it is to bring vs being now iustified vnto felicity, and the foresayd thinges hath he brought to passe by his death: wherefore that which remaineth he shal much moze easily accomplishe being now placed in life and in his kingdome: for that whiche remaineth is lesse, and Christ to bring this to passe for vs, is after a sort mightier then

The church  
an unlike  
spouse for  
Christ.

What was  
required in  
the price of  
our redem-  
tion.  
Why the  
death of  
Christ was  
so accepta-  
ble vnto the  
father.

Whether it  
were of ne-  
cessity that  
Christ  
should dye:

It is a great  
matter  
to iustifie,  
then to  
bring to  
blessednes  
them that  
are iustified



## Cap. 5 A Commentarie vpon the

How befoze  
iustification  
we are cal-  
led the ene-  
mies of  
God.

How we  
are iustified  
by the deat<sup>h</sup>  
of Christ.

What  
wrath is in  
God.

Upon the  
that are iu-  
stified is no  
thing sent  
of God but  
with a fa-  
therly mind

The recon-  
ciliation  
made by  
Christ hath  
a respecte  
to all times

The wis-  
edness of  
them that  
crucified  
Christ, di-  
minished  
not the dig-  
nity of that  
pyce.

What they  
so great lone  
of God re-  
quireth a-  
gaine at  
our hand.

then himself, Now resteth to declare, how men not yet reconciled are called the enemies of God. Of this may two reasons be given: the one is touched in the epistle vnto the *Hebrues* where it is said, *That it is vnpossible without faith to please God.* And soasmuche as men that are strangers from Christe wante sayth, and seinge that they beleue not the oracles of God, they beare witness that God is a liar: and therefore they can not please him. An other reason is, for that they are still oppressed with vices, and by meanes of they; naturall luste they all the wayes they canne resiste the will and lawes of God. Wherefoze they are woorthelye called enemies. But *Paul* affirmeth, that by the death of Christe we are iustified: whiche is first vnderstande, befoze God by imputatio. Secondly also, bycause dayly is augmented in vs a new righteousnes, which in liuing holily we get, by the insauratio of our strength which we haue now receaued of the holy ghost. Although we must cleane fast only to first iustification: for in it is the key of our saluation. For the other righteousnes, soasmuche as it is vnperfect, is not able to stande befoze the iudgement seate of God. When the Apostle sayth,

That we shalbe saued from vvrath. ] By wrath he vnderstandeth not a disturbance or perturbation of the minde. For these thinges can haue no place in God. But as *Augustine* hath wel interpyted in his booke of the Trinity, wrath in God signifieth a iust vengeance. And God is sayd to be angry: when he sheweth forth the effectes of an angry man: which are to punishe, and to avenge. So he is sayd to repent himself, that he had made man: bycause like a man that repenteth himself, he would ouerthrowe his worke. And the reconciliatio, wherof the Apostle here speaketh, is referred to this kinde of wrath, and signifieth y the vengeance is now at an end. Contrariwise it is sayd in the Gospel of John, *That the wrath of God abideth vpon him,* which beleueth not in the sonne of God. wherfoze we, seing we are now reconciled vnto God by the death of his Sonne, ought to be fully perswaded in our selues, that soasmuche as the wrath of God is ended and taken away, nothing can by him be sent vpon vs, but of a frendly and fatherly minde. Otherwise afflictions and aduersities mought of they; owne nature dyne a feare into vs, and perswade vs, that God is angry with vs. Which thing, soasmuche as by the death of Christ is the reconciliation made, can by no meanes come to passe. And this reconciliation pertayneth not only to those saythfull, which then liued, when Christ died vpon the crosse, but also to all as wel those which from Adams time went befoze those seasons, as also to those which shall be euen vnto the end of the worlde. And so great was the goodnes of God in this sacrifice, that whereas therein were committed of men many horrible actes (for they both condemned an innocent man, and also most spitefully crucified the Lord of glory) yet the deuine clemency was nothing at all offended with this so great iniquity and ingratitude, but that it counted as most acceptable the obedience of Christe, and his infiniteloue, and vnmesurable patience, & accepted it for the redemption of mankinde. Now resteth to se what this so great lone of God requireth agayne at our handes: for there are many thinges which it requireth. For first euen as Christ applied all his will and endeuor to redeme vs, so is it our part on the other side, vnto the whole to addice our selues vnto him. And as he setting a side all thinges, had a care only of our saluatio, so also ought we to plucke away our minde, from all thinges & not any moze to seke our owne thinges, but only the thinges that longe vnto Christ. They may be an example vnto vs, which haue returned into fauour agayne with they; enemies: for they, lest they shoulde seme to haue done any thing counterfeately or saynedly, leue no deuoty vndone, whereby to win their new reconciled frendes: and of this thing they haue a greate care not to be thought to retaine still any remnaits of enmity or hatred closed by in the mind: as we rede *Cicero*, *Crassus*, *Pompeius*, and many others did. Farther also we must take hede, that seing by the mercy of God, through the death of Christ we are placed



place, we doo not through wicked and filthy actes thzolve our selues do wne  
 belong from thence. For they which after they haue once ben reconciled cease  
 not to contaminate themselves with vices, do not only fall do wne belonge frō  
 they: most excellent estate or condition, but also, as it is written vnto the He-  
 breues, Do tread vnder foote the sonne of God, and do pollute his blood which was shed for  
 them. By this place also we are taught to loue our enemies: not after the com-  
 mon maner, as when men say, y they wilbe wel vnto they: enemy, it is through  
 they thinke, if they hate him not: but yet in the meane time they will take no  
 paynes ether to bring him to amendment, or to saluation. And which is moze  
 haynous, they are not onely not beneficall towards they: enemies, but also  
 through they: sluggishnes they suffer they: weake bzetherne to perish, they  
 thinke at they: finnes, nether ble they any admonitions or reprehensions, that  
 they might be amended. There are besides infinite other instructions, which  
 the loue of God teacheth vs. For we haue no booke stuffed with moze plentifull  
 doctrine then the death of Christ: whiche if we diligently examine, we shall be  
 taught in a maner al duties necessary vnto saluation. Lastlye is to be noted  
 that these thinges which Paul in this place mencioneth, are had, although indee  
 moze bzestly, yet fully inoughe, in the 6. chapter of the Gospell of Iohn: So God lo-  
 ued the world that he gaue his only begotten sonnes: that euery one that beloneth in him  
 should not perish. Here also we heare that through the loue of God the sonne was  
 deliuered for vs. And whereas Paul sayth, enemies, vveake, vngodly, & sinners,  
 the same hath the Euangelist signified by this one word, vworld. And whereas  
 Paul sayth, That thorough him vve are iustified, recōiled, and shalbe saued from  
 vvrath, that hath the Euangelist expessed in these wordes: That he vvhich be-  
 leueth in him should not perishe.

The loue  
 of God  
 most plenti-  
 fully tea-  
 cheth vs  
 many  
 thinges.

And not only this, but vve also reioyce in God through our Lord Iesus  
 Christ, by vvhome vve haue novv obtayned the reconciliation.] This was the  
 thirde part, which the Apostle vsed in making mencion of the benefite of Christ,  
 after that he had both layd him forth before vs, and also by amplification, as it  
 was mete, commended him vnto vs. Wherefore Paul sayth, that so great is  
 the gift of God, that thereof we exceedingly reioyce. We are not only (sayth he)  
 certayne that we shall be saued, but also we reioyce, not in our selues, but in  
 God, not through our workes, but through Iesus Christ, by whome we haue  
 obtayned reconciliation. When he sayth, that we reioyce of this benefite of  
 God: he priuely reprooueth those, which counted it a thinge full of shame to pro-  
 fesse Christian religion or to wayte for saluation at the handes of a man cruci-  
 fied, and put to a most shamefull death. Herein (sayth Paul) is nothing vile or  
 whereof we should be ashamed: yea rather all thinges are most honozable and  
 full of great dignitie. For here we can looke vpon nothing which testifieth not  
 vnto vs the singular loue of God towards vs. This sentence of Paul agreeth be-  
 ry well with these wordes of Jeremy in the 9. chapter: Let not the wise man reioyce  
 in his wisdom, nor the mighty man in his might, nor the rich man in his riches, but he  
 which reioyseth, let him reioyce in this, that he knoweth and understandeth me which  
 worke mercy, righteousness, and iudgement, and loue these thinges in the earth. The pro-  
 phet meaneth the selfe same thing that Paul doth, namely, that no man should  
 reioyce ether for the good thinges of the mynde, or of the body, or of fortune,  
 but only let him reioyce of this, that he knoweth the Lord. And the vnmeasu-  
 rable loue of God can by no other thing be better or clearer vnderstand, then  
 by the death of Christ. This is our sayth: this is the chiefest knowledge that we  
 can haue of the goodnes of God. Hereby we vnderstand, that God hath wrought  
 mercy, when he would by this meanes redeme vs: to haue wrought iudgement  
 and righteousness, whē as he would not suffer our finnes to escape unpunished,  
 but hath so severely auenged them in Christ. But because our sayth ought not  
 to be idle, but to repay agayne the selfe same thinges, that we haue receaued of  
 Christ, therefore the Prophet addeth, that God both loneth and requireth the selfe  
 same

Reioyngs  
 is opposed  
 to filthines  
 & shame

What our  
 reioyng is

By the  
 death of  
 Christ is  
 God chiefly  
 knowne.



Why we  
reioyce in  
afflictions.

Ambrose  
toucheth  
the security  
of saluation

Wherefore  
are to be  
sought con-  
solations in  
afflictions.

same thinges in the earth, that is, in vs. VVhereioyce, sayth Paul, and also the p<sup>ro</sup>phete, in the knowledge & sayth of so great a gift bestowed vpon vs by God. But they reioyce not, which coldly weigh these thinges: but they which feele them inwardly in the mynde, and so feele them, that they are earnestly affected. This is to reioyce in the Lord, and not in our owne workes. Wherefore that which Paul before sayd, that the elect reioyce in tribulations, here hence dependeth: for we do not reioyce of the afflictions, as they are of themselves, but for that we feele by them, that God loneth vs. Last of all our glory herein consisteth, that we haue gotten God himselfe to loue vs, and to be our father: then which felicitye could nothing haue happened vnto vs more to be desired. Rather is this to be passed ouer, that Ambrose hath noted vpon this place: that we ought not only to geue thanks vnto God for the saluation and security which we haue receaued, but also that we reioyce in God through Iesus Christ. By which wordes we gather, that he asserteth the security of saluation as well as we: to the ende our reioysing might be concerning such thinges as we haue now assuredly in our hands. Farther also hereby it most evidently appeareth, that those wordes of the Apostle which he before spake, That the loue of God is shed abroad into our hartes, are to be vnderstand of that loue wherewith God loneth vs. For of that loue this sure token we haue, in that God hath geuen his son vnto vs. Farther the Apostle intending to make vs certayne of our saluation, and to confirme vs in our hope coulde take no argument at all of our loue towardes God: for our loue is alwayes mayned and vnperfect. And therefore if a mans hope were doubtfull and vncertayne, and should by this meanes be confirmed, and willed to be of good cheare, for that he beareth a loue towardes God, he might answer straight way, that he for that cause most of all doubteth, for that he seeth his loue to be weake and colde, and that he loneth not God so much as he ought to do: and by that occasion he can not attayne to so greate a rewarde. Wherefore Paul hath appoynted an other way, and confirmeth our hope by the gift of God. And he thought it not sufficient simply thus to say: but excellently amplifieth it by the contraries and opposites. Out of this fountayne are to be sought consolations for the afflicted, when by reason of aduersities they suspect that they are hated of God. Here ought they to call to remembrance, what ones they were before they came vnto Christ: what God did for their sakes, whē they were yet enemyes, which for their saluation woulde haue his sonne crucified. And that they haue to their head Iesus Christ in heauen, whose members, and partes they are: And let it be demaunded of them, whether Christ can hate himselfe, and destroy his owne members: Wherefore they ought to thinke that their afflictions conduce to eternall saluation, and are profitably inflicted of their louing father.

Wherefore euen as by one man sinne entred into the world, and by sinne death, and so death went ouer all men, for that all men haue sinned. For euen vnto the law was sinne in the worlde. But sinne is not imputed whilēt there is no law. But death raigneth from Adam to Moses, ouer the also that sinned not after the like maner of the transgression of Adam, which was the figure of that which was to come. But yet the gift is not so as is the offence.

VVherefore euen as by one man &c.] Some thinke that Paul therefore writeth these thinges, for that after he had by most firme reasons p<sup>ro</sup>oued, that we are not iustified by our owne workes or merites, but only by faith in Christ and by grace, now he mindeth more largely to set forth the principall pointes, of which all these argumentes which he hath hether to brought, depend, namely, sinne, the lawe, and grace: And therefore maketh this treatise aparte, wherby to declare the strength and force of the former argumentes. Which whereth it be



it be so or no, let other men iudge. In myne opinion vndoubtedly these thinges may very well be knytte together with the thinges that haue bene already spoken. For a man mought thinke that the passion of Christ and his death, was profitable vnto Christ himselfe only, and not also vnto vs: for that it mought be thought that the righteousness of one man can not rebound vnto an other. But Paul will declare, that euen as the fall of the first man was spred abroad ouer all men, so the righteousness of Christ hath rebounded vpon all the beleuers: and that his benefite is of no lesse force then was the sinne of Adam. And by this meanes he declareth the way, whereby by the death & crosse of Christ we may be iustified and obtayne saluation. nether is this a small helpe to confirme our hope, when we perceauie, that if we cleue vnto Christ we shall through hym be no les endelued with the chiefest good thing, then we haue bene by Adam infected with the extreamest euill thing. Many thinges are in this place not without greate consideration set forth touching sinne. For the knowledge thereof teacheth this in vs, to cause vs not to be ingrate for the benefite which we haue receaued. For he which seeth out of what and howe great euils he hath bene deliuered, seeth also, how great is the liberality and goodnes of the deliuerer and of him that hath set him at liberty. The knowledge of sinnes setteth forth also the worthynes of the iustification receaued by Christ. Wherefore Paul enquireth from whence sinne had his beginning, what it brought, how it was knowen, and last of all, by what meanes it was driuen away. Wherefore he declareth, that sinne entred in by Adam, that it brought death, that it was knowen by the lawe: that it was driuen away and overcome by the death of Christ, and sayth in hym.

The methode of Pauls treatise.

The knowledge of sinne how it is profitable.

What thinges are reasoned of touching sinne.

Euen as by one man sinne entred into the world, and by sinne death.] Were semeth to be vsed the figure \*Anantapodoton, so that on the other side there should haue bene added, So by one Iesus Christ entred in righteousness, and by righteousness, lyfe. And Origene affirmeth, that Paul would not adde this, for feare of making men slouthfull and sluggish: as though they hauing now obtained righteousness and eternall lyfe, should thinke, that they now nede no farther to consider vpon eternall lyfe. And so that cause he sayth: that the Apostle in another place added this selfe same sentence in the future temple, and not in the present perfect temple: as when he writeth vnto the Corinthians: Euen as in Adam all men die, so in Christ all men shall be quickened. But this reason is of no great force. For the holy scripture is not wont to be moued with so light daungers, to kepe in silence the benefites of God: yea rather it euery where setteth them forth al whole and in ample maner, as they are: and doth not gelde them nor shorten them of, as Origene thinketh. But as for slouthfulness and sluggishnes, they are by infinite other places of the scripture sufficiently shaken of. For there are in the holy Scriptures exhortations by promises and threatninges, whereby to stir vs vp to holines of life, and to the endenour to do good workes. And Origene also himselfe confelleth, that that which the Apostle here omitteth, he afterward faithfully addeth, when he thus writeth, Wherefore, euen as by the sinne of one man euill was spread abroad ouer all men to condemnation: so by the righteousness of one man was good spread abroad ouer all men to iustification of lyfe. And a little before, For if by the offence of one man many haue died, much more the grace of God, and the gift by grace, which came thorough one man Iesus Christe, hath abounded vnto many. Erasmus thinketh that this discommoditie may by another way be holpen: so that the parte answering be set after this coniunction καὶ, that is, and. And the lyke kinde of speaking he bringeth out of Matthew, in the Lordes prayer, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. In these wordes semeth to be wanting this coniunction οὖν, that is, So. So that the sence is, Euen as in heauen, so also in earth. And after this selfe same maner he thinketh is to be made perfect this sentence of the Apostle. Wherefore, euen as by one mā sinne entred into the world, so also by sinne entred in death. But I rather thinke that here is vsed the figure Anantapodoton. For I see, that Paul is after a sorte rapte by the force of the spirit

\*Anantapodoton is a figure in writing where some little clause is left out either in the beginning, middle, or ende.



## Cap. 5 A Commentarie vpon the

This word  
sinne how  
ample it is.

Why many  
pleasures  
are forbid-  
den men.

Under the  
name of sin  
the Apostle  
comprehen-  
deth the  
roote and  
frutes  
thereof.  
The Etym-  
ology of  
this word  
sinne.

What is  
the rule of  
our nature.

How the  
law is per-  
formed of  
men regene-  
rate.

They are  
perfecte  
whiche vn-  
derstande  
theyr owne  
wants.

None no  
not the  
most holiest  
hath all the  
vertues ab-  
solutely.

rite to expresse y great destruction brought in by sinne. Which being done, he most manifestly (as *Origen* confelleth) in the second interpretation putteth that whiche wanted in the other. But the better to vnderstand these wordes of the Apostle, we haue three thinges by him set forth, which are diligently to be peised: first, what the Apostle meaneth by sinne: Secondly, what that one man is, by whom sinne entred into the world: Thirdly, by what meanes sinne is spred abroad: As touching y first the Apostle amply and largely vseth this worde *Sinne*, namely to signifie whatsoeuer is repugnant vnto the law of God, and vnto his will. For thereby man departeth from the institution of nature, & from that image whereunto he was created. For God so created him at the beginning, that in him should shine forth his image: whiche thing vndoubtedly cannot be, when we resist the law of God. And this is the onely and true cause, why man is not permitted to delight himselfe with all kind of pleasures. For if he should so, he should make himself like vnto brute beasts, and not lyke vnto God his creator. For God would haue man to be in this worlde bys vickar, and therfore to be most like vnto hym. And sinne being so largely taken, comprehendeth not onely Originall sinne, that is, our depraued nature, & corrupt strengthes both of the body and of the soule, but also all those euils whiche follow of it: namely, the first motions of the mind to thinges forbidden, also wicked deliberations, noughty endeuous, and vitious customes. Wherefore, the Apostle in this one name of sinne, comprehendeth both the roote it selfe, & all the frutes thereof. Neither must we geue eare vnto them which bable, that these thinges are not sinnes. For seying the holy ghost calleth them by this name, I see no cause why, but that we also ought so to speake, and to cleaue vnto this doctrine. Farther, also that these first motions of the mynde, and corruption of nature are sinnes: the very etymology of the word plainly declareth. For this worde *ἀμαρτία*, that is, sinne, cometh of this verbe *ἀμαρτάνω*: which signifieth to erre from y marke set before vs, by what means so euer it be. And forasmuch, as this is the rule of our nature, and of all our actions, to be in all thinges very like and conforable vnto God, vndoubtedly seing we are prone vnto those thinges which are forbidden vs by the lawe of God, and are euen straight way at the first hūnt caried hedlong vnto them, we must nedes without all controuersie be sayd to sinne, that is, to erre from the scope and ende set before vs. Of the lyke signification is also the Hebrewe worde: for, that whiche is in y tonge called *Chataah*, that is, synne, is deriued of this verbe *Chata*, whiche thou shalt fynde in the booke of the Judges, the xx. chapter vsed in the selfe same sence, in whiche I before sayde in the Greeke worde, *ἀμαρτάνω*, is taken, that is, to erre from the marke. For there it is wrytten, of the senen hundred children of *Beniamin*, that they were so accustomed to throwe stones out of a sling, that they would hitte euen a heare, and nothing erre from it. Farther, experience it selfe teacheth how greate these euills are, euen in vs that are regenerate. For we are by them so letted, that we can not fulfill the law of God: and yet are we bound to obserue the same in all poyntes. We are commanded also not to lust: whiche pcept howe muche it is broken of vs by reason of our pronesse to sinnes and fyrst motions to vices, euey man hath experience thereof in himselfe, and can be a witnes vnto himselfe: And if the fathers seme sometimes to wryte, that the law may be fulfilled of me regenerate, they the spake of an obediēce begonne, & of such a fulfilling, as hath ioyned with it much imperfection. For euen they affirme, that those are perfect, and doo performe the law of God, which vnderstand theyr owne wants, so that they daily say with others, *Forgene vs our trespasses*: and acknowledge with *Paul*, that they haue a greate way farther to go. The selfe same fathers also confesse, that none can be found, no not the most holiest man that euer was, that hath all vertues absolutely: For as *Jerome* sayth: *He which excelleth others in one vertue, oftentimes faileth in an other vertue*. And he citeth *Cicero* which sayd, That there can not easely be found one which is most excellent either in the knowledge of the Law, or in the arte of *Verbozke*: but to fynde one that hath excelled in both kindes together, it was neuer hard of. Wherefore y Apostle to the end he would make playne most notably



notably set forth the perfect benefite of God geuen vs by Christ, both not onely to touche Originall sinne, but also in this one word sinne cōprehēdeth all kindes of vices, which springe out of it, Now let vs see by which one mā Paul saith, that sinne had such entrance in the world. That man was the first Adam, who was as a certaine common masse or lump, wherein was conteyned all mankind: which lump beinge corrupted, we can not be brought forth into this world, but with corruption and vncleannes. And although Eue transgressed before the man, yet the beginning of sinning is ascribed vnto Adam: for that succession is attributed vnto men, and not vnto women. Howbeit Ambrose by one man vnderstode Eue. But forasmuche as this word one, is the masculine gender, the signification thereof can not but hardly and with much wresting be applied vnto the womā. Others thinke, that both as well Adam as Eue are by this commō word Man vnderstand: so that this phrase of speach differeth not much frō that, which is in the 2. chapter of the booke of Genesis, *Male and female created he them.* Pether do they much regard this adiectiue one, for that the scripture testifieth, that Adam and Eue were one and the selfe same fleshe. The first interpretation is moze simple and playner, and therefore I the gladlier follow it. And we ought to remember, that Paul writeth vnto Timothe, that although both these first parents sinned, yet was there not in ech one and the selfe same manner of transgression. For he sayth that Adam was not deceaued. Which selfe thinge also maye be gathered of that, which they answered vnto God, when he reproued them. For the woman whē she was asked why she did it, accused the serpent, *The serpent (said she) deceaued me.* But Adam when he was demaunded the same question sayd not, that he was deceaued: but answered, *The woman which thou gauest me, deliuered me the aple and I did eate.* This is not so to be taken, as though we should affirme that there was no error in the man, when he transgressed. For as we are playnly taught in the Church, in euery kinde of sinne alwayes happeneth some error. This thing only we are taught, that the man was not so grossely deceaued, as was the woman. And this not a little furthered the argument of Paul. For in that place he commaunded, that women should kepe silence in the Church, for that she is an instrument apt to deceates. And this he confirmed by an example of our first parentes. For she which hath once moued the man to sinne, is not likely to be able to instruct him a right: and it is not mete that she which could be seduced by the deuill, & be deceaued of the serpent, should beare degree of rule in the Church. Howbeit the booke of Ecclesiasticus sayth, that sinne had his beginning of the woman, which is not to be denied, if we consider the history of the booke of Genesis. But Paul as we haue sayd, followeth the accustomed maner of the scripture, which ascribeth succession and propagation vnto the men, and not vnto the women. For he ment not at this present to teache, whether Adam or Eue sinned first. But his minde is to declare the roote, from whence sinne was spread abroad into the world. And so also is that answered vnto, which may be objected out of the booke of wisdom, *That through the enay of the Deuill sinne entred into the world.* Iohn also writeth that the Deuill sinned euen from the beginning. For here is not entreated of imitation of an other mans sinne, or of the perswasion to sinning. Otherwise it is true, that the first example of sinne came from the deuill, and that he was motioner and author of transgressions. But this is not the scope of the Apostle, to teach, out of what thing as from the ground and beginning sinne was by propagation traduced into mankind. And that this was the intent of the Apostle, may be proued by that *Antithesis*, which he maketh betwene Christ and the first Adam. For the Lord hath not renued vs or made vs iust, only by setting forth himselfe as an example to be imitated, or by shewing himselfe a saythfull instructor, but by wholly changing vs, & renuing vs by the holy ghost and grace. Wherefore Augustine seemeth to haue very well expressed the discommodity brought in by Adam, when he sayth, that he hath brought into a consumption all mankind, by which words he signifieth, that Adam hath

By Adam as by a common roote and Masse entred in sinne into the worlde.

The corruption is not ascribed vnto Eue but vnto Adam.

Adam was not deceaued.

There was error in Adam in he transgressed.

Sinne had his beginning of the woman.

Sinne had his beginning of the deuill.

Here is encreased of the beginning of sin by propagation.

We are by Adam infected with a certaine contagion.



An argu-  
ment of the  
Pelagians.

Two  
things to  
be conside-  
red in sin.  
Wherein  
other sins  
differ from  
original sin.

The matter  
of Original  
sinne pas-  
seth not a-  
way.

The guilt-  
ness of ori-  
ginal sinne  
is remitted  
but the mat-  
ter is not  
taken away

Why the  
children of  
the regene-  
rate are  
borne with  
original  
sinne.  
A simili-  
tude.

In other  
similitude.

The scien-  
ces of the  
parents are  
not trans-  
mitted into  
their chil-  
dren.

What is to  
be attribu-  
ted vnto  
baptisme.

infected vs all with a certayne contagionnes. But the Pelagians against this sentence were wont to vse this argument: That which is not, can not hurt: but original sinne if there be any, is now by fayth in Christ, and by baptisme blot- ted out, and is no more: and therefore in children that are baptised it can not hurt. But that which these men take as graunted, namely, that in them that be- leue and are baptised original sinne is blotted out, is not absolutely true. For in euery sinne are two thinges to be considered. The action or wicked affection, which is as it were the matter: and the offence or obligation to punishment, which they call reatus, that is, guiltynes. And original sinne herein differeth from those sinnes, which they call actuall, for that in them the matter abideth not still. For so soone as a man hath either committed adultery, or spoken blas- phemy, those actions straghtway as soone as the thing is done cease to be, ne- ther are any more extant. Only there remayneth the offence agaynst God, and guiltines. Wherefore seing by fayth and repentance the obligation vnto pu- nishment, or offence agaynst God is remitted, we will easely graunt, that the whole sinne is abolished. But in original sinne the consideration is farre other- wise: for the matter thereof passeth not away. For euery one of vs hath expe- rience in himselfe, that corruption of nature remayneth in vs: seing that yet also we continually fall into sinnes, and are both in body and minde vntoward to things pertayning to God: which sinne yet vnto the faythfull are not impu- ted. For the guiltines and offence against God is in baptisme through fayth in Christ forgiven, although the matter of sinne do still remayne. Which matter, although in holy men it be broken and weakened, yet we shall not be perfectly ridde thereof, till we be deade. And forasmuch as men regenerate beget chil- dren, not by that they are regenerate, but by nature and the flesh, thereof it cometh, that the children also of the beleuers are borne obnoxious vnto ori- ginal sinne. For into them is poyzed the same vitiate and corrupt nature that is in the parents: when as yet on the other side forgiveness or imputation, which are apprehended by fayth, can not be poyzed into them. For the better expli- cation hereof, Augustine bringeth two similitudes: One is of graynes of corne: which although they are sown into the ground being purged of theyr leaues, stalkes, chaffe, and eares, yet they spring by agayne with all these thinges: whiche hereof cometh to passe, for that that cleansyng cometh not to those graines by nature, but by the arte and industry of men. And forasmuch as the corne springeth not of these principles of arte & industry, but of nature, it must nedes be, that when they are sprung by, they follow the order not of humane in- dustry but of their owne nature. The second similitude is of a man, y is circuci- sed: who notwithstanding begetteth a sonne with his foreskin. And thys hereof cometh, for that circumcision was not in the father by nature, but by a certain force added from without. And seing that children are not procreated by that out- ward force, but by an inward strength of nature, it is of necessity, that wher they are begotten they follow the order of nature. And therefore we bring forth no o- ther children, but such as we are our selues. Wherefore seing we haue in vs the contagionnes of original sinne, they vndoubtedly also can not be without it. But we can not communicate vnto our children the remission and forgiveness of that sinne. For, that is to be hoped for at Gods handes onely. The selfe same thing we see to happen in sciences and vertues: which although they be in pa- rents, yet are they not traduced vnto their children. By these thinges it plainly appeareth, wherin the Pelagians were deceived. Neither can any man for these thinges wrongly accuse vs, as though we plucke away any thing from the dig- nitie either of faith or of Baptisme. For vnto baptisme we largely graunt, that it sealeth vnto vs the remission of the guiltines and of the offence, and also grace and the holy ghost, and our grascyng into Christ, and also our right to eternall lyfe. And yet doth it not therof follow, that by it is abolished the corruption of nature, or continuall nourishment of sinne. Wherefore Paul rightly sayth: *That*



We are by hope saved. But it is much to be marvelled at, how *h* Pelagians can deny that there is originall sin in Infantes, saying they see that they daily dye. For the scripture manifestly teacheth, that the *h* reward of sinne is death, and the *h* sting of death is sinne. Wherefore from whomsoever we seclude sinne, from him also must we needs seclude death. For by the testimony of the scripture, these are compared together as the cause and the effect. But here we ought to except Christ only: who although he knew not sinne, yet died he for our sakes. But death had not dominion over him: for he of his owne accord suffered it for our sakes. But to say that there are some without sinne, although all men dye, were to loyne together things repugnant and contrary one to another. But besides this place there are a great many other places also, which proue that Infantes are not without sinne: for David sayth, *Beholde in iniquities was I conceived and in sinne hath my mother conceived me.* And Paul to the Ephesians calleth vs, *the children of wrath by nature.* And in Genesis it is written, *the hart of man is euill from his infancy prone to euill.* There are also to confirme this sentence a great many other places besides, which we will alleadge, when we entreate of originall sin apart by it selfe. Nowe seeing I haue declared, what the Apostle meaneth by sinne, & by which one man, it entred into *h* world, there remaineth to consider by what means it was spread abroad. This is a matter obscure, & very hard, & therefore I do not thinke to stand long about it. But so far as much as *h* word of God most plainly teacheth that such a sin there is, & that it descendeth into our posterity, although we vnderstand not *h* manner & way, how it is potored into *h*, yet we ought to gene place vnto *h* truth & not to be too much careful or to trouble our selues more then nedes touching the way and manner, which is hard to be knowen, and may with out danger be vnknewen. Wherefore I thinke it not amisse to declare those waies and meanes, which I haue obserued amongst *h* ecclesiasticall writers: whose opinions touching this matter are sower in number. The first is of those which thought, that we receaue of our parents the soules together with the bodies: that euen as God by humane seede createth the body, so also of the same createth he the soule. This sentence doth *Augustine* make mention of in his tenth booke vpon Genesis, ad litteram, and in many other places nether hath he at any time, that I can remember of, disallowed the same, yea rather he saith, that by this sentence may be dissolved this knotte touching originall sinne. *Tertullian* and many others of the old writers fauored this sentence. Whose argumentes when I diligently peruse, I iudge in dede probable: but yet not of necessity. For *h* which they bring out of the 46. chapter of Genesis, of the 66. soules which came out of the thigh of Jacob, may not vnaptly be expounded by the figure Synecdoche, so that by the soule, which is the principallest part of the man, is vnderstand *h* body, which is without all controuersie procreated of the seede of the parents. We may also by the soule vnderstand the grosser partes of the soule, as the vegetatiue part, and the sensitiue part: which no man doubteth, but that they are procreated of the seede. And that the holy scriptures sometimes vse this word soule, in that sence, Christe testifieth in the Gosple, where he sayth, *He which loseth his soule for my sake, shall finde it.* Another of the reasons, as *Augustine*, writeth in his 10. booke vpon Genesis is this: In the creation of the woman it is not written that God breathed into her a liuing soule: whereby they gather that she had of Adam not only her body, but also her soule. But this reason *Augustine* iudgeth to be weake. For a man mought reply vpon it and say: that it had bene once already said that God breathed a soule into Adam: and therefore there was no neede to repete the same agayne. For if God had brought in a new manner of procreation of soules, the scripture would not haue passed it ouer in silence. But seeing the scripture maketh no mention at all of any new manner, we ought to vse that which it had before expressed: especially seeing that we see that Adam sayd of his wife: *This is now bone of my bones and flesh of my flesh:* but added not, and soule of my soule: which vndoubtedly had bene more sweete, and had more serued to ex-

Sinne and death are knit together.

In Christe onely was death without sinne.

Testimonies that proue that Infantes want not sinne.

The manner of the propagation of originall sinne is obscure.

*Tertullian* is contrary to tradition. What is brought out of the scriptures for the tradition of the soule.

Whether God breathed a soule into Eve.



prethe the constitution of wherewith. But *Augustine* confesseth that the doubt is not thereby dissolved. For if we affirme, that soules are every day created, and so created, that in the bodies they growe before no seminal ratio (as he speaketh) that is, no substance of seed, then God shall not seeme to haue perfectly sealed sea all wo:ken the tenth day: when as he will every day create soules of nothing. But unto this argument may peradventure be answered, that in the body trauuced of the parentes, it is sufficient if there be found such qualities and conditions, whereby it is able to receaue a reasonable soule: and that this is that seminalis ratio before spoken of. But whatsoever is to be sayd of these arguments and they: answered, once *Augustine* wholly enclineth this way, that at the least he thinketh, that the soule of Christ came not from the blessed virgine by propagation: of which iudgement he sayth that others, as well as he, were, and that they anonced, that it moughte be proued by the epistle vnto the *Hebrewes*: for there it is sayd, that the priesthode of Christ excelled the priesthode of Aaron, for that Christ was a priest according to the order of Melchisedech. And the priesthode of Melchisedech was more excellent then the priesthode of Aaron, for that *Leuy* gaue tenthes vnto Melchisedech, for he was in the loynes of Abraham, who payd tithes vnto Melchisedech. But Christ also should haue bene no lesse in the loynes of Abraham, then was *Leui*, if he had had both his bodie and soule from hym by traduction. And so as touching thys, the dignity of eche priesthode had bene a like, when as echer of them paid in Abraham tithes to Melchisedech. But here mought they which fauour this opinion, make answer, y there was besides an other manner of difference betwene Christ and *Leui*: for although both of them were, both as touching the body, & also as touching y soule, in y loynes of Abraham, yet did not both of them after one, and the selfe same manner trauuce their nature from him. For Christ was borne of the Virgine, the holy ghost commyng ouer her. But *Leui* was begotten and borne after the common maner, as other men are procreated. Wherfore *Augustine* leaueh this reason, and bringeth an other out of the booke of wisdom, where it is written as he thinketh vnder the person of Christ, I haue by lot obteyned a good soule. For he thinketh that this phrase of speech can haue no place, if the soule of Christ were by way of propagation by the lawe of nature trauuced from his elders: vntill we will affirme that nature worketh by chaunce. And he thinketh y this name of lot, therfore had place in the soule of Christ, to the ende we might vnderstand that those ornaments, whiche we know were most riche and most plentiful in it, were not geuen vnto it for any merites goyng before, but of the mere mercy of God. And this was a wonderfull great ornament of the soule of Christ, to be ioyned vnto one and the selfe same substance and person with the word of God.

Whiche  
God created  
from all  
smoothes  
the tenth  
day.

The soule  
of Christ  
seemeth not  
to be trauu-  
ced from  
the blessed  
virgin.

What lot  
vnto him  
place in the  
soule of  
Christ,  
*Augustine*  
leueh in-  
different  
the question  
of the tra-  
duction of  
the soule.  
Things al-  
so are sayd  
to be crea-  
ted whiche  
are done by  
nature.

This is a  
receaued o-  
pinion that  
the soules  
are powred  
in creatio

But this testimony, soasmuch as it is not had out of the holy scriptures that are in the Canon, is but of small force. At the length he leueh indifferent the question of the traduction of the soules, as a thing on eche side probable. And because they which are against it vse to cite this place out of the 33. Psalm, which fashioned the hart of them apart, this also he saith is weake, because they also which defend traduction of the soule, deny not, but that the soules are created of God: although they contend that the same is done by a meane. For so in the booke of Genesis we reade, that the birdes were not created of nothyng, but at the commaundement of God did issue forth out of the waters. And every one of us is sayde to be dissolved into earth, from whence we were taken: when as yet we haue not bodies immediatly out of the earth, but of the bodies of our parentes. Wherfore this sentence can not be confuted, and oerthrowen by the holy scriptures. Although I know that this is a receaued opinion in the church, y the soules are in creating infused, and in infusion created. Neither haue I for this cause reher sed these thinges, for that I meane any inuouation touching this sentence, but only that we might vnderstand, what manner of propagation of originall sinne seemed most easiely vnto the ecclesiasticall writers. And in vnde the schoolmen when they



releth this sentence, leane only to phisicall & naturall reasons: For that forasmuch as the reasonable soule is, by nature spirituall & incorruptible, it cannot be sundred, which thing yet is required in generation: And for that they hold it to be the vnderstanding part, and a thing of more worthines, then that it can be taken out of the facultie and power of matter, they contend that it can not haue his being by generation, but by creation. *Augustine* assigneth another way or meane in his booke de nuptijs & concupiscentia, and in many other places, where he disputeth against the *Delagians*, of this kinde of sinne, and that is this: that this vice or sinne is supposed to passe into the children through the pleasure which the parents take in their mutuall fellowship. But this reason of propagation is grounded vpon a foundation suspected, and in my iudgement untrue. For that pleasure which is taken of procreation, is not of his owne nature euill, vntles prauitie of the affect be adioyned therunto. For if that action should of necessitie haue sinne joined with it, the holy ghost would not haue exhorted any man vnto it: which yet he doth, when he perswadech vs to matrimony, and when by *Paul* he admonisheth married folke to render mutuall beneuolence one to another. Whobest, amitte it were so, let vs graunt, that therein by reason of humane infirmite is some fault. Wherof shoulde follow, that only this kind of lust is deriued into the children. But the infection of originall sinne consisteth not onely in those things which pertaine to carnal pleasure, but also in other lustes as of riches, of honours, of vengeance, and finally in the whole corruption of our nature. The third way is, that God therfore createth the soule with such a sinne or defect, for that it shall be the soule of a man now damned, and set vnder the curse. Such a soule say they God createth, as is required to such a man. Euen as we see, that vnto a dogge is geuen such a soule as is mete for a dogge, and vnto the body of an asse, a soule mete for an asse. But this seemeth to be a very harde opinion: Namely, that God should contaminate with sinne a soule not yet pertaining vnto *Adam*: especially, seeing they can not say, that this kind of sin, is a punishment of an other sinne which went before. Wherfore this soule deulle is of every man reiecte: lest we should seme to make God absolutely the author of sinne. The fourth manner is by the consentes of many men receiued, & seemeth very likely to be true: namely, that the soule is not created with sinne, but straight way dyauoeth vnto it sinne, so soon as euer it is adioyned vnto the body deriued from *Adam*. For seeing the soule wanteth that grace and vertues, wherewith the soule of the first man was endued, and hath also gotten a body obnoxious vnto the curse, and hath Organes or instruments vnapt & very vnnete vnto spirituall woorkes, therefore wherreas it ought to gouerne the body, it is by it oppressed, & kept vnder, and dyauoeth vnto lustes agreeable vnto the body. For it is on eche side weakened, both by the uncleannes of the body, and also through his owne inuicibility: for that it waiteth strengths wherby to ouercome nature: of which two principall points, the corruption and prauity of whole nature dependeth. I haue now declared, so much as I thought should be sufficient for this present purpose, how the Apostle taketh this word sinne, by whome he sayth it hath spreade ouer all mankind, and what the ecclesiasticall writers haue left in writing touching the manner how it passeth from one to an other. Now is this thing only to be added, that by the world is to be vnderstand all mankind. For I like not to playe the *Philosopher* as doth *Origene*, by the world to vnderstand only those men, which live according to the affections of the flesh. For so should we seme to exclude from the meaning of the Apostle, originall sin: which thing the very nature of the wordes will not suffer. And by sinne death: and so death hath gone ouer all men. Here he declareth what sinne hath brought, which was the fourth part of our deuision: Sinne brought death: but what manner of death he meareth, can not better be vnderstand then by the contrary therof: namely, by life. And this life is of two sortes: the one is, wherby we are moued to spirituall, deuine, and celestiall good things, and this taketh place, so long as we are ioyned together with God: for vntlesse we be led by the spirit of God, we can not frame our selues to those things which passe our

The opinion of the tradition of the soule is reasoned against onely by phisicall reasons.

2.

The originall lust which is traduced personeth not onely to carnal pleasure.

3.

It cannot be thought that God created a soule with sinne,

4

The soule is said to contracte or draw originall sinne, so soon as euer it is ioyned to the corrupt body.

By two principall things the soule is weakened.

By the world is vnderstand all mankind.

Life of two sortes.



## Cap. 5 A Commentarie vpon the

Some take away other life.

Our first parentes died euen straight-way so soone as they had sinned.

A similitude.

We haue not one houre wher in we are not subiecte vnto death.

Death is not naturall vnto a man. In death is a feeling of the wrath of God.

All finnes are of theyr own nature to be called deadly.

Sinnes are not alike.

A similitude.

nature. The other life is, wherby we are moued to followe those good things, which serue to preserve nature, & to defende the state of the body. And both these kindes of liues hath death which is inflicted for sin, take away. For death is nothing els, but pynation of lyfe. For so soone as euer man sinned, he was turned away fro God: & so left destitute of his grace and fauor, y he could not after ward aspire againe vnto eternall felicity. This corpporall life also may be said to be taken away by sinne: for straight way so soone as sinne was committed, the force of death and his souldioys did set vpon man: Such as are hunger, thirst, diseases, wasting away of moystures and heate, a daily quenching of the lyfe. For all those thinges lead men vnto death. And Chrysostome vpon Genesis at large entreating of this matter, sayth: That the first parentes so soone as euer they had sinned, straight way died. For the Lord straight way gaue sentence of death vpon them. And eue as they which are cōdemned vnto death, although they are kept for a tyme on lyue in prison, yet are they counted for dead: so our first parentes, although thorough the goodnes of God they liued longer, yet they were in verry dede straight way dead, after that God began accordyng to his sentence to punish them. Ambrose saith that they were sodenlye oppressed with death, for that they had after ward no day, or houre, or moment, wherin they were not obnoxious vnto death. Neither is there any man in the worlde, which can assuredly promise himselfe that he shall liue one houre. Wherefore by these thinges it is manifest, that both kindes of death were brought in by sinne. Wherefore we must beware that we assent not vnto them, which vse to say, that death is vnto a man naturall, and as a certayne rest, wherby the motion of the life is interrupted. Such opinions are to be left vnto the Ethnikes. For all the godly affirme that in death is a feeling of the wrath of God, and therefore of his owne nature it dyueth into men a certayne paine and horroz. Which thing both Christ himselfe when he prayed in the garden, and many other holy men haue declared. And if there chaunce to be any vnto whom it is pleasaunt and delectable to dye, and to be rid of their life, that they haue from els where, and not from the nature of death. And Paul to the Corinthians sayth: That death is the sting of sinne. For death other wise could be able to do nothing against vs, but that by sinne it destroyeth vs. Wherefore they which affirme that originall sinne is only a certayne weakenes, which can not condemne a man, do neither vnderstande the nature of sinne, nor this sentence of the Apostle, which we are now in hands with. Farther if of sinne cometh death, all finnes are of their owne nature to be called deadly. For in that God imputeth not some finnes vnto vs, that cometh not of the lightnes of the finnes, but of his mercy. For there can be no sinne so light which byingeth not destruction, vnles the mercy of God helpe. And yet doo we not say with the Stoikes, that all finnes are alike. For we know that Paul describeth vnto vs certayne finnes, which are so greuous, that they exclude men fro the kingdom of heauen.

For that all men haue sinned. This mought haue seemed very sharpe and harde, that for the sinne only of the first man all men should dye. But Paul sheweth, that this is iustly done, bicause all men haue sinned. About this particule, *ip̄*, which properly signifieth in quo, that is, in which, and is englisht, For that, is no small controuerisie how it ought to be take. Some will haue it to be referred vnto sin. But y Greke word *αμαρτια* which wēt before it, semeth to be against that. For it is the Feminine gender. Howbeit, it may be, that Paul had a respect vnto y other worde *κατα*, which is the newter gender, which word he after ward oftentimes vseth, although it be counted a fault in speache to referre the relative to things coming after. Others thinke that *ip̄*, ought to be referred vnto Adam. But against these men is the signification of this preposition *in*, which when it is ioyned with a datine case, as Erasmus sayth: is not amongst any good authoys, sounde to signifie all one with *in*, that is, in. Wherefore it semeth that the Latine interpreter was deceined, which turned this sence thus. In whome all men haue sinned. Howbeit the Greke scholies vnder the person of Phocius vary not from the Latine interpretation. For they expounde thys sentence *ip̄* q̄ Adam, by *δι* q̄ Adam, that is, in which Adam



Adam, by which Adam. But touching this matter, I wil not much contend. For I thinke that *it* is a particule casuall, so that the sence is, Therefore hath the death gone ouer all men, because all men haue sinned. For *Christostome* sayth: That when Adam fell, all other men also, which did not eate of the fruite were touched. And he thinketh that *Paul*, as a wise Philition, hauing the disease set before him, abideth not in those things which be circumstances about it, or do follow it, but runneth to y principall ground and first cause therof. Therefore do all men die, because all men haue sinned. Neither ought we to thinke, that here is ment, that all men do sinne, by some certaine action: for, that can haue no place in children. But it is all one as if he had said, Now they are bondslauers vnto sinne, and are counted guilty therof. And when we read these things, we ought alwayes with the eye of our minde to consider wherunto they tend: namely, that we should receiue consolacion, and be made assured of our saluation, knowing that the death of *Christ* hath preuayled against all these things. By those things also which are written vnto the *Hebrues* may be declared, how we haue sinned in the fall of Adam. For there we read that *Leui* paid tenthes in the loynes of *Abraham*. After the selfe same maner also may here be vnderstand, that we were polluted in the loynes, and in the masse of *Ada*. The *Scholies* which are ascribed vnto *Ierome* interpretate, that sinne is committed by the imitation of Adam, which is commonly called actuall sinne. And they say moreouer, that this sinne of *Adam* went not ouer *Abraham*, *Isaac* and *Jacob*, which liued a holy life. But because they see that this is against them, *Paul* saith: That all haue sinned, this vniuersalitie say they is to be vnderstand with an exception. Which thing they also affirme of other such kinde of sentences: as *Every man is a lier*. Also, *There is none which doth good, no not one*. When as yet there were in the world many true and holy men, when those things were written. But whosoever was the writer of that booke, his authoritie ought not to cause vs to departe fro y truth. For, that which *Paul* spake vniuersally, that all haue sinned, hereby is proved, for that all men without exception dye. For experience teacheth that to be vniuersally most true. Therefore here is to be set no exceptio. Neither ought those such like kinde of speeches which they bring to moue vs: for that those sentences also are true, if we speake of men not regenerate: they are true also euen in the regenerate, if we will speake according to their corrupt and vitiate nature. Farther that here is not ment only imitation, it is manifest by the Antithesis: for *Christe* hath not only set forth vnto vs his righteousness to imitate, but also by the power of the holy ghost spreadeth it abroad, & poureth it into the hartes of the beleuers. *Origene* seemeth to expound this place very warely. For he at y beginning setteth forth certain things, which euen *Erasmus* confesseth to signifie Originall sinne. For he affirmeth, that in *Adam* we were all corrupted, as it were in a common ground: and that we were all in his loynes: as in the Epistle vnto the *Hebrues*, *Leui* is sayd to haue bene in the loynes of *Abraham*. Then addeth he certayne things, which pertaine vnto the sinnes of peticular men, which are called personall, and exhorteth vs to cary about with vs the image of the celestially man. These things are so taken of *Erasmus*, as though they were an interpretation of that which went before: when as in very deepe they wholy confirme our sentence: wherein we say, that *Paul* in this place taketh sinne most amply, so that it comprehendeth both the roote, and all the frutes thereof. But I meruaile how these men go aboute to plucke away originall vice from the nature of sinne. For sinne according to the common definition, they say is whatsoever is spoken, done or thought against the lawe of God, and this can haue no place in children. But they consider not that in this definition is not all sinne vniuersally contayned. And therefore we before signified, that sinne is otherwise to be defined: so that that is sayd to be sinne, which any manner of way is against the law and will of God. These men go farther and say, if this were the definition of originall sinne, namely, the withholding of grace, or pronelle to sinne, these things ought rather to be counted paynes of sinnes, then sinnes. But they should haue remembered, that

I simil itude

And so it  
is written  
that all  
men are  
sinners  
because  
all men  
haue  
sinned

And so it  
is written  
that all  
men are  
sinners  
because  
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haue  
sinned

And so it  
is written  
that all  
men are  
sinners  
because  
all men  
haue  
sinned

Paul with  
out excep  
tion affir  
meth that  
all haue sin  
ned.

Here is not  
spoken of  
sinne, by  
abuse of  
imitation.

Paul here  
taketh the  
name of sin  
in most am  
ple sort.  
Definition  
of actuall  
sinne.  
In vniuers  
all definiti  
on of sinne.

And so it  
is written

God



God some-  
times puni-  
sheth sin-  
ners by sinnes.

The guilt-  
ness is so-  
geuen  
through  
sayth, but  
the corrupt  
substance  
abideth.  
Agaynst  
Erasmus.

Nothing is  
counted to  
be sinne but  
in conside-  
ration of  
the lawe.

Wherof  
commeth  
knowledge  
of sinne.

They  
which liued  
before Mo-  
ses time  
were not vt-  
terly with-  
out a lawe.  
The institu-  
tion of man  
was a cer-  
taine lawe.  
The lawe  
geuen of  
God by  
Moses re-  
proueth all  
kindes of  
sinnes.

God doth not alwayes punishe sinnes by outward scourges and aduersities, but sometymes also by other sinnes. Wherefore although the corruption of nature, and that lust and prouelle to sinne grafted in vs all, may after a sort be called paynes of sinnes, yet do we affirme, that they are also in very dede sinnes. But they say that these thinges remaine in vs after baptisme, and therefore can not be sinnes: vnles we will say, that sinnes are not remitted through baptisme, and sayth in Christ. But to this we answered before: that the guiltyness is forgiven vnto the beleuers, howbeit the corrupt substance remaineth; which, if Christ were not a helper vnto vs, should of his owne nature condemne vs. For seing it turneth vs away from the rule of the lawe of God, it ought to be taken to be in very dede sinne. Neither is it true which Erasmus sayth, that the discourse of Paul will not suffer these thinges to be expounded of originall sinne: for the thing it selfe teacheth otherwise. For the entent of the Apostle is to shew, from what euils the death of Christ hath deliuered vs. But that can be not do, vnles he take sinne so largely, that it also comprehend originall sinne. But whereas Paul addeth, that euen vnto the law sinne was in the world, it maketh nothing agaynst this sentence. For we say with Erasmus, that sinne is in this place taken in the selfe same sense, that it was in the sentences going before, by reason of this coniunction causall, For. Howbeit it is playne, that those thinges which are spoken pertaine as well to originall sinne, as to actuall sinnes. For neither of both these kindes, if the lawe were away, is ether imputed or acknowledged: although otherwise they both are sinnes in very dede, and also wrape vs in death: wherfore let vs not suffer this place to be wrested out of our hands, as well for that it is a good sure defence for vs, as also for that it very well agreeth with Pauls purpose, and notably setteth forth the benefite of Christ.

For euen vnto the lawe was sinne in the world. But sinne is not imputed when there is no lawe. Now declareth he that which was set forth in the third place: namely, wherence commeth the knowledge of sinne. And this knowledge he sayth is had by the lawe: and that sinne was both before the lawe and after the lawe: but it græued not all men after one and the selfe same maner: for before the lawe was geuen, sinne was not knowen, but after it was geuen, it began to be knowen. By these wordes is most manifestly gathered, that the lawe had not this force to take away sinne out of the world, but was for this cause geuen, to shew sinne. The Apostle seemeth to speake these thinges by pzeution: for a little before he had sayd, for that all men haue sinned. which mought haue bene iudged untrue, especially seing the same Paul sayd, Where no lawe is, there is no transgression. For sinne is, whatsoever disagreeth from the rule of the lawe. Wherefore he answereth, that sinne was indeede before the lawe: but it was not then imputed. And by the lawe, he vnderstandeth the lawe of Moses. For neither were they which liued before Moses tyme vtterly without a lawe: for they had the light of nature, and reasons in their conscience accusing and defending one an other, as we haue before red in the second chapter. Also the very institution of man, wherby he was bound to resemble the image of God, was a certayne lawe. For when he departed from that Image, vndoubtedly he sinned, and this lawe extended so farre, that it also included the very infantes. But when by reason that our corruption grew of more force, these thinges were obfuscated, God of his wonderfull great mercy, gaue a lawe wherby mought be reproued all kindes of sinnes. Wherefore we ought with all diligence to looke vpon it, vnles we will be ignorant of our selues. Which euen the Philosophers abhorred as a thing most euill. For otherwise we are of our owne nature so framed, that when our sinnes are layd before vs, we labour not so much to amende them, as to excuse, to extenuate, and to lenesse them: and because we would sinne the more freely, we set before vs the examples of other men. For we commonly regard not, what we ought to do, but what other men do. But if we would looke vpon the lawe, straight way would come before our eyes our

con-



condemnation. For in it is written, *Cursed be every one which abideth not in all the things that are written in the booke of the lawe.* And therefore God by a singular benefite gaue vnto the people prophetes, which should not onely inculcate and beat into their heades the lawe, but also expounde the same by most vehement and feruent preachings. Wherefore it is much to be lamented now a dayes, that sermones are either so rare, or els that those fewe that are, are so negligently hard. Wherefore it is not to be meruayled at, that euery where is founde so great blindness and that pernicious errors do so farre range abroade.

[Where no lawe is, sinne is not imputed.] The lattine booke hath, non imputabatur, that is, was not imputed. Peraduenture they reade, *λογισται*, of the verbe, *λογισμαι*. This imputacion or reputacion is to be referred vnto men, which were so miserable and blinde, that of themselves they could not so much as know sinnes, so farre were they of that they could beware of sins, so bitterly obscure was at that time the light of nature: but God imputed those sinnes vnto them, & that not vnto thely: for that blindness happened through their owne default. And that God imputed those sinnes vnto the, he himselfe many wayes declared. For he both by the flood destroyed the whole world, and complayned vnto Noe, that all flesh had corrupted theyr way, and that the hart of man was prynced vnto sinne euen from hys childehode. He reprimed Caine of murder: and toke vengeance vpon the Sodomites. And Caine himselfe answered, *that his sinne was greater then that it could be forgiven.* By which wordes we see that Caine was not bitterly ignozant of sinne, yea nether were the Egypciāns vndoubtedly ignozant of sinne. For they cast Joseph into prison for that he was suspected of adultery and so serued they the baker and the butler, for that they had sinned. Neither is it credible, that godly men as *Abraham, Iob, and Iacob* vnderstood not sinne, especially seeing we rede, that *Iacob* desired, that he might be put to death, with whome soeuer the theft which *Laban* sought shoulde be found. But this knoweldge which the godly had, was not in them all. It was geuen only vnto them by reason of theyr singular piety. For the common sort of people counted nothing for sinne, but only grosse sinnes, and such sinnes as were most euidently hurtfull vnto the societie of men, neyther may we easely ascribe vnto *Ambrose* who vpon this place sayth: that men after a sort knewe sinnes but yet they did not therefore thinke that God would auenge them: for they supposed that God would not take vengeance of sinnes. For *Pharao*, & *Abimelech* being kinges reproved *Abraham*, for that he sayd, that *Sara* was his sister, & so by that meanes had put them in greate danger, that God should haue taken vengeance vpon the for comitting adultery with an other mans wife. There mought also be brought testimonies of the Ethnikes, which sayned many thinges touching the greuous paynes of them that are in hell. But as touching this sentence of *Paul* we must know, that soasmuch as before the law was geuen by *Moses* there flozied many cities and Publike welthys, it followeth of necessity, that there were some publique lawes receaued amongst the: for other wise men could not haue liued together, and haue maintained fellowship & peace one with an other. Howbeit such lawes were neuer of that nature, that they forbade vnto men all kindes of sinne: which thing yet the Law geuen by *Moses* hath done: for amongst some nations, theftes, and amongst other nations, adulteries, were counted for no sinnes, nether were there by any lawes punished. Amongst the Grekes were permitted many vile & filthy thinges: neither did the Romanes lawes (which yet were much moze seuer and purer) punish all maner of sinnes. But that Law which *Moses* gaue, was perfect and absolute, especially if we do consider it as *Christ* hath expounded it. Wherefore the meaning of the Apostle in these wordes is that sinnes, although they were in very dede sins, yet were they not known amongst men, but by the prescript of the Law. By these thinges also we may see that there is something, which is of his owne nature sinne, which yet is not imputed of God, as we sayd cometh to passe in the beleuers, as touching the corruption of nature and pryncesse vnto sinnes. These thinges are of them selues

sinnes

We must  
most dili-  
gently look  
vpon the  
lawe.

Men knew  
not sinnes  
so far was  
it of that  
they could  
beware of  
them.  
God in that  
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And yet  
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The Eth-  
nikes were  
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that God  
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uenging sinnes

Before the  
law of Mo-  
ses there  
were some  
lawes.

Others  
lawes for-  
bad all kin-  
des of sinne



The imputation of sinnes of two sortes: ether as touching God or as touching men. The tyme of the lawe is not excluded from sinne.

Only grace ouercometh sinne.

Why the power of death is called a kingdome.

Agaynst them that deny original sinne in children.

Sinne and death are so ioyned together that they cannot be parted a sonder. Ambrose suspected the Greke booke.

Ambrose held that some had in hell a free custody, but not eternall death.

sinnes, although for Christs sake they are not imputed: as the Apostle in this place sayth, that before the Law there were many sinnes, which yet were not so imputed or counted of men. Although herein is some difference: for there the imputation is by the mercy of God remoued away, but here it is remoued away thorough the ignorance of man. Farther although it be said, Euen vnto the law, yet is not thereby the time of the law acquitted free from sinne. For the Law is not of that strength to abolish sinnes. And this was of no smal force to abate the haughtines and pride of the Jewes. For they counted themselves more holpe all the other nations, for that they had receaued a law from God. The like kinde of speech is vsed of the Ethnikes, when they write that euen vnto the tenth yere did the Grecians fight agaynst Troy: for in so saying they doubtles excluded not the tenth yere. So when Paul sayth, Sinne was in the world Euen vnto the law, he excludeth not that time which was vnder the law. And this wonderfully setteth forth the grace of Christ, which alone was able to vanquish and to driue away sinne: when as sinne was of so greate force to destroye, and had so farre and so long ranged abroad, that it could not be restrained, no not by the Law. Paul when he sayth,

That death raigned.] bleseth the figure Prosopopæia: nether ought we therfore to thinke by this word Kingdome, is ment any healthfull gouernment: Howbeit therfore he calleth by power of death a kingdome, to show that the power thereof was exceeding great, wherunto all thinges gaue place, & that it was of a wonderfull mighty force, which had brought all thinges vnder his subiectiō. The selfe same forme of speaking he bleseth agayne in this epistle, saying: Let not sinne raigne in your mortall body: as if he should haue sayd, Although ye cannot prohibe sinne to be in you, yet permite not vnto it the kingdome, and chiefe dominion, if all your endeuors and counselles should geue place and be obedient vnto that. And he therfore added, that death raigned from Adam euen to Moses, to declare, that there was sinne in the world. For death and sinne follow one the other inseparably: and sinne and death inferre and bring in one the other. Hereby are confuted those which contend, that infants are without sinne: and say, that for that cause they dye, for that by reason of the sinne of Adam they are vnder the condition of mortality, being otherwise themselves innocent, and cleane from sinne. For if this were true, the Apostle should then in this place conclude nothing. For it mought easely be answered, that although men died before the law, yet sinne at that time had not his being. Wherefore let vs say with Paul, that these two things are so ioyned together, that they can not be parted asonder.

Over them also, that sinned not after the like maner of the transgression of Adam.] These wordes were in some copies set forth affirmatiuely, by taking away this word, not. And of this reading doth Origen make mencion: and so farre is Ambrose of from disallowing it, that he thinketh one but it to be natie. And he hath a large discourse of the variety of the Greke booke: and semeth for that cause to haue them in suspicion, as corrupted in many places, after that the contentions of the heretikes grew strōg. But in the expolitio of that reading which he followeth, he semeth to speake but slenderly to the matter: for he will haue death to haue rayned ouer those onely, which in sinning were like vnto Adam: and this he saith happened in idolatry. For he affirmeth, that the sinne wherein Adam fell, was in a maner of this sorte, that he belened himselfe to be God, and preferred Sathā before God, more esteeming his counsell, then the commaundment of God. But as for others, which keeping still their faith in the only Creator, did notwithstanding sometimes fall, he thinketh not, that they fell after the like maner that Adam fell: and therfore he writeth, that they died the death of the body, & were kept in hell in a free custody eue to the coming of Christ: but in those which had imitated the sinne of Adam, eternal death wholly raigned. These things, as e uery mā may easely se, are both farre fetched, & also do much weakē the argument of the Apostle. Wherefore if this text should be red affirmatiuely, peraduenture we mought



mought picke therout this sentēce, to vnderstā, y death raigned ouer al mē, which sinned after the like māner of the transgressiō of Adam: for that he hauing sinned, it was all one, as if all men had bene present, and sinned together with him. But let vs leaue this reādinge and folloꝝ the common reādinge: and especially seinge *Chrysostome*, *Theophilactus*, and the Greeke Scholies pronounce these woordes negatiuely: And so this is the sence, that those menne which were before the lawe, although they sinned not after that manner, that Adam fell, who besides the lawe of nature, had also a certain commaundement prescribed him, yet they also were obnoxious vnto death. But *Augustine* applieth these woordes vnto infantes, which die and haue sinne: although they sinne not after the selfe same manner, that Adam sinned. And so, Not to sinne after the like manner of the transgression of Adam, is nothing els, but not to haue sinne actuall and personall, as they call it. But I woulde thinke that in these woordes may be comprehended both infantes and others that are of age, both those before the law, and those after the law, and those vnder grace, as many as are so rude and blockishe, that they are vtterly ignorant of the commaundementes of God: of whiche kinde of men it is not incredible, but that there maye some be founde in the worlde. And in this case vndoubtedly all men dye, although they know not the commaundement prescribed them of God, as Adam did.

Rude and blockishe men and infantes sinne not after the same manner that Adam did.

Which was the figure of that which was to come. ] By y which was to come, we may vnderstand all that which afterward happened in all men, which proceeded from Adam: which were as wel as he, obnoxious vnto the curse and vnto death. So the first father was a figure and foire of all his posteritye. Howbeit we maye moze simply and moze aptly referre this vnto Christ. For in that comparison *Paul* wonderfully much delighted. *Chrysostome* also leaneth thys way, and sayth, that the Apostle, with great conninge, and manifold and sondry wayes handleth these woordes, Of one, and one: to make vs to vnderstande, that those thinges are to be compared together, which haue come vnto vs by one Adam, and by one Christ. And this is very woorthy of noting in *Chrysostome* that he sayth, Euen as Adam was the cause of death vnto al men, although they did not eate of the tree, so Christ was made vnto his a conciliator of righteousness, although they themselues had wrought no righteousness. In which place he moste manifestly declareth, that we are not iustified by our woorkes. He sayth moreover, That by this discourse of the Apostle we are throughly fensed agaynst the Jewes, if they chaunce to deride vs, for that we beleue, that by one Christe was redeemed the whole world. For we wyll object agayne vnto them, that they also confesse, that by one Adam was all thinges corrupted: which seemeth to be a great deale more absurde, if we looke vpon humane reason, then to say, that by one Christ all men haue bene holpen. In this place the Apostle beginneth to entreate of that, whiche was the fourth parte, of this diuision: namely, by whome sinne was excluded. And this he declareth was brought to passe by Christ, whome he maketh like vnto Adam. This similitude is to be taken generally that euen as all men depend of Adam, so all also in theyr order depende of Christ: and as the one merited for all his, so also did the other. But perticulerly and speciallye there is greate difference. For Adam broughte in sinne, death, and damnation: but Christe broughte in righteousness, life, and grace. There is difference also in y propagation. For Adam by the generation of the flesh potwreth his euels into men: but Christ by sayth. And therefore *Paul* when he had sayd, that Adam was a tipe of that whiche was to come, as it were by way of correction added,

Adam a figure of Christ.

An analogy betwene Adam and Christ. An excellent comparison of Christosome. A strong argument agaynst the Jewes.

The similitude betwene Adam and Christe is to be taken generally.

But yet the gifte is not so, as is the sinne. ] Wherefore betweene Adam and Christe is to be put rather a certaine analogye and proportion: then a true similitude. But to make those thinges which follow moze playne we will deuide in to thre partes, al this whole comparison, which consisteth of similitudes, of contraries, and of thinges compared together. Firste the Apostle plainely teacheth, that the sinne of Adam is not so as is the gifte: for the gifte many wayes excelleth and passeth the sinne. Secondly he expresseth wherin consisteth this victorie: namely, in this, that whereas Adam had by one sinne corrupted all mankind, Christe hath

Betweene Christ and Adam is not a true similitude but an analogy or proportion.



Christ is so  
compared  
with Adam,  
that he is  
alwayes  
made the  
superior.  
They  
which sinne  
do first erre  
and after-  
ward fall.

not onely abolished that one sinne, but also a greate many other sinnes, whiche we haue since committed. Last of all he declareth, what that aboundance of good things is, which Christ hath brought vnto his elect. As touching the firste, this we muste know, that Christ is so compared with Adam, that he is alwayes made the superior. Neither is this to be passed ouer, that Paul expresseth sinne by two names, *ἀμαρτία*, & *ἁμαρτία*. By which names this we learne, that they which sinne, doo first erre, and after ward fall. For these two are thorowly knitte together. Wherefore the comon saying is, he that followeth a blind man must needs fall. This also let vs obserue, that Paul in this comparison continually in a maner bleth these wordes *χάρις*, & *ἔλεος*. That is grace: *δωρεῖα*, & *δυσπῆλον*: that is, gift, to declare, that our saluation commeth not vnto vs of any of our owne dignity, or of woorks, but onely of the meere mercy of God. The wordes are thus:

For if thorow the offence of one, many be dead, muche more the grace of God, and the gifte by Grace, whiche is by one man Jesus Christ, hath abounded vnto many.

What grace  
is with the  
scholmen.

For if through the offence of one, When he sayth that thorow the sinne of one man many haue died, he taketh not away or altereth that whiche he before wrote, namely, that death had gone ouer all. For this worde Many, oughte in this place to be of asmuch force, as if he had sayd All, euen by the testimony of Origene also. Wherefore that abideth firme, which was before auouched, That all men haue sinned: & that all are therefore subiecte vnto death. By Grace he vnderstandeth the fauour of God, whereby sinnes are forgiven. This word Gift peraduenture significeth the holy Ghost, and other good thinges, which men by the holy Ghost obteyne. But the schoole men say that Grace is a quality powred into our hartes by God, whereby we lead an holy & godly life: and by this grace saye they is a man iustified. But that kind of iustification shoulde pertaine vnto the law. For it shoulde consist of those thinges which are in vs. Wherefore the true iustification, whereof is now intreated, commeth from Christe, of whome thorow sayth, and the grace or fauour of God we take holde: not that we deny the other kinde of grace. For we put both kinds: namely both the instauration of the beleuers to liue vprightly, and also the imputation of righteousness by Christ: whereunto whole and perfect iustification cleaueth: that that might be true which we reade in Iohn, that we haue receaued grace for grace: and by that grace, whereby Christ was of valew before the father, we are receaued into his grace. The nature of y<sup>e</sup> Antithesis required, y<sup>e</sup> euen as he had sayd, that thorow the offence of one mā, many haue died, so he should on the other side haue sayd, that through the righteousness of one, the fauor of God hath abounded vpon many. But he would rather put Grace and gifte: for that these two thinges are the fountaines and rootes of righteousness, and of euery good thinge, whiche we by righteousness obteyne. And he therefore saith, that it abounded (whiche in the Greeke is *ἐπελάμβανεν*) to geue vs to vnderstand, that there was more grace bestowed vpon men, then shoulde be sufficient to extinguish sinne. For, for that we haue obteyned forgiveness of sinnes, wee are also bozne againe, and we rise againe wyth Christe, and are sanctified, and adopted into the childeyn of God, and are made the brethren of Christe, and fellow heires wyth hym, & are grafted into his members, & are ioyned w<sup>th</sup> hym as the body with the head: no other wise, then if vnto a man hauing a sore wound, should be geue such a plaister or medicine, as should not onely heale the wounde, but also make the whole body more stronger, and much sayzer then it was before. Chrysostome addeth an other similitude of a man far indebted, which hauing not wherewithal to pay, is cast into prison with his wife, childeyn, & all his familie: vnto whom commeth some mighty monarch or emperour, and dispatcheth not onely the money which he ought to other men, but also taketh him out of prison, leadeth him vnto his courte, exalteth him to dignitie, placeth him in a kingdom, and heapeth him vp with all maner of riches: so hath Christ dealt with vs miserable mortall men. Farther he compa-

We haue  
more grace  
then is suf-  
ficient to  
extinguish  
sinne.

A similitude

An other si-  
militude.

reth



reth these two thinges together, to merite vnto others condemnation, and to merite vnto others saluation. And he saith: that it semeth far moze strange from reason, to merite vnto an other condemnation, then to merite saluation. Wherefoze, the conning handling of *Paul* is much to be commended, which declareth that that is done, which semed to be moze absurde, that we mighte the easelier vnderstande that *Christ* hath merited vnto vs remission of sinnes. For we see this oftentimes to happen, that a man is deliuered out of misery, at the request or for fauor of some excellent and noble man.

It is more strange so reason to merite vnto an other condemnation, then saluation.

Neither is the gift so, as is that which entred by one that sinned. For the iudgement came of one offence vnto condemnation: but the gift is of many offences to iustification.

Neither is the gift so, &c. } Here teacheth he that whiche was the seconde parte of our deuision: namely, that herein consisteth that excellency of *Christ*, wher by he farre passed *Adam*, for that he hath not onely abolished one sinne which was brought in by *Adam*, but also hath taken away infinite other sinnes. *Kēima*, that is iudgement, signifieth in this place guiltines. But that which is added, *ē* *hōs*, that is of one, it is doubtfull whither it ought to be referred vnto the sinne, or vnto man. But bicause to which of either it be referred, it commeth all to one effect, it skilleth not much whether way it be expounded. *Paul* vnto iudgement semeth to oppose y gift: and vnto condemnation, iustification. Neither let vs meruail, that he so long tarieth in this place, and doth with so great diligence handle, and as it were polish one and the selfe same thing. For it is an excellent foundatiō of our saluation. And therfoze to the end it should not slippe from vs, it was requisite, that it shoulde be plainly and exactly set forth. Howbeit, here ariseth vnto vs a doubt not to be neglected. For seeing that the sinne of *Adam* hath so corrupted man, y our whole kind of his owne nature can now do nothing els but sinne, and whatsoever sinnes haue afterward followed, are the fruites of that transgression: the sinne of *Adam* may seme to haue bene of no lesse force to destroy, then the grace of *Christe* to restore. To dissolue this doubt, we confesse that of the offence of the first parent, and of originall sinne dispersed abrode into euery one of vs, do spring other sinnes. Howbeit, this is to be noted, that all wicked actes are not so of necessitie knit with originall sinne, that they streightway procede therof. For otherwise we should all commit so many and the selfe same sinnes. And that this is not true, both the thing it selfe, & also experience teacheth. Wherefoze *Paul* considered, that thorough our counsels & deliberations, are after a sort infinite sinnes added vnto that first fault, but y grace of God through *Iesus Christ* hath not onely remoued away that one sinne, which is in vs by nature, but also hath from (in a maner) infinite other sinnes brought vs vnto righteousness, & hath after a sorte for one ill turne, rendred vnto vs thre good. For he hath both abolished that one sinne which is in vs by nature, and hath remoued away infinite other sinnes, which we haue committed since, and hath restored vs to a righteous life. Howbeit there is again objected, that the sinne of *Adam* is deriued into moze, then the righteousness of *Christ*. For we are all infected in *Adam*, but we are not all deliuered in *Christ*. For many shall be condemned vnto euerlasting destruction. Here is to be answered, that *Paul* referred not his power to the number of them which shal either be damned, or be saued: but only vnto the effects which haue come both from *Adam* and from *Christ*. Unless we will say, that there are moze saued by the grace of *Christ*, then haue perished by originall sinne drawn from *Adam*. For only certaine infants perish by meanes of it, but they which are of full age, and condemned, perish not by meanes of it only, but also by reason of actual sinnes, which they haue moreouer committed, neither haue they much wherof to complaine of *Adam*: but they which are saued, are saued only by the benefit and grace of *Christ*. Wherefoze *Christ* saueth moze, then *Adam* destroyeth. Farther, thoughall men are not brought to saluation, yet the merite and grace of *Christ*, was of it selfe sufficient for all men. But why all men are not predestinate vnto saluation, can not be rendred a reason perticularly. But we ought to iudge of that

Why *Paul* tarieth so long in this place.

All other sinnes are not of necessitie knit with originall sinne.

The sinne of *Adam* reacheth to moze then the righteousness of *Christ*. This comparison is not as touching the number, but as touching the effects.

The grace of *Christ* of his owne nature is sufficient for all men.



The benefite of Christ is of more might to saue the sinne of Adam to destroy.

Prooues that Christ is of more might then sinne. Two kingdomes to be considered.

The desperation of Lapis is contumelious blasphemy against Christ. Here is not spoken of sin against the holy ghost. The sinne which remaineth in the regenerate declareth the might of Christ.

The philosophers vnderstand not that there is sin in vs, and yet we are iust.

power which Christ hath to saue, not by the hidden counsell of God, which we can not vnderstand, but by the forme of the promise which is had in the scriptures. And that promise is generall, neither is it by kind of speache drawen vnto one man more then vnto another. Wherefore the Apostle for this cause with so many wordes teacheth, that the benefite of Christ was of more might to saue, then the sinne of Adam was to destroy, for that this doctrine is exceeding necessary. And therfore let vs beware, that we neuer suffer it to slip away from vs: for this is continually to be opposed vnto the greuousnes of our sinnes, and vnto the infirmities, wherby, as experience teacheth vs, we continually fall. For there is none, which if he cast his eyes vpon his sinnes, and vpon the infirmities wherewith he is infected, is not straight way discouraged and utterly in dispaire, vntill he looke vpon the might and victorie of Christ: for therein only he comforteth himselfe, and conceiueth an assured hope of his saluation. And by two things chiefly is made manifest the power and efficacy of Christ against sinne: First, for that he bringeth to passe, that the haynous wicked actes which we haue committed are not imputed: Secondly, for that through the holy ghost he giveth vnto vs strengths, wherby we are restored, and the rages of our naturall lust are broken. Christ fought against sinne, wherfore we must needs make him either superiour vnto sinne, or equall, or els lesse. To say that he was lesse, is both false and impious: for then it should follow that he was overcome of sinne. If we make him equall, then will it follow, that sinne is not yet vanquished: for then should they haue left, leauing the victorie vncertaine. But saying it is said, that sinne is overcome, then followeth that which Paul saith: namely, that Christ was mightier then it. Two kingdomes are to be set before our eyes, the kingdom of Christ, & the kingdom of Satan. That Christes kingdome got the victorie, Christ himselfe declareth in the Gospel, where he sayth: *That the strong armed man so long time liued quietly and peaceably, till such time as a stronger then he came vpon him. For then was he overcome, and the other which was mightier then he, carried away his spoiles & armor.* Wherfore we must warily take heed lest being to much intentiue to those sins which we haue committed, we desperately say to Guin, *Our sinne is greater then that it can be forgiven.* For this were contumelious blasphemy against Christ to say, that there is some sinne to be found, which can not be overcome of him. But here is no mete place to declare, why sinne against the holy ghost is not forgiven, neither also maketh it any thing to the purpose: for we speake of them which are converted vnto Christ, which can haue no place in those which sinne against the holy ghost. Neither doth this a litle helpe to the acknowledging of the victorie of Christ, that sinne still after a sort abideth in the regenerate. For although there be sinne in them, yet Christ by his power overthroweth it, so that it can not hurt. For sinne is now taken prisoner and broken: as sometimes enemies are take on liue of emperours or Captaines, & reserued on liue against a triumphe & one & the selfe same day may be both vnto the Emperour for a triumphe & vnto the enemies conquered, better destruction. Christ shall come to iudge, & that in the sight of the whole world triumph. And as it is written vnto the Cor. *The last enemy death shall be destroyed, and together with him, sinne his continuall companion.* But that in the meane time we haue sinne in vs it is nothing prejudiciall vnto our saluation. And it is the Gospel to beleue, that sinne is remitted and forgiven vs, although it still abide in vs. Howbeit neither the wisdom of the flesh nor philosophy can attayne to the knowledge of this. For philosophy pronounceth none to be iust, strong, wise, and temperate, but he which hath gotten these vertues by often actions, and bright workes. But we contrariwise in the kingdom of Christ affirme, that a sinfull man, though he be neuer so wicked, so sone as he is converted vnto Christ, and with a true faith taketh hold of him, is straight way before God iust. By *δικαιωσις*, the Apostle in this place vnderstandeth, iustification, of this verbe *δικαιωσας*, which signifieth, to be pronounced iust, & to be acquitted. Although in this selfe same epistle in the 1. chapter we rede, which when they knew the righteousness of God, how that they which committed such thinges are worthy of death yet doo not only the same, but also consent vnto them



them that do them. That which is there turned in latine, Iusticiam, and in englishe Righteousnes, is in the Greke δικαιοσυνη, and signifieth in that place a law prescribed of God. Neither is it to be misapprehended, that these significations are so changed: for they are not utterly differing one from the other. For some times they are compared together as the cause and the effect. For therefore amongst men is a man acquitted of the iudge, for that he hath done thinges iust, and hath bene obedient vnto the lawes. But thus can not we be before God. For we are not absolved from him, for that we haue fulfilled his commaundements. Only Christ hath fulfilled them. Wherefore not only he himselfe is iustified, but also his righteousness, & performance of the law is adiudged vnto vs, forasmuch as we are counted amongst his members. Here he beginneth to expresse by which was the third part of our diuision by what meanes Christ hath placed in his elect those good thinges, which he hath brought vnto vs: and these good thinges are in them most plentifull, and also most firme and stable. This he gathereth of the Antithesis: for euen as Adam brought in sinne and death, and so brought them in, that they haue reigned: so Christ hath geue vnto his, life, grace, and righteousness, not after any common sort, but most liberally and abundantly.

For if thorough the offence of one, death reigned thorough one, much more shall they, which receaue the aboundance of grace, & of the gifte of righteousness, raigne in life thorough one Jesus Christ.

For if thorough the offence &c.] This reason is thus to be declared: If Adam could so poure in sin & death into men, that they reigned in them: much more is the same to be graunted vnto Christ. And the amplification of the wordes is in this sort. It is a greater matter, & of more efficacy to say plenty & aboundance of grace, then simply to say, grace. And this hath a greater emphasis, to say, the gift of righteousness, then if he had sayd, righteousness simply. For when it is called the gift of righteousness, there is signified, that it cometh freely. Farther it is of more efficacy to raigne in life, then after a sort to obteyne life. But what force this word of reigning hath one eche side, may thus be vnderstand. Let vs set before our eyes a man that is a stranger from Christ. In him doth sinne not only abide, but also mightely raigne: that although he sometimes haue excellent endeuors, and now and then doth some mozell workes in shew most goodly, yet he can by no meanes shake of that tyranny: but whatsoever he doth, it worketh vnto him vnto death and condemnation. This is, sinne and death to raigne in a man. On the other side let vs set before vs a godly man and one grafted into Christ. This man hath life and righteousness, and so hath them, that they raigne in him: wherefore although his nature be vncleane, and his affections corrupted, and he sometimes falleth, yet notwithstanding standeth he agaynst all these thinges, and is brought to saluation. Wherefore by this place we are taught, that life followeth righteousness: as before we learned, that death followeth sinne. And thereof it cometh, that the scriptures very oftentimes ioyn life with faith: for by faith we take hold of righteousness. And this order of the scripture Paul confirmeth, when he so often reherseth this sentence of Abauek the Prophet. The iust man liueth by faith. Christ also sayth, He that beleueth in the sonne of God, hath eternall life. And this is eternall life to acknowledge thee to be the true God, & Jesus Christ whom thou hast sent. The Apostle hath now in a maner in these wordes finished the comparison which he set forth betweene Adam and Christ. In which place this is not to be passed ouer, to put you in minde of a certaine reason, which the Greke Scholies vse, to proue that Christ was of more might to helpe men, then Adam was to destroy men. By cause death, say they, taking his beginning at Adam, had as a fellow worker with it the sinne of vs all, to preuaile against vs all, for other wise it could not haue preuailed, if men had kept themselves pure from all vncleannes. But the grace of Christ hath come vnto vs all, euen without our helpe of working. And they say, that this thing is made playne by the grace of the Resurrec-

This amplification is to be noted.

sinne to raigne, what it signifieth.

Righteousnes to raigne what it signifieth. Life a companion of righteousness.



The sinne  
of Adam  
hurther e-  
uen with-  
out our  
working  
together  
with it.

It should  
be good for  
the wicked  
that they  
neuer rise  
agayne.

tion: which shall extend his effect, not only vpon the faithfull, which may indeede seeme to haue brought sayth, but also vpon the unbelieuers: namely, vpon Jewes and Grecians, which had no sayth. But that is of greater force, which requirerh no helpe at our handes, then that which needeth vs to worke therewithall, to make it of efficacy. These thinges are set forth vnder the name of *Oecumenus*, but they are in any wise to be auoyded. For it is false, that the sinne of *Adam* should not hurte mankind, vntill men had wrought together by reason of theyr sinnes. For an infant when he is borne, by what meanes can he helpe that original sinne which cleaueth vnto him. But if he by in the sinne he incurreth damnation, and perissheth everlastingly. Farther whereas they say, that the grace of *Christ* pertayneth vnto me, although they worke not together w<sup>th</sup> it, this may after a sort haue place in the conuersion of a sinner. For a sinner calleth not vnto himselfe the grace of god, but rather by his impiety resisteth it. But when grace is once come, he is not moued of it agaynst his will. For of an vntwilling person, he is made willing. But the Greke Scholies w<sup>re</sup>st not this sentence this way, but apply it to the last resurrection, wherein the vngodly shall without any their merite or working together be rayled by from the dead. But this if it be rightly waighed of vs, pertayneth vnto the most grauous punishment of them, and not to a benefite or grace. For seing *Christ* sayd truly of *Iudas*, It had ben good for him, that he had neuer ben borne, we also of them may say most truly, that it should be good for them, that they neuer rise agayne from the dead. Wherefore let vs leaue this reason, and follow that which *Paul* bringeth as a reason most firme, and most true.

Wherefore euen as by the offence of one man, euill came on all men to condemnation. So by the righteousness of one, good was spread abroad on all men to the iustification of life. For as by one mans disobedience many were made sinners, so by the obedience of one shall many also be made righteous.

Here he bringeth a conclusion of those thinges which he before spake. Neither doth he only conclude, and repete the thinges which he had before spok<sup>e</sup>, but also exp<sup>re</sup>ssedly declareth, what that one sinne is, which was brought in by one man: and one the other side what that righteousness is, by which *Christ* hath made vs iust. And hereunto tend all these thinges, to make vs to vnderstand that we are iustified, not by workes, but by faith, and by that meanes are we made more certaine and assured of our saluation. And in this sentence there is a want, which must be supplied. For thus he speaketh. Euen as by the offence of one man, on all men to condemnation, here is to be vnderstand, euill or hurt was spread abroad. And when he addeth, So by the righteousness of one, on all men to the iustification of life, here also is to be vnderstand, Good was spread abroad, or saluation. Here againe we haue these contraries *καταίνα* & *δικαιοσυνη*, that is, offence, & righteousness. Of which the one pertaineth vnto *Adam*, and the other vnto *Christ*. Neither w<sup>re</sup>th this an emphasis, that he sayth, iustification of life. For it is as much as if he had sayd, The vitall or lively iustification. For the Hebrewes be accustomed to pronounce notew<sup>er</sup>th abstractions by the genuine case of the substantiue. This thing also is to be noted in this sentence, that *Paul* exp<sup>re</sup>ssedly sayth, that sinne hath rebounded vpon all men vnto condemnation. Whereby it is manifest, that when he before sayd, That thorough the sinne of one man, many haue died, by this word many, he vnderstande, All men. Which word also he did exp<sup>re</sup>ssedly put in the beginninge of this comparison. Whiche I therefore speake, because *Ambrose* and *Origen*, seeme to affirme, that death and sin haue not reigned ouer all those that haue come of *Adam*: for that many of them acknowledged God, and were deliuered from the tyranny of sinne. But this is to confound the benefite of *Christ* with the hurt of *Adam*. For in that some were deliuered from death, that could not haue happened vnto the, but by the death of *Christ*, which they



they belened should come: which benefite although they obtayned, yet doch it not thereof follow, that they before they were deliuered by Christ, had not as touching their nature and themselves, perished in Adam. But these fathers seme therefore to haue inclined this way, for that they weighed the matter according to the number of men. For when they saw, that all men are not saued by Christ, least he should seme inferiour vnto Adam, they denped that in Adam all had perished. Therefore they held, that on eche side are some to be exempted, that both Christ may haue his number apart by himselfe, and also Adam his by himselfe. And it is possible, that this also moued them, that Paul hath before and also in this place sayd not, All, but many, But this manner of exposition is bitterly agaynst Pauls sentence: for he, euen as he putteth death common vnto all men that are bozne of Adam, so also maketh he liue common vnto them. Neither doch Paul to proue the might or power of Christ lene vnto the number of those men which shalbe saued, but to the weight of the effect. For he sayth, that it is a greater matter to blot out infinite sinnes, then it is to bring in one sinne. Oftentimes also he expessedly blith that particle of vniuersality. And as touching that which moued them, we answer with *Augustine*, that the meaning of the Apostle is, that all that are bozne of Adam do perishe: and contrariwise that all that are regenerate by Christ are saued. And eue as no man is brought forth as touching the fleshe, but by Adam: so is no man bozne agayne but by Christ. If after this manner these wordes of vniuersality be applied, the analogy betwene Christ and Adam shalbe clere and playne.

Euen as by the disobedience of one man,] Here the Apostle expessedly declareth what that one sin was, which he said entred into the world by one man, and by meanes whereof death went ouer all men, and this, sayth he, was the disobedience of the first man, which he signified to haue bene communicated vnto all in, wher he sayth, that by it many are made sinners. And contrariwise he reacheth, what that good thing was, which through one Iesus Christ recovered health vnto men. And this he sayth was the obedience of Christ. Of which writing vnto the *Philippians*, he sayth, that Christ humbled himselfe, and became obedient vnto the father to the death, euen to the death of the crosse. How obedient also he was vnto the eternall father, those thinges likewise declare, which he spake when he finished by his prayers in the garden, being now at the very point to be taken of the Iewes, saying, *Not my will be done, but thine.* But Adam did far otherwise: for he would not geue credite vnto the wordes of God, neither cōtēted he himselfe with his prouidence, as his duty was: for he desired to know good and euill, as though he ment to prescribe those thinges vnto himselfe, and to follow those thinges which he knew to be either good or euill. But he ought to haue done farre otherwise, to haue counted those thinges only for good or euill, which God by his word had prescribed vnto him. Of which thing Christ hath left vnto vs an example to looke vpon, when as he wholly submitted hymselfe vnto the will and prouidence of God. For when he should suffer death, and that a most greuous and most cruell and most shamefull death, he had fixed before his eyes only the wordes of God, which pronounced, that that death should be gratefull and acceptable vnto God, and also healthfull vnto mankind. Obedience is (as we now speake of) a faculty or power whereby godly men doo wth a willing mynde execute the commandementes of God, although as touching the cōsideratiō of this world they iudge, that the same will not be profitable vnto the, neither do they thoughtly vnderstand the reason of the. But contrariwise disobedience is a vice, which causeth us not to execute the commandementes of God, either because they are troublesome, or els because we can not attaine vnto the reason of them. And that which is in this place said: That by the obedience of one man, many are made iust, very wel agreeth with that which is had vnto the *Ephe.* That we are acceptable vnto God in the beloued. And the beloued is Christ. After the selfe same manner *Esay* saith in his 53. chapter, when

How this analogy may be made plaine

How this analogy may be made plaine

The disobedience of Adam is communicated vnto all his posterity. The obedience of Christ is communicated vnto the elect. A comparison betwene the obedience of Adam & the obedience of Christ.

What obedience is.

What disobedience is.



## Cap. 5 A Commentarie vpon the

be prophetie of Christ: And if he geue his soule for sinne, he shall see his seede a farr  
of, that is, his posteritie for a long tyme. Which wordes teach euen the self same thing

The faith-  
full are cal-  
led the po-  
steritie of  
Christ.

that the Apostle here saith, that though the obedience of Christ, whereby he hath  
for our sakes suffered death, is spread abroad the multitude of the faithful, which are  
called Christs seede and posteritie long to continue. And the Propheete addeth,

My righteous seruants shall iustifie many for he shall beare their iniquitie. Wherefore  
this obedience of Christ hath merited vnto him, to be made the captayne of the se-  
lect of God vnto eternall life. As on the contrary side, Adam by reason of his disobe-  
dience leadeth to destruction all those that are borne of him according to the flesh.

Originall  
sinne pro-  
per vnto  
euery man.

Here let vs note, that forasmuch as the Apostle saith: that by y disobedience of one  
man, many are made sinners, by these wordes is gathered an argument agaynst  
those, which thinke that originall sinne is not proper vnto euery man: but that it  
was but one onely sinne, and that the same was in Adam, whereby we are obnox-  
ious and bound vnto death and damnation. For seying it is said, that they are made  
sinners, it must needs be, that they themselves either haue sinne, or els at the least  
wayes had sinne. For no man is called a sinner for an other mans fault. Although

Christostome vpon this place interpreteth these wordes more hardly, the can wel  
and aptly be vnderstanded. For thus he writeth: But that by his disobedience an o-  
ther man should be made a sinner, what consequence can it haue? For there canne be no  
paynes due vnto him, as one which is not guiltye, vnles he become a sinner of himselfe.

What meaneth it then, that he sayth in this place, many are made sinners? I thinke it sig-  
nifieth, that they are obnoxious to punishment, and condemned to death. In this senten-  
ce this I like not, that he interpreteth this worde sinners, for obnoxious to punish-  
ment and condemned to death: as though he should by the way signifie, that they  
haue in themselves nothing that is vile or uncleane, which can either offend God,

or be called sinne. And a litte after ward, We will not thinke it muche (saith he) to de-  
clare, that of this death and condemnation we haue not onely not receiued any losse, if we  
liue soberly and chastly, but also we haue thereby gotten much gayne. What also is harde,

to say that we haue gotten no hurt of originall death and condemnation. For lust  
and the great corruption of nature, hath thowto the transgression of Adam broke  
into all mankind. I graunt in deede, that which he addeth: namely, that it is an ex-  
cellent gift, in this mortall body to liue holily and chastly: and farther also, that by  
the discommodities of our mortallitie, we haue occasions of martirdome, and of o-  
ther vertues. But this I consider, that these thinges are the benefites of the good-  
nes of God. Of which benefites, although Adam thowto his fall sometymes gaue  
occasion, yet it doth not therof follow, that he hath not hurt vs, or that we being by  
him made sinners, haue not felt great losse. Now forasmuch as those thinges which  
follow, pertayne vnto the law, before we come vnto them, it shall not be amisse fro  
our purpose, to declare what is to be thought touching originall sinne.

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the bodye, when it is formed in the wombe, is the image and manshipp of God, and hath nothing which ought to be reprobated: yea rather which is not woorthy of high admiration: and the soule also is either created or potwored in of God. And the manner of propagation cannot be counted euell, because matrimony is commended in the holy scriptures, and from the beginninge God commaunded mā to procreat children. Wherefore among so many aides of innocency, they demaund thow what churches or hoales sinne could creepe in. They alleadge mozeouer, that Paul in his firste epistle to the Cor: when he exhorte the faithfull wife, to abide with the vnfaithfull husband, if he will abide with her, among other thinges saith, *your children are holy*. But they could not be holy, if they wer bozn in sinne. Wherefore (say they) they which are bozne of faithfull parentes cannot contract vnto themselves original sinne. Farther they affirme that it is a common sayinge, that sinne is a thinge spoken, done, or lusted contrarie to the lawe of God, and that there is no sinne except it be voluntary. And as John saith in his .i. epistle the .4. chap: *Sinne is iniquity*: vnto which is opposite, equity, or right, and there can be no other equity or right assigned, then that which is contained in the law: and so is sinne a trasgression of the law: all which thinges cannot happen in infantes when they are bozne. And they say mozeouer that it seemeth not agreeable, whiche some say, namely, that this sinne is potwored in through the flesh or body. For the flesh and the body are of theyr owne nature thinges insensible, nether can they be counted a subiect mete for sinne. And to establishe theyr faigned inuencion, they adde, that those thinges whiche Paul speaketh in this place, are to be drawen to those sinnes whiche are called actuall. And where it is said that by one man sinne entred into the world, it is to be vnderstand (say they) because of imitation and example, whiche the posterity followed. With these and like argumentes were they led to deny that there is any original sinne. But as for death and afflictions of this life, whiche are commonly alleadged for tokens to confirme original sinne, they say that they consist of natural causes: as are the temperatures of the elementes and humors. And that therfore it is a vaine inuencion to draw them to the fall of Adam. And they thinke it to be a thinge moste absurde, to counte that for sinne, whiche can by no meanes be auoyded. Lastly they say, if by that meanes it should be saide, that we haue sinned in Adam, because we were in his loynes, euen as in the Epistle to the Hebrues it is sayde of Leni, that he paide tenthes in the loynes of Abraham: after the like and selfe same maner we may say that we were in the loynes of other our elders, from whome we haue by procreation discended: wherefore there is no cause why the sinne of Adam shoulde moze flow abroade into vs, then the sinne of our graundfathers, greate graundfathers, and of all our elders. And by that meanes they esteeme should seeme most vnhappy, which should be bozne in the latter times. For they should beare the iniquities of all their elders. These thinges alleadge they to proue, that there is no original sinne. But we on the contrarie parte will by manye testimonies of the scriptures proue that there is such a sinne. In the booke of Gen: the vi. chap: God speaketh thus: *My spirit shall not alwaies strine in mā, because he is but flesh*. Again, *The imagination of the thoughtes of theyr hartes is onely euell alwayes*. And in the viii. chapter, *The imagination of theyr hart is euell, euen fro their childhode*. These wordes declare, that there sticketh some vice in our nature, whē we are brought forth. David also saith, *Beholde in iniquities was I conceived, and in sins bath my mother conceived me*: then which testimony there can be nothing moze euident. Jeremy also in his .i. chap: saith, *that the hart of man is wicked, peruerse, and stubborne*. And the same Jeremy, and also Job do curse that day, wherein they were bozne into the world: because they saw that together with them was brought forth the original and fountaine of all vices. And Job hath a most manifest testimony of the vncleanness of our natiuitie: For this he saith: *Who can make that cleane, which is conceived of vncleane seeder*? And our sauiour saith *Except a man be borne againe of water, and the holyghost, he shall not enter into the kingdome of beauen*. And euen as a potter doth not make new agayne any vessel, vnles he se that the same was ill made before:

It is proued by testimonies of the scripture that there is original sinne.



So Christ would not haue vs generated agayne, except he saw that we were before unhappely generated. Which thing he testifieth also in an other place saying: That which is borne of flesh, is flesh: and that which is borne of spirite, is spirite. By which words he would haue vs to vnderstand that therefore the regeneration of the spirite was necessary, because we had before but only a carnall generation. Paul in the 6. chap. to the Rom. sayth: That therefore we must not abide in sinne, because we are now dead vnto it. And that thing he proueth by Baptisme. For what soeuer we be (sayth he) that are baptised in Christ Iesu, we are baptised in his death, to this end that we should dye vnto sinne: and that our old man should be crucified, and the body of sinne abolished. And for as much as children are baptised, euen thereby we haue a testimony that there is sinne in them. For otherwise the nature of Baptisme, as it is there described of Paul, should not consist. The same reason hath he also in his epistle to the Colossians, where he sayth, that we are Circumcised with circumcision not made with handes, in making cleane the sinfull body of the flesh, beinge buried together with Christ in Baptisme. He compareth Baptisme with Circumcision: & saith, that they which are baptised, are made cleane from the body of sinne. Neither is it to be doubted, but that they which are baptised, are baptised into the remission of sinnes. And assuredly the circumcision, which in the old law was geuen vnto Children, was correspondent vnto our Baptisme. And as touching circumcision, it is written, The soule whose flesh of the foreskinne is not circumcised the eighth day, let it dye the death. Wherefore seeing children haue neede of the sacrament of regeneration, it followeth of necessity, that they are borne subiect vnto sinne. Paul to the Ephesians sayth, That we are by nature the children of wrath. But our nature could not be odious vnto God, vnles it were contaminated with sinne. And in the same place Paul doth with most greuous wordes describe the wickednes of this wrath: how that we walke after the prince of this world, who is of efficacy in our hartes because of stubbernes, and for that cause we do the will of the flesh, and of our mynde. Augustine, also citeth a place out of the first epistle to the Corinthis. that Christ died for all men. Wherefore it followeth that all men were dead, and had neede of his death. But it is a wicked thing, to exclude children out of the number of them, for whome Christ dyed. If thou demaund what maner ones they were for whome Christ died, the Apostle hath sufficiently declared that in this epistle, when he sayd, that they were weake, enemies of god, vngodly, and sinners. Amongest whome also we ought to reken young children, if we will say that Christ died for them. Farther it seemeth, that Originall sinne is most manifestly taught by the 7. chap. of this epistle. For there it is thus written: The law is spirituall, but I am carnall, sold vnder sinne. And it is added: The good thing which I would, I doo not, but the euill which I would not, that I doo. Neither doo I worke that, but sinne which dwelleth in me. He maketh mention also of the law of members, wherewith he complayneth that he was drawen captiue and agaynst his will. And in the 8. chap. he sayth, that the wisdom of the flesh is enmity against God: neither is it subiect vnto the law of God: yea neither can it be. The death also which young children dye, doth sufficiently testefye, that there sticketh sinne in them, except we will say that God punisheth them without desert. Farther this selfe place, which we are now in hand with, conteyneth a most manifest testimony of Originall sin. For thus it is written, that by one man sinne entred into the world, & that all men haue sinned, none excepted, and that the sinne of one man is spread abroad amongst all men: and that for the disobedience of one man, many are made sinners. Farther, they which are grafted in Christ, are toward the latter end of this epistle, called wild olive trees: by which metaphoze is signified, that man had degenerated from the good institution of nature. And if so be that we haue departed from our nature, vndoubtedly we are spotted with originall sinne. And before, Paul so accused all mankind, that he sayd: There is none iust, there is none that vnderstandeth, or seeketh after God: All haue declined, and therewith all are become vnprofitable, there is none that doth good, no nor one. &c. All which thinges sufficiently declare the corruption of mans



mans nature. By these testimonies of scriptures it is manifest inough, as I thinke, that there is Originall sinne.

Now in order I should confute the argumentes of the aduersaries. But first I thought it good to declare the definition of originall sinne. For it being diligently marked and knowen, many thinges shall by the way be vnderstanded, which serue much to confute their reasons. First we will recite the opinions of other men: then will we declare, what we thinke thereof. The Pelagians affirmed, that the sinne of Adam hath not spred abroade into his posterity, but only by imitation. Augustine strived vehemently agaynst these men, and proueth by many argumentes, that originall sinne is not only the imitation of the sinne of Adam. For if Paul would haue sayd, that the first sinne was after that maner spred abroade, he would not haue sayde, that it came fro Adam, but rather from the deuill. For he was the first, that gaue a forme and example to sinne. Wherefore Christ in Iohn sayth, that the Iewes, which boasted that they came of their father Abraham, were rather the children of the deuill, because they did his workes. For the deuill was a manqueller euen fro the beginning: and they sought to kill hym which had not euill deserued at their handes. And to this Augustine citeth that which is witten in the 2. chapter of the booke of wisdom, that through enuy of the deuill, death entred into the world: and that they do imitate him, which are on his side. Vnto which sentence neuertheles I do not much attribute: partly because that booke is not Canonickall: and partly because in the Greke text there is some ambiguity. For this verbe, do imitate, is not there witten, but *παράδειγμα*, that is, haue experience of that death. Howbeit the reason is firme, that of the deuill came the first example of sinning. Farther this opinion is hereby cofuted, because Paul maketh an Antichesis, betwene Christ and Adam. But the righteousness of Christ is not only set forth vnto vs to be imitated: but also that they which beleue in hym, should be changed in mynde, corrected in spirite, and amended in all their strengthes. Wherefore it is agayne required on the other side by the nature of the Antichesis, that besides the euill example, which Adam gaue vnto his posterity, he hath also corrupted their nature, and as Augustine writeth in his booke of the merites and remission of sinnes, *tabe quadam tabificauerit*, that is, hath with a certayne corruption corrupted it. Thirdly this also maketh agaynst the Pelagians, namely, that euen the very infants do dye. For as Paule sayth vnto the Romanes in the 6. chapter: *The reward of sinne is death: but the gift of God is eternall life, through Iesus Christ our Lord.* And in the 15. chapter of the first epistle to the Corinthians. *The weapon (saith he) of death is sinne.* Lastly the baptisme which is genen to little ones, can not blot out of them the sinne of imitation. Wherefore of necessity, we ought to affirme that there is some other kinde of sinne in them, except we will haue them to be baptised in vayne.

There is also an other opinion (which the Master of the Sentences reciteth in the 2. dist: the 30.) which was of such which thought that originall sinne is only a guiltines, or blame for an offence, or obligation wherunto we are bound by reason of the sinne of Adam. So these men do not acknowledge, that there is truly and in very dede any fault or sinne in those which are bozne: but only a certayne guiltines and obligation, that they should dye and be condemned for the sinne of Adam. This opinion semeth Pighius in a maner to haue reuined. For he denieth that originall sinne is in very dede sinne, because it is neither transgression of the law, nor yet voluntary. Wherefore he affirmeth it to be nothing els, then the sinne of Adam: for which we that are his posterity are made guilty of damnation, and death, and are become exiles from the kingdom of heaue. But as for death and afflictions of this life, and lustes of the flesh, and other such like afflictions, he saith that they come of principles of nature: so that he is so farre of from saying, that all these thinges are sinnes, that he both affirmeth them to be the workes of God. For he sayth, that God is the au-

The Pelagians say that the sin of Adam was spred abroade only by imitation.

Adam brought not forth the first example of sinning but the deuill.

The righteousness of Christ is not only set forth to be imitated.

The sinne of imitation can not be blotted out of young children.

Pighius maketh originall sinne rather an obligation then a fault. He maketh death to come of the principles of nature.



## Cap. 5 . A Commentarie vpon the

He maketh  
original  
sinne to be  
only the  
transgressiō  
of Adam.  
He bele-  
ueth that  
this sinne  
is punished  
without  
sensible  
payne.

Note the  
reasons of  
Digghius.  
He will  
haue sinne  
to be taken,  
but after  
one onely  
maner.

Digghius  
thinketh  
thus, wher-  
by to defend  
free will.

A similitude  
of Dig-  
ghius.

tho: of nature: and that these things follow the humors & temperature of the bo-  
dy: and that thing which we see happeneth in brute beasts, happeneth also in  
men as touching the flesh and grosser powers of the mynde: as to desire those  
things which are preservative, pleasant, and profitable, whether they be a-  
greeable to reason, or against it: and to avoid things contrary. Wherefore  
he maketh original sinne to be only the transgression of Adam. Unto which one trans-  
gression he will have all vs to be borne obnoxious, not for any time, or fault, or  
corruption which we have in our selues. And he saith moreover that those which  
dye, being obnoxious only to this sinne of Adam, shall not be afflicted in an o-  
ther life with sensible payne. For he imagineth (although he dare not openly as-  
sume it) that they shall either in this world, or els in some other very delicious  
place, be happy through a certayne naturall blessednes, wherein they shall lyue  
praising God, and geuing thanks, although they be banished from the  
kingdome of heauen: of which discomfort neuertheless (as he dreameth)  
they shall nothing complaine, or be sad therefore. For this were to strive against  
the will of God, which a man can not do without sinne. But forasmuch as  
whilest they liued here, they had no wicked will, it is not to be thought that they  
shall have such a wicked will in the lyfe to come. And that they shall not suffer any  
sensible paine, he thinketh he proueth very well, and that by two reasons. First,  
because they haue committed no euill, neither haue they contaminated themselves  
with any forwardnes. Secondly, because in this life is required no repentance or  
contrition for original sinne. And of this fained deuise, this pretence hath he, because  
sinne ought not to be taken, but after the true and proper maner: that is, that it be  
a thing spoken, done or lusted against the law of GOD: and that it be voluntary,  
and not obtruded to any against their will, but such which may be eschued. But  
forasmuch as these things haue not place in little infantes, there can therefore be  
no sinne in them. Howbeit, he saith, that he denieth not, but that there is original  
sinne: for he saith, that it is the sinne of Adam, for which all we are condemned, &  
must die. But therefore I said he sought pretences, because in very dede I see, that he  
was moued to speake these things for another cause. For he, attributing so much  
vnto free will, and hauing of that matter written so many things against vs, and  
considering also that the same could not consist, if he should apertly graunt origi-  
nall sinne, as it is set forth of all the godly, hath for that cause founde out this new  
deuised sentence: which yet (as I haue said) is not utterly so new, for it is both tou-  
ched and also reiected by the maister of the sentences. But to colour his fond deuise  
more beautifully, he bringeth a similitude of a noble and liberal prince, which doth  
not onely set at liberty some one of his seruantes, but also geueth vnto him great  
authoritie, and enricheth him with possessions, which also shall come vnto his po-  
steritie: and the Prince geueth him in charge this thyng onely, that he faithfully  
obserue some certayne commaundementes: which if he transgresse, then he to be  
assured, that all his riches and possessions shall be taken from him: and himselfe to  
returne to his olde bondage. This seruant being vnwise and vngate, violateth the  
commaundements of his prince: and by that meanes is not onely himselfe made  
a seruant as he was before, but also bringeth forth children to bondage. But those  
children haue nothing wherof to complaine of the severity of the prince: but rather  
to geue thanks, because he dealt so liberally with their father. But for their father  
they may be exceedingly sorry, because he lost those ornaments both from himselfe,  
and also from his posteritie. Yea, what if this also be added, that the liberalitie of the  
prince was so great, that he also allured the posteritie of the vngate seruant to  
those selfe same benefites, and also to farre greater, and so allured them, that of his  
owne accorde, he sent his sonne to prouoke them: So (saith he) is it with vs. Adam  
was so created of GOD, that he shoulde be partaker of that supernaturall felici-  
tie. Who yet when he contemned the commaundementes of GOD, was spoi-  
led of all those supernaturall giftes, and left to the olde estate of his nature. And  
in that estate also are we procreated, and so because of his sinne we are condemned  
and



and do die, and are made exiles from the kingdome of heauen, suffering many discomforts, which are deriued from the groundes of our nature. Wherefore we may complaine of our first parent, but not of God. For he was most liberal towards him: especially, seying he called vs againe vnto himselfe (which is the chiefe felicity) by his onely sonne, and would haue hym to suffer death for our saluation.

But against this opinion maketh that chiefly which we haue already twice before reherſed: namely, that infanten do die. For death hath no right where as is no sinne: vntill we will say, that God punisheth the innocent. And this reason is confirmed by that argument of *Paul*, whereby he proued, that sinne was before the law. Because death (saith he) reigned from *Adam* euen to *Moses*. But by *Pigghius* opinion this might be counted a very weake reason. For a mā might say, although they died, yet thereby it followeth not, that they had sinne. For death happened vnto them thorough *Adam*, for whose sinne they became mortall. Farther doth not *Paul* confesse, that there is sinne in nature, when he affirmeth, that sinne dwelleth in himselfe, and confesseth, that the law of the members draweth him captiue; and such other like: And that is nothing which *Pigghius* objecteth: namely, that those thinges come of the principles of nature: for these principles are not of nature being perfect, but of nature corrupte and vitiated. Neither ought he in this thyng to bring a similitude from brute beastes. For man is created, to be farre excellenter then brute beastes, & to beare rule ouer the. Man had in dede in himselfe principles to desire thinges pleasat & profitable: but not against reason & the worde of God. For to haue those affections outragious and violent, belongeth not to men, but to brute beastes. Farther our soule being immortal & geuen by inspiration of God, required a body meete for it, namely, such which might be preserved for euer: that the soule should not any time be compelled to be without it. Wherefore we ought not to flye vnto the principles of nature: for it was not framed such as now we haue it. Now if *Pigghius* do sayne that God created in vs these lustes and wicked affections, the is he blasphemous and contumelious againste him: whiche faultes he vnworthely goeth about to lay to our charge. For soasmuche as God is good, and moste iuste, and moste iuste, and hath also created man vnto the highest felicity, he woulde not haue geuen him those thinges, whereby he should be withdrauen from that felicity: which should entise him to do against his commandementes: whiche of theyr owne accord are filthy, and should lead vs captiues into the lawe of sinne & of death. For these thinges if they ought to be mortified and crucified, as vndoubt edly they ought, we must needes graunt, that they are vices and hatefull vnto God. Neither is that of so great force, that he sayth, that they are not properly sinnes: vnles euen as colde is called slouthfull, because it maketh menne slouthfull: so these thinges because they allure men to sinne, may therefore after a sort be called sinnes. Or euen as the scripture calleth that a hand, which is made with the hand: or speech is called the tounge, because it is pronounced by the ministry of the tounge: so these thinges may be called sinnes, because they procede from sinne. These similitudes do nothinge helpe *Pigghius* cause: for although *Augustine* vsed sometimes so to speake, yet he would haue it to be vnderstand of those defaultes and vices, which are in mā after Baptisme. In which thing how farre we agree with him, we haue els where declared: and peraduenture after ward will farther declare.

But *Augustine* plainly affirmeth, that before baptisme they are sinnes: Yea the holy Ghoste also in *Paul* calleth the sinnes: and the nature of sinne agreeth wpyth them. For so we haue defined sinne, that it pertaineth to all those thinges, whatsoeuer they be, that are againste the lawe of God. For as *Iohn* sayth, sinne is iniquitie. And who seeth not, that it is a thing vniuste, that the fleshe should haue the spirite subiect vnto it: and that our soule should not be obediēte vnto the worde of God. Wherefore soasmuche as all these thinges do stirre vs vp to transgresse, and to rebell against the worde of God, they are both vniust, & also ought to be called sinnes. Farther the wordes of *David* are most plainly against *Pigghius*, when he sayth: Beholde I was conceived in iniquities, and in sinnes hath my mother conceived me.

Death hath no right where as is no sinne.

The Apostle confesseth that sin dwelleth in himselfe. We haue not the principles of nature perfect but vitiated. The consideration of man and of brute beasts is not alike.

The bodye ought to be agreeable vnto the soule. It is blasphemy to make God the author of wicked affections.

Evill affections soasmuche as they ought to be mortified, are sinnes.

The nature of sinne is extended to all thinges that are against the lawe of God. Wherein iniquity consisteth.



wicked lust, and these vices were the woordes of nature, undoubtedly that holy man would not haue complained of them. And what other thinge mente the Apostle Paul, when he wrote vnto the *Ephesians*, That we are by nature the childre of wrath, but that there is sinne in euery one of vs. *Polybreit Pighius* doth by a peruerse interpretation go about to wrest this testimonie from vs. For he saith, that, to be by nature the children of wrath, is nothinge els but to be the children of wrath by a certayne course of birth: because we are so borne into the worlde. And he bringeth this similitude that some are called bondmen by nature: which is nothinge els, then that they were borne in that state to be bond. But we neither can nor oughte to be contente with this fained deuise: for the anger of God is not prouoked, but iustly.

The anger of God is not prouoked but iustly.

Seruant by nature haue something in the that is apt for seruitude.

For it is not such, that it can be incensed either rashely or by chaunce. Wherefore there must needs be some wicked thinge in our nature, to the auengement whereof the anger of God is stirred vp. And that similitude of his, serueth not to his purpose: for they which are sayd to be borne bondmen by nature, haue also by nature some thing in them, which is apt for bondage. For if we geue credite vnto *Aristotle* writing in his politiques, bondmen by nature are they, which excell in strength of body, but are dull and slow in reason, and thereof it cometh, that they are more meete to serue, then to beare rule ouer others, or to liue at liberty. The Apostle also sufficiently declareth, why he calleth vs by nature the children of wrath: namely because by nature we seeme prone and ready to stirre vp the anger of God, and walke according to the prince of this world, and because the Deuell is of efficacy in our hartes by reason of incredulitie, and also because we do the will of the flesh and of our minde. These are the thinges, which make vs by nature the children of wrath. And how can it be denied that there is sinne in our nature, when as Christ will haue vs to be regenerated? For vnles we were brought forth wicked, what should we neede to be made new again? Further in the 8. chap: of the booke of *Genesis* it is manifestly said, That the imagination of mans harte is euill, euen from his very childehoode. And how dare *Pighius* say, that that is the woorde of God, and a good thinge, whiche the holy Ghost expressly calleth euill? But least he should seeme to say nothing, he sayneth that God spake that of mercy: as though he would by that meanes excuse men, and testifie that he would no more destroy the earth with water, because men were so brought forth and theyr cogitations tended to euill, and that euen from theyr very childehoode. But in taking this for an excuse, he is much deceaued. For the better and more natie sence of this place is thought to be this, that God would make a covenant with Noah, that he would neuer destroy the world agayne with water, although other wise men were such, that they deserued it, and the imagination of theyr hartes is euill euen from theyr childehoode. These wordes excuse not mans nature from sinne, but rather note it to be vicious and corrupt: which yet God of his mercy would spare. Lastly we learne of Paul, that by the disobedience of one man, many are made sinners: which declareth, that in those which are borne of Adam there is sinne, by reason of which they ought to be called sinners. But *Pighius* thinketh to anoyde this, because they are sometimes called sinners by reason of the guiltines, although the acte of the sinne be past, and be no more extant. Although it be so, yet he can neuer shew out of the scriptures, that any is called a sinner, but ether he hath sinne in himselfe, or els undoubtedly he hath before committed sin: vnles he will say, that God maketh men guilty without any sin committed of them. Further *Pighius* considereth not, that by this his sayned inuencion is brought in a middle sentence touching the state of them, which dye only in the guiltines of Adam: when as the scriptures do manifestly teach vs, that in the last iudgement there shalbe no meane: But men shalbe ether committed to eternall fire, or els haue the fruition of eternall felicity. And it is rashenes to procede farther in those thinges, then is reueled in the holy scriptures. Wherefore they deale more moderately, and worke more wisely which leaue all this matter to the deuine prouidence. But it is a spozte to se, what solenne reasons they

That which the holy Ghost calleth euill is not the woorde of God.

A declaration of a place of *Genesis*.

He that is called a sinner either hath sinne actually in him or els he hath before committed sin. *Pighius* maketh a middle estate betwene the damned & the blessed.



are which moue *Pigghius*. They shall not be punished (sayth he) with any sensible payne: bycause they haue not contaminated themselves with any wicked will in this life. What is this to the purpose? For it is sufficient that they haue a wicked nature: for they were prone to sinne, although by reason of age they could in acte not sinne. The young wolfe is killed of every man: who yet might excuse it self, for that it hath not yet killed any shepe, or done any harme vnto the flock. Yet is it iust that it should be killed, bycause it hath the nature of a wolfe, and would do these thinges, if it were permitted to liue. To this, *Pigghius* addeth an other argumer: for y, for original sin, grief, or contritiō is not required. But how can he prone this? For all holy men haue greuously mourned, for that they were oppressed with this vice. *Dauid* the selfe same time when he was most repentant, did burst forth into these wordes: *Behold I was conceaued in iniquities. Paul* so bewailed this vice, that he cried out: *O vnhappye man that I am: who shall deliuer me fro this body subiect vnto death?* & whē *Pigghius* saith, y these shall be content with theyr estate, he bringeth none other reason, then that if they should strue against the will of God, and be soze for the sentence denounced vpon them: they should sinne, which thing we ought not to deme of them, forasmuch as in thys life they committed no sinne. But here ought to be demaunded of *Pigghius*, whether infantēs haue an vpright will in this life. This must he of necessity deny, forasmuch as by reason of age they coulde not haue it. Which if it be so, how dare he ascribe it vnto them in the life to come? It is much more probable that they shall there haue an euell will, wherof there was here in them a beginning: the that they shall haue there a good will of whiche there was here in them no sparcke at all. But that similitude which he bringeth of the liberal prince, which did not only make his seruant free, but also exalted him to great honours, is not of his owne inuention. For *Egidius* of Rome a schole deuine hath the same: who yet together with vs acknowledgeth the vice of nature, & the wickednes that is planted in vs from the beginning. Howbest this thing we ought to examine and try out, lest like as costly hangings couer the faultes of a wal, so this argument by his shew and outward payniture do hide some error, & dangerously deceaue vs. He setteth forth vnto vs *Adam* as a bondeman, who from the beginning was made free by God, and enriched with most excellent gistes, and so enriched, that they should come also to his posterity if he had obeyed the commaundement of God and the law: but if he neglected to do that, he himselfe with all his posterity should returne to his old estate of seruitude. In this lieth hid the error of *Pigghius*: for he saimeth vnto himselfe a man, which from the beginning had a nature subject to corruptions, and bound to the seruitude of vnrasonable affectiōs which thing is not true. For God made man perfect: not that he should be like a brute beast. He had in dede lusts to thinges pleasant and preseruatice: but yet not such as should allure him agaynst the worde of God, and right reason. And he had a body geuen him, which mought haue endured for ever. Wherefore when he sinned, he fell not into his olde estate but broughte vnto himselfe a new infelicity. This shall suffice at this present as touching that second opinion. The thirde opinion is, that the lust or concupiscence whiche is spreade abroad in the flesh and members, is originall sinne. Of which opinion was *Augustine*, as appeareth by his booke of the merites and remission of sinnes, and by many other places: whome the Scholēmen haue interpreted to haue ment not onely of the concupiscence of the grosser partes of the mind, but also of y forwardnes of the will. But *Pigghius* repugneth and saith, that *Augustine* appointed only the concupiscence of the flesh and of the members to be originall sinne: as though *Augustine* ment not, that by the wickednes of the affectiōs both the minde is blinded, and the will corrupted. For forasmuch as all these vices are ioyned together one with an other, he would by one word comprehend them all. And he vled the name of concupiscence, bycause in it doth moze plainely appeare and shine forth the power of this disease. Wherefore *Hugo* de sacramentis writeth, that originall sinne is that, which we drawe from our natiuitie thorough ignorance into our minde, and thorough concupiscence into our flesh. Lastly *Christ*

To condem  
nation it is  
inough to  
haue a cor-  
rupt nature  
if a man be  
without  
Christ.

The saintes  
do greuelly  
sigh and  
morne for  
that they as  
oppressed  
with this  
sinne.  
Examples.

*Egidius*  
a schole deu-  
ine.

Man had  
not at the  
beginning a  
corrupt and  
vicious na-  
ture.

*Augu-  
stine* opini-  
on.

*Augustine*  
comprehens-  
ed all sins  
by this  
word lust.



when he sayth, that none can be saved, except he be regenerated, ment not only of the flesh, or lusting part of the minde. For our reason and will, ought chiefly to be bozne a new. Then followeth regeneration of the affects and of the body: where by all thinges are made subiect vnto the spirite, and word of God, as it is mete.

What Au-  
gustine vn-  
derstand by  
lust.  
A simili-  
tude.

Nether did *Augustine* by lust, vnderstand the acte of lusting: but the ability, prones and redy disposition to do euill. Which vices are not alwayes knowen in children, but so farre forth as they age doth better it. For so is there no difference betweene one that can se being in a deepe darke place, and betweene one that is starke blind. But as sone as euer ether light cometh, or that it is day, the blinde mans fault is easely sene. The wolke befoze he come to age declareth not hys nature and rapacity. The scorpion stingeth not alwayes: howbest he alwayes beareth the sting, wherewith to sting. The serpent so long as he is frozen with colde in the winter, is handled without danger: not bycause he then hath no venom, but bycause he is not then able to poyze it out. And he saith, that this concupiscence is drawen by generation, bycause we haue all sinned in Adam. For

All man-  
kind in A-  
dam as in a  
lombe.

he thinketh that all mankind was in Adam as in one lombe. And bycause in him nature is corrupt by reason of sinne, we can not drawe thereof but onely a corrupt nature. For of thorns are not gathered grapes, nor of brambles, figges.

The opini-  
on of cer-  
tain Schol-  
men.

But he chiefly thinketh that this concupiscence is traduced into *Adams* posterity by the seruientnes of the pleasure, which happeneth in procreation. Howbeit it some of the Scholmen of the wiser sorte iudged, that although there should happen no wickednes of lust in the accompanying of the parentes, yet the child should not want originall sinne, bycause it was in the first man, as it were in seminali ratione (as they speake) that is, in the nature of the seede. If thou demand

Whither  
this lust be  
voluntary.

of *Augustine*, whither he thinketh that this concupiscence, which he saith is originall sinne, be voluntary, he answereth, that it may be caled voluntary, bicause the sinne which our first parentes committed was voluntary: but in vs it can not be called voluntary, bycause we haue not taken it vpon vs by our owne election, excepte peraduenture it may so be called, bycause it is not put into vs violently.

Piggbius  
against Au-  
gustine.

*Piggbius* inueigheth against this opiniõ: for thus he saith, If the sinne of the first man hath corrupted mans nature, such an effect ought to be naturall vnto sin. For there was nothing in that first transgressiõ, which had the meane to corrupte nature, more then other sinnes. Wherefore wee shall of necessity graunt, that our nature is corrupted, not only by the faulte of the the first parentes, but also by the sinnes of all our progenitozs: which thing semeth verie absurd vnto *Piggbius*, that we should be so much the more corrupt, how much we are after them. But this chiefe point, whether the sinnes of all parentes be traduced into their posterity, I omitte at this present, and will speake thereof

Corruption  
is not the  
naturall ef-  
fect of sin.

to ward the ende, so much as shalbe thought mete. In the meane tyme I deny that, which this man taketh for a grounde, namely, that corruption is the naturall effect of sin. For the reason thereof is rather taken of the iustice of GOD: whereby the grace of the spirite and heauenly giftes, wherewith man was endowd befoze hys fall, were remoued from hym when he had sinned. And thys wyth drawing of grace, came of the iustice of GOD, although the blame bee to bee ascribed to the transgression of the first man: least a man shoulde straight way say that God is the cause of sinne. For when he had once withdrawen his giftes, wherewith he had adozned man straight way vices and corruptions followed of their owne accord, which were befoze farre from the condicion of man. *Piggbius* also demandeth howe sinne hath the power to corrupt nature: whither it be for that it is a priuation, or els by reason of the matter or subiecte of priuation. But it seemeth that it can not be for that it is priuation: for soasmuch as it is nothing, it can worke nothing: nether can it be by reason of that action, which is subiecte vnto priuation, as was the wicked election thorough the will of the first man: for *Adam* when he did eate the forbidden fruite, desired not this, neither was this his will, to corrupt his owne nature and the na-

Grace be-  
ing taken a-  
way cor-  
ruption fol-  
lowed of his  
own accord.

ture



ture of his posterity. This is a very weake argument. For we see that oftentimes many things follow men against their will and vnwares: which things though they would not, are yet ioyned together with theyr actions. They which immoderately gorge themselves with meate and drinke, do it not with this mind and purpose, to bring vnto themselves the gout. But it followeth of his owne accord. So although Adam would not haue these things to happen, yet when he had sinned, they happened of theyr owne accord. But saith he, seeing that this luste hapeneth by a certaine necessity of birth, and not by choice or election, it cannot haue the nature of a fault or sinne. But this therfore he saith, for that he taketh sinne more narrowly and straightly then he ought to do, for he will haue sin to be a thing voluntary, and a thinge spoken, done, or lusted, against the law of God. But if he take sinne for iniquity (as Iohn hath described it) he shall see that in lust, may be founde the nature of sinne. For it is vniust, that the body should not obey the minde in honest thinges, & that lustes should be against the mind, and beare dominion ouer it, and that reason, should be against God, and abhorre from his commaundements. These things seinge they are vniuste, whether they happen vnto vs with our willes or of necessity, vndoubtedly they are sinnes. But this man which objecteth these thinges, doth he not see, that he must also of necessity graunt, that the posterity of Adam is guilty of his sinne, and that not willinge and against their mind: which thinge is most of all against the word of God: for it is written in the Prophet: *The Sonne shall not beare the iniquity of the father: also, The soule which sinneth, it shall dye.* Which sayinge vndoubtedly were false if we beleue *Pigghius*: forasmuche as children do dye and are guilty of eternall damnation, although they haue not sinned. Vnto which absurdity we are not compelled: which do put in euery man that is boyn sinne, and a cause why he shoulde die and be condemned. *Pigghius* also thinketh it contumelious and blasphemous against God, for that he suffreth sinne to be planted in them that are bozne, when as they can do no otherwise, but to be bozne in suche sorte affected, as we see all other menne that are bozne to be affected. But let Paul answer to this obiection: who in this Epistle saith: *O man what art thou, which answerest vnto God? Hath not the potter power ouer his clay, to make of one and the selfe same lombe one vessel for honor, and an other for contumely? Let Esay also answer: who saith, that it is not mete that an erthe pot should dispute with other erthe pots of the worke of his maker. God is not such a one to be brought into order by our reason: which should come to passe if we should measure his iustice by the rule of our iudgement. And forasmuch as there passeth no day, wherein happeneth not somewhat in the gouernment of worldly thinges which we find fault with & accuse, & satisfieth not our wisdom, why then shall we confesse God to be iust? For who can assigne a cause, why so much grace is not geue vnto him which peariseth for ever, as is to an other which is fained? I know that these men are accustomed to say, that God doth therein no vniustice, because he by no law is bound to distribute one & the selfe same and equal grace vnto al men. But vndoubtedly humane prudence will not there stay. For it will complaine and saye, that although he be not bound by the prescripte of mans law: yet by the law of his goodnes he ought to be one and the selfe same vnto al men. Farther what humane wisdom can see, what that iustice of God is, that some are taken away being yet infants and children, that theyr hartes should not be peruered with malice, and so to attain to saluation: whereas other are kept safe till they come to ripe age, wherein to deserue vnto themselves destruction: when as otherwise they mought haue bene they had bene taken away in theyr infancy? Here we ought to haue in reuerence & to worship the secretes of the iudgement of God: and not to desire to correct them, or to amende them, accordinge to the prescripte of our lawes. Cato beinge an *Ethnike* when he tooke *Pompeius* parte, because he iudged it iustier then *Cesars*, at the last the victorie declining, and *Pompey* beinge discomfited & put to flight, looked vp to heauen, and cried out, that in thinges deuine there is greates obscurenes. For he thought it a thing vnworthy, that the prouidence of God should suffer *Cesar* to haue the upper hand. And I my selfe when I consider these things am*

Many things follow men as gainst their will. A similitude

In naturall lust there is the nature of sinne.

After *Pigghius* opint on the Son beareth the iniquitie of his father & not his owne.

We oughte to haue in reuerence the secretes of God and not to correct them. A saying of Cato.



Two argu-  
mentes of  
the Pelagi-  
ans.

An excellēt  
sentence of  
Augustine.

God impu-  
teth not to  
vs an other  
mans sinne  
but our  
owne.

Christ to  
saue his  
wayteth  
not for  
their will.

The iustice  
of God  
hath no  
nede of our  
defence.

Euē the  
Ethnikes  
wondered at  
the corrup-  
tion of our  
nature.

The Eth-  
nikes saw  
the euill, but  
vnderstoode  
not the  
fountayne  
therof.

Adam whē  
he was cre-  
ated had af-  
fectiōs genē  
him which  
were gentle  
and mode-  
rate.

Iulianus  
Pelagianus  
praised lūst.

What mu-  
tation com-  
meth by re-  
generation.

much delighted whith *Augustine* answereth which he vseth agaynst the *Pelagi-  
ans*, when he was in hand with this selfe same cause, which we are now in hand  
with. For the *Pelagians* objected vnto him two argumentes somewhat subtile  
and hard. One was, how it can be, that God, which of his goodnes forgiveth  
vs our owne sinnes, will impute vnto any other mens sinnes? An other was,  
if Adam by originall sinne condemneth men bntwaies, and agaynst their will,  
why doth not Christ also, to yē ende he might in no part be inferiour vnto Adam,  
saue the vnbeleuers? To these thinges *Augustine* answereth, what if I were so  
dull, that I could not straight way confute these reasons, shoulde I therefore geue euer a  
whit the the les credit vnto the holy scripture? Yea rather it is much more conuenient, for  
me to acknowledge myne owne rudenes, then to ascribe vnto the holy scriptures.  
But afterward he dissolueth both the argumentes. For to the first he answereth,  
that God is the chiefe good thing, nether doth he (as these men alleadge) in originall sinne  
impute vnto vs an other mans sinne, but our owne iniquity, which sticketh vnto our na-  
ture, euen from the very beginning. To the other he saith, that Christ saue also those  
that are vniwillig: for he wayteth not for them to will, but of his owne accord commeth  
vnto sinners, both vniwillig, and resisting. And he also bringeth many infants to felicity,  
which as yet beleue not, neither by reason of age can haue sayth whereby to beleue.  
Therefore do I alleage these thinges, to shewe that it is lawfull for me if I will  
to vse the same answer, which this father vseth first, and to say vnto *Pigghius*:  
Let vs suffer God to defend himselfe: he nedeth none of our defence, that he  
shoulde not be counted vniust or cruell. Let vs beleue the scriptures, which crye  
euery where, that we are borne corrupt and vitiate. Which thing also both  
death and an infinite heape of miseries do manifestly declare vnto vs: which  
thinges vndoubtedly God would not lay vpon the childre of Adam, vnles there  
were in them some sinne deseruing punishment. But they which discend not  
into themselves, neither behold their owne nature, how redy it is to all wicked-  
nes, those (I say) know not what this concupiscence meaneth. Howbeit many  
of the *Ethnikes* Philosophers saw it. For they do meruaile how in so excellent  
a nature there can be so greāt wickednes, selfe lone, and desire of pleasures.  
And they so acknowledge these euils, that they iudged it very nedefull that  
children shoulde haue correction and discipline: and to correct this naturall ma-  
lice they gaue counsell to sustaine labours, and excercises, and many other  
hard and greuous thinges. But they saw not the cause and fountayne of these  
euils. For that can be perceaued only by the word of God. Farther this *Pig-  
ghius* reasoneth and sayth, that this desire which *Augustine* calleth concupiscence  
is a worke of nature and of God: and therefore it can not be counted sinne. But  
we haue before answered, that it cometh not from the groundes of nature  
as it was instituted by God, but of nature corrupted. For man, when he was  
created, was made right, and (and as the scripture sayth) to the Image of God.  
Therefore that desire of thinges pleasant and preleruatiue in Adam, when he  
was first created, was not outragious or behement, to be agaynst right, reason,  
and the word of God: for, that followed afterward. Therefore we ought not  
to call it the worke of God (as *Pigghius* sayth) but the wickednes of sinne, and  
corruption of affections. Therefore *Augustine* calleth *Iulianus* the *Pelagian* an  
vnthamfull praiser of concupiscence. For he (which thing *Pigghius* also doth)  
commended it as a notable worke of God. Moreover *Pigghius* is agaynst *Au-  
gustine* for this cause, namely, because he sayth that concupiscence is sinne be-  
fore baptisme, but after baptisme he denieth it: when as (sayth he) the concu-  
piscence is one, and the selfe same, and God, is the selfe same, and his lawe the  
selfe same. Therefore he concludeth, that ether it must be sinne in both or els in  
neither. But here *Pigghius* exceedingly erreth two maner of wayes: first because  
he thinketh, that in regeneration is made no mutation: especially seeing that he  
can not deny, but that in it cometh the remedy of Christ, and his righteous-  
nes is applied, and the guiltines taken away. For that God imputeth not that  
com-



concupiscence which remaineth after regeneration. Moreover also the holy ghost is given, that the might of concupiscence myght be broken, so that although it abide in vs, yet it shoulde not beare rule in vs. For to this thynge Paulerhozteth vs, when he sayth, *Let not sinne raigne in your mortall body.* On the other side also he is deceaued, in that he supposeth, that *Augustine* thinketh, that the concupiscence which remaineth after baptisme, is viterly no sinne and especially if it be considered alone and by it selfe. For by most expresse wordes he sayth, that of hys owne nature it is sinne, because it is disobedience, against which we ought continually to strue. But when he denieth it to be sinne, the same is to be vnderstand, as touching the guiltines therof: for that is without doubt taken away in regeneration. For so it comth to passe, that God, although it be in very dede sinne, doth yet not impute it for sinne. Farther *Augustine*, compareth concupiscence with those sinnes, are called actuall, & being compared with them it may be said, that it is no sinne. For it is far from the haynousnes of them. But I meruaile how *Pigghius* could be so bold to say, that *Augustine* without testi- many of the scriptures, affirmeth lust, to be Originall sinne, when as he, in his dis- putations against the *Belagians*, doth mightely defend his sentence by the holye scriptures. But why he calleth Originall sinne concupiscence, this is the cause, for that Originall doth most of all declare it selfe by the grosser lustes of the mynde & of the flesh. Now I thinke it good to see, what other men haue thought touchyng this. For besides this opinion there is also an other sentece, which is of those, which say, that Originall sinne, is the want of Originall iustice. *Anselmus* was of this o- pinion in his booke de partu virginis, and he drew many scholasticall authoers in- to this his sentence. And these men by Originall iustice vnderstand nothing elles, then the right constitucion of man, when the body obeyeth the soule, and the infe- riour partes of the soule obey the superiour partes, & the mind is subiect vnto God & to his law. In this iustice was Adam created: & if he had abode, all we should haue liued continually in it. But forasmuch as he fell, all we are depriued of it. The want of this righteousness they affirme to be Originall sinne. But to make their sentece more plaine, they say, that not euery defect or want is sinne or euill. For although a stone want iustice, yet shall not therfore the stone be called vniust or euill. But when the thing is apte & mete, to receiue that which it wanteth, then such a defect or want is called euill: as it happeneth in the eye, when it is depriued of y<sup>e</sup> faculty of seing. And yet we do not therfore say, y<sup>e</sup> in the eye is blame or sinne: for then co- meth sinne, when, by reason of such a want, followeth a struing and resistyng a- gainst the law of God. *Pigghius* condemneth this sentence also. For he saith it is no sinne, if a man kepe not the gift which he hath not receined. For it may be, that he which is bozne hauing his health and being whole of body and limmes, may fall into a disease, or lose one of his members, or become maymed: which defectes or wantes, yet there is no man will call faultes or sinnes: but this similitude serueth not to the purpose. For a disease or lamenes of the body serueth nothing, eyther to the obseruyng or violating of the law of God. But that which they call the wante of originall iustice, bringeth of necessitie with it, the breach of the law of God. More- over he contendeth, y<sup>e</sup> the losse of originall iustice, in children is not sinne: because it was not lost thorough their default, But this agayne is to call God to accompt. But God is ἀδύνατος: that is, not to be compelled to order, neither ought he to be ordered by humane lawes. But let *Pigghius* conferre that his opinion with this which he impugne. This affirmeth that God condemneth vice and corruption, which it putteth to be in children newly bozne. But *Pigghius* maketh children gil- ty, and condemneth them of that fault and sinne, which is not in them: But onely is that which Adam our first parent committed. For other wise he counteth those children most innocent. But whether of these is more farre from reason, & more abhorreth euen also from humane lawes: to punish an innocent for an other mā's sinne, or to condemne him, which hath in himselfe a cause why to be condemned? Undoubtedly they that consider the thing it selfe diligently, will say that the sen-

*Augustine* affirmeth that those thinges which remaine after regeneratiō are sinne.

If at any time be de- ny it to be sinne, the same must be vnder- stand as rou- ching the guiltines therof.

That lust is not actu- all sinne.

Why origi- nal sinne is called lust.

Whither this sinne be the wat- of originall righteous- nes.

What the scholemē vnderstand by originall righteous- nes.

Not euery defect or want maketh the thing euill.

An obiectiō of *Pig- ghius*.

God is not to be brought to order.



## Cap. 5 A Commentarie vpon the

The sense of Anselmus better then the opinion of Pighius.

Similitude

By what law they that are borne are bound to haue originall righteousness. What is the nature of the image of God.

A trimme reason concerning the image of God.

Augustine is defended The faculties of the minde are the image of God, but not when they are spoiled of vertues. The law of

tence of *Anselmus* is for many causes better, then this opinio of *Pighius*. For we know that to be true, which *Ecclesiastes* saith: namely, That God made man right. But when he had once sinned, straight way followed crookednes. For he doth no more now behold God and heauenly thinges: but is perpetually made crooked to earthly and carnall thinges, and is made subiect vnto the necessity of concupiscence. And this is to want Originall iustice. For actions or doings are not taken away from men, but the power to vse them well is taken away. As we see happeneth in those that haue the palsey. They do in dede moue the hand, but bicause y power is hurt, wherby to gouerne that motion, they moue it deformedly, and weakely. This happeneth also in vs. For, soasmuch as the deuine righteousness is wanting in vs, the ground is corrupt, wherby our workes ought to be rightly ordered & accomplished. But (saith *Pighius*) to want this gift, cannot be sinne in yong childre. For they are not bound by any debt or bond to haue it. And if the aduersaries (saith he) wil say other wise, let them shew some law, wherby we that are borne are bound. Which thing (saith he) seing they cannot do, let them cease to say, that this wante of Originall iustice is sinne. But we canne alledge not one lawe onely, but also thre lawes. The first is, the institution of man. God made man after his owne image and similitude. Wherefore we ought to be such. For God doth iustly require that in our nature, which he made. And the image of God doth herein chiefly consist, to be endued with deuine proprieties: namely, with iustice, wisdom, goodnes, and patience. But contrarywise *Pighius* crieth oute, that this is not the nature of the image of God: for he sayth that it consisteth in vnderstanding, memory and will: as *Augustine* hath taught in his booke de Trinitate, and in many other places. These thinges in dede do the Scholemen teach: but we wil proue that the matter is far otherwise, both by the scriptures, and by the sentences of the fathers. Firste in the Epistle to y Ephesians it is thus written. Put away the old man concerning the conuersatio in time past, which is corrupted though the concupiscences of error: but be renued in the spirit of your mind & put on the new man which after God is created in righteousness & holines of truth. And to the Colossians the 3. chap. Ye haue put on the new man, which is renued in knowlege after the image of him that created him. And a little afterwarde, he expreleth y condicions of this image saying, Put ye on tender mercy, goodnes, modesty, kindnes, gentleness, long suffering, forbearing one an other, & forgoing one an other. And in y 8. chap. to the Rom. Those which he foreknew, he also hath predestinate to be made like vnto the image of his son. All these things sufficiently declare, what that image of God is, which the holy scriptures set forth vnto vs, in the creation & instauration of man. Neither abhorred the fathers from this sentence. *Irenaeus* in his 5. booke saith, that by the powring into vs of the holy ghost, man is made spirituall, euen as he was created of God. And *Tertullian* against *Marcian* saith, that that is the image of God, which hath the selfe same motions and senses with God. And the reason which perswadeth vs therunto is, that man was therefore at the beginning made like vnto the image of God, to be ruler ouer all thinges created, as it were a certaine vicar of God. And no man can doubt, but that God will haue his creatures well gouerned. For he continually commaundeth vs not to abuse them: and we are bound by a lawe to referre all those thinges, wherby we are holpen, vnto God, as from whome all things do flow. But the good vse, and right administration of thinges, can not be had, vnlesse we be endued with those condicions, whiche we haue sayde are required vnto the Image of God. But in that *Augustine* assigneth the Image of God to bee in the vnderstandyng, memory and will, wee saye that he therefore did it, to set forth vnto vs some form or example of the deuine persons, in what case they are one to an other. But he oughte not so to be vnderstanded, as though he would make these faculties of the mind, being naked and spoiled of these vertues, which we haue declared, the image of God. Wherefore we haue a law geuen vnto vs either by the institution, or by the restitution of man, which *Paul* commaundeth, and by this bond we are bound to haue originall iustice, whiche we haue losse. We haue also the law of nature, & to liue agreeably vnto it (as *Cicero* saith in his 3. booke

De



de finibus) is the principall and last end of mans estate. And this lawe dependeth of that other law which we before put: For it cometh of no other thinge, that we haue in our mind cogitations, accusing, and defending on an other, but onely for that they are taken of the worthines of nature, as it was instituted of God. For whatsoever Philosophers, or lawgeuers haue witten of the offices of mannes life, the same wholly dependeth of the fountaines of our constitution. For those preceptes cannot come out of a corrupt nature, out of selfe loue, and malice, whereby we are prone to euil: but they come of that forme of vpright nature, which they imagine is required of the dignity of man, and which we know by the scriptures was instituted of God, and commaunded of vs to be renewed. And to this pertaineth (as some say) that law of the mind, against which the law of the members resisteth. There is also a third law, which God would haue put in writing: namely, *Thou shalt not lust*. Which precept, although our aduersaries wrest vnto actual sinnes, yet we wil in the 7. chapt. of this Epistle declare, that it also belongeth to originall sinne: and that God would by the commaundement haue all manner of wicked lust utterly cutte off from men, Wherefore we haue now lawes, whiche so longe as they be in force, wyll perpetuallie bynde vs, and make vs debtors, all our lyfe tyme to performe that righteousnes whiche they require. It is true in dede, that infantes feele not these lawes, and by that meanes sinne lyeth a slepe in them as *Augustine* sayth in his 2. booke of the merites and remission of sinnes, following y which is spoken of. *Paul* sayth: *I liued sometimes without a law: not y there was at any time no law prescribed vnto Paul: but because in his childehode, by reaso of age, he felt it not. Wherefore sinne (sayth Paul) was dead, which Augustine interpreteth, was on slepe. But when the commaundement came, y is, when I began to know y law, sinne reuiued. He had sin in him before: but forasmuch as it was not felt, it seemed dead. Now appeareth how those thinges which we haue spoken agree with the holie scriptures. Yet still Pighius vrgeth, that these thinges nothing pertaine vnto infantes: for they oughte not to haue a law prescribed vnto them which can not be auoyded. But in so saying, he vnderstandeth not the meaning of the holie scriptures: for they sufficiently declare, that those thinges which are commaunded in the law, can not perfectly be performed of vs: when as yet they are most severely commaunded. *Paul* saith in this epistle, *That which was impossible vnto the law, forasmuch as it was weakened through the flesh, God sending his sonne &c.* By these wordes it most manifestly appeareth, that we cannot performe the law, as it is commaunded. For if we could, we should be iustified by works: neither had *Christ* needed to haue suffered death for vs. There are also other offices of the Law, for which it is witten, For it is profitable to direct the actions of y godly, but it is most profitable to declare sin. For by the law (sayth *Paul*) cometh the knowledg of sin. Again *I* was ignorant of lust, vnlesse the law had sayd, *Thou shalt not lust*. Farther by the law, sinne is also increased, & doth more lead vs, & greuouslier oppresse vs. For the law is entered in, that sin should abound: & to the Corint. The power of sin is the law. And al these things led to this end, y ma should as it were by a Scholmaster be brought vnto *Christ*, and implore his ayd, and desire to haue strenght geuen him: whereby at the least in some part, and with an obedience now begon to performe those thinges which are commaunded: and that those thinges wherein he faileth might not be imputed vnto him, but might be made whole by the righteousnes of *Christ*. *Augustine* in his first booke against *Iulianus* reponeth the *Pelagians*, for that they thoughte that they had taught some great point of doctrine, when they taught, that God commaundeth not those thinges, whiche can not be doone: and he declareth those to be the endes of the lawe whiche we haue now expessed. *Pea* and *Augustine* also in his bookes of confessions maketh mencion of those sinnes, which euen suckinge infantes do committe. Agaynst which no ma ca say they could resist. And they should not be sins, vnles they wer referred to some law, which is by them violated. Neither doth y any thing helpe *Pighius*, or put away their sinnes, for that they vnderstand them not. For that*

nature requireth originall righteousnes.

The offices of the law of nature are had of the institution of man.

By this precept, thou shalt not lust, is condemned the want of originall righteousnes. Infantes feele not these lawes

An objection of Pighius.

A law may be geuen euen for those thinges which can not be performed.

Utilities of the law.

The pelagians boasted that God commaundeth not those thinges which can not be done. Augustine rebersteth the sinnes of infantes.



Things  
filthy al-  
though they  
seem not  
filthy yet at  
they neuer  
thelesse of  
their owne  
nature spl.  
thy.

The opinio  
of Augu-  
stine and  
Anselmus  
differ not in  
very deepe.  
The definiti-  
on of Ori-  
ginal sinne.

Sondy  
names of  
this sinne.

The cor-  
ruption of  
the partes  
of man is  
declared.

Proofof  
the imposs-  
ibility of the  
law.

Blindnes  
of the hart  
is sinne.

Blindnes  
and igno-  
rance are  
not agree-  
ble with the  
nature of  
man.

which is filthy, although it seeme not so to vs, yet of his owne nature is it filthy. *Διόχρον γὰρ* (as he saith) *τοῦτο διόχρον καὶ ὁκνῶ, καὶ μὴ δόκω. ὅ* is, That which is filthy is filthy whether it seeme so or no. This opinion of *Anselmus* concerning the lacke and want of originall iustice, doth in very deepe nothing differre from the sentence of *Augustine*, wherein he calleth originall sinne luste: but that which in *Anselmus* is spoken somewhat more expessedlye is more obscurely wrapped in the word concupiscence. But because this want of originall iustice may so be taken, as though we vnderstode onely the priuation of the giftes of God, without any vice of nature, therefore it shall be good to set forth a more full definition of originall sinne.

Originall sinne therefore is the corruption of the whole nature of man, trauced by generation from the fall of our first parent into his posterity, which corruption, were it not for the benefite of Christ, aduogeth al men bozne therein in a manner to infinite euills, and to eternall damnation. In this definition are contained al kinds of causes. We haue for the matter or subject, all the partes & strengthes of man: The forme, is the deprauation of them al: The efficiēt cause is the will of Adam which sinned: The instrument, is the propagation of traducation, which is done thorough the flesh. The end and effect, is eternall damnation together with all the discomoditis of thys life. And hereof sprange sondry names of this sinne: so that sometimes it is called a defect or want, sometimes peruerlenes, sometimes vice, sometymes a disease, sometymes contagiousnes, sometymes malice, and *Augustine* calleth it an affected quality, and *ἀραξία* that is a disorder. And that the whole mā is corrupt, hereby appeareth, because he was to this ende created, to cleaue vnto God, as to the chiefe good. But now he vnderstandeth not things pertayning vnto God, nor with patience waiteth for the promises which are set forth in scriptures: but w grief he harkeneth vnto the preceptes of God: and the paynes & rewardes he utterly cōtemneth. The affections rebelling agaynst sound reason do wantonly deride the word of God. The body neglecteth to obey the soule. All these thinges, although they be experimēts of naturall corruption, yet are they also confirmed by testimonies of the holy scriptures. Of the corruption of vnderstanding *Paul* sayth, The carnall man vnderstandeth not those thinges which are of the spirite of God: yea he can not: because they are foolishenes vnto him. In which wordes let vs marke by the way agaynst *Pigghins*, that the lawe was geuen of such thinges which of vs can not be perfozmed. For the lawe doth chiefly commaund vs to haue knowledge in thinges pertayning to God, which thinges yet *Paul* apertly affirmeth, that the carnall man can not vnderstand. And to our purpose, we see that *Paul* affirmeth, that this blindnes or ignorance is grafted in man, and that of nature: for we can not imagine, that it commeth by reason of tyme or age. For the elder in yeares a man is, so much the more and more is he instructed concerning God. Wherefore in that he is carnall, and vnapt to vnderstand thinges pertayning to God, it commeth of his corrupt nature. And this corruption is of so great waight, that *Augustine* in his 3. booke agaynst *Iulianus* the 12. chapter sayth, that by it the image of God is alienated from the life of man, by reason of the blindnes of the harte: which blindnes (he sayth) is sinne, neither is it very agreeable with the nature of man. The same *Augustine* (in his 1. booke of the merites and remission of sinnes, the 30. chapter, where he bringeth these wordes of *Dauid*, Remember not the sinnes of my youth, and my ignorances) maketh mencion of most thicke darkenes of ignorance, which is in the hartes of infantes being yet in their mothers wombe: who know not why, from whence, and when they were thrust in there. For the infant lyeth in the mothers belly vnlearned, vndocible, not able to vnderstand the commaundement, being ignorant where he is, what he is, of whome he was created, and of whome he was begotten. All which thinges were far from the nature of man as it was first created: and are rather vices of nature. For Adam was not so created, but he was both able to vnderstand the commaundement of God, and could also geue names vnto his wife and to all other li-

uing



ming creatures. But in infantes we must wayte a long tyme, that they may by little and little as it were digest this doctrine. Farther, that this ignorance is to be counted sinne, *Reticius* the most auncient byshop of Aucion is a witness (as *Augustine* testifieth of him in his first booke agaynst *Iulianus*) For when he speaketh of baptisme, thus he writeth: That it is the principall indulgence in the Church, wherein we put away all the waight of the olde crime, and we blot out the olde wicked actes of our ignorance, and put of the olde man with his naturall wicked actes. By these wordes we see that wicked actes are naturall in vs, and that the finnes of ignorance are blotted out in baptisme. Wherefore soasmuch as infants are baptised, it is manifest by the authoritie of this father, that they haue sinnes, and that their olde ignorance is blotted out in baptisme. Now concerning the will, let vs see whether it also be corrupt or no. The Apostle beareth manifest witness of it, that the sence and wisdom of the fleshe is enmity agaynst God. And vnder this sentence he comprehendeth all the affectiōs of men which are not yet regenerate. But I meruaile at the impudency of *Pigghius*, who because he would by some meanes vntwape himselfe, sayth, that this place is to be vnderstand of the sence of the letter, which he contendeth is agaynst God, nether can it be subdued vnto him. For both the wordes that go before, and the wordes that follow, are manifestly agaynst hym. For *Paul* straight way addeth the difference betweene men which are in the fleshe, and them which are in the spirite. Wherefore it playnely appeareth, that he entreateth not of the diuersity of the sence of the scripture, but of the variety of men. The wordes that go next before that sentence are, that which was impossible vnto the lawe, in as much as it was weake by reason of the fleshe, God sending his sonne in the similitude of sinfull fleshe, by sinne, condemned sinne in the fleshe, that the righteousness of the lawe might be fulfilled in vs. These wordes also testify that *Paul* speaketh of vs, and not of the spirite or letter of the scriptures. For in vs is that weakenes, whereby the lawe was weakened, that it coulde not bringe vs to saluation: and by *Christ* the righteousness of the lawe beginneth to be fulfilled in vs. Neither ought we to harken vnto them, which both in this place, and also in many other, will that by fleshe we should vnderstand only the grosser part of the mynde. For *Paul* when to the *Galatians* he rehearseth the workes of the fleshe, doth not only number amongst them adulteryes, fornications, wantonnes and other such lyke, but also idolatry, whiche no man can deny, but that it pertayneth vnto the mynde, and not vnto the fleshe. And *Christ* when he sayth, That which is borne of fleshe is fleshe, and that which is borne of the spirite, is spirite, exhorteth vs to regeneration, whiche vndoubtedly pertayneth not only to the substance of the bodye, or grosser partes of the mynde, but also chiefly vnto the will, and mynde. And when he sayde vnto *Peter*, Blessed art thou *Simon Bariona*: for flesh and bloud hath not reueled these thynges vnto thee, he signified, that he had not learned those thinges of naturall knowledge, but of the spirite of God. For vnder the name of fleshe, he comprehendeth those things which pertaine vnto the mynde and reason. Neither yet do we say (as *Pigghius* fondly canilleth) that in the chiefest part of the minde, is nothing but fleshe. For we know, though *Pigghius* had not told vs, that the soule is a spirite: which yet before regeneration is in the scriptures called fleshe: because when as it ought to make the fleshe, that is, his grosser partes spirituall, and to bring it to the obedience of a minde instructed by the worde of God, it rather declineth vnto the pleasures thereof, and so is made carnall. But they obiection vnto vs that which is written to the *Galatians*: The flesh lusteth against the spirite: and the spirite agaynst the fleshe: as though this coulde not be possible, if we leue nothing vncorrupted in the mindes of men. But vnto this obiection we thus easily aunswer: First, that *Paul* speaketh those wordes of the beleuers, which are already regenerate: which thing those wordes which followe do sufficiently declare: That ye should do, not those thinges which ye would: by which wordes he declareth, if they had obtained a right will of the spirite of *Christ*, which yet they were not able to

*Reticius*  
bishop of  
Aucion in  
France.

The will is  
also corrupt

The scrip-  
ture by fleshe  
vnderstan-  
deth not the  
grosser part  
of the mind.

Why the  
soule is cal-  
led fleshe in  
the scrip-  
tures.



## Cap. 5 A Commentarie vpon the

In the  
minde of  
those that  
are not re-  
generate  
there are  
yet lawes  
of nature,  
and some il-  
lustration  
of the spirit  
of God.

Things  
which are  
to be rene-  
wed, ought  
first to haue  
ben corrupt

The inferi-  
our partes  
of the mind  
are disper-  
sed in the  
members.

Things  
that are  
good ought  
not to be de-  
nied.  
Our sens-  
tence agre-  
eth with  
Augustine  
and Ansel-  
mus.

Whither  
guiltines  
be the for-  
mal part in  
this sinne.  
The bat-  
tall & strife  
against the  
law of God  
seemeth to  
be the form  
of this sin.  
How our  
nature is  
good and  
not good.  
The flesh  
is in suche  
sort good,  
that in it  
dwelth no  
good thing.

to perforce by reason of the daily conflicts of the minde, and their great infirmity. Wherefore the Apostle in that place ment nothing els, then that whatsoever is in vs which is not perfectly regenerate, altogether rebelleth against the spirite of God. Farther also we deny not, but that sometimes there is some such battaile in men which are not yet regenerate, not because their minde is not carnall, & prone to vices: but because in it remaine still grauen the lawes of nature, and because in it is some illustration of the spirite of God: although it be not such an illustration which can either iustifie, or worke an healtful alteration. Farther, that reason is corrupted in vs, Pauls wordes sufficiently declare, wherein he admonisheth vs, to put on the new man, which he saith ought continually to be renewed in vs. How forasmuch as he will haue a man to be so utterly chaunged, and a man consisteth not onely of body and affections of the flesh, but also, and that much more, of mind, will and reason, it followeth of necessity, that these things also were corrupte in him. For other wise what nede haue they to be renewed? Neither is it of so great force, if a man say that these things ought to be vnderstand of those which are of full age, which thorough their owne choyse and voluntary sinnes haue corrupted these things in themselves. For I would aske, why all men vniuersally that are not regenerate, haue so contaminated themselves, that there is not one of them all found innocent? Undoubtedly, vnto this question can nothing els be answered, but that in them, euen streight way from the beginning the first groundes were corrupted and defiled. Augustine also teacheth that we are onely so far forth regenerate, as we are made like vnto Christ. For in that we are unlike vnto him in the same we are not regenerate, but retainne still in vs the olde man. Wherefore let vs see, whether euen from the very beginning our minde, will, and reason, be lyke vnto Christ: For if they be found unlike, we must nedes conclude that they are corrupt and pertaine vnto the olde man. And as touching the corruption of the inferior partes of the minde, daily experience sufficiently teacheth vs. Farther, this is proper to the inferior partes of the minde, to be dispersed into the members, and to poure themselves thoroughout all the partes of the flesh: which cannot agree with the minde and reasonable part, which are spirituall and vnderstandible. The body also hath fallen from his nature, so that it is rebellious and repugnant vnto the minde. Whiche thyng also Paul teacheth, when he cryeth out: O unhappy man that I am, who shall deliuer me from the body of this death? And again when he saith: I feeble an other law in my members. Lastly, that the whole man with all his strengthes is utterly corrupte, the commaundement of Christ sufficiently proueth, in that he commaundeth vs to denye our selues. If that our nature were innocent and perfect, we should not nede to deny it. For good things are to be retained and not to be put away. With this our definition of originall sinne, wel agreeth the want of originall iustice. Also with it agreeth the description of Augustine, wherein he saith, that it is the concupiscence of the flesh: so that either of them be rightly vnderstanded. The chiefe of the scholemen acknowledged this doctrine, as Thomas, Scotus, and in especiall Bonauentura. These appoint for the materiall part in this sinne, the corruption of nature, or concupiscence: and for the formal part, the want of originall righteousness: and so of these two opinions, which we haue now rehearsed, they make but one. But yet some of our men will haue guiltines or imputation of God to be the formal part. But forasmuch as that thing is utterly separated from sinne, I rather leane to that sentence, which putteth for the forme, the battaile and rebellion against the law of God. For, that is the principall cause why the vices of nature are to be called sinnes. Neither ought we to geue eare vnto them, which continually cry out, that our nature is good. For we graunt that to be true concerning nature, as it was first instituted, but not after that it fell. For it is in deede good, but yet so that it hath some corruption ioyned with it. But when these men say, that concupiscence is also good, they must pardon vs if we rather beleue Paul, then them. But he saith: I know that there dwelleth no good in me, that is, in my flesh. And streight way, when I would do good, I finde by the law, that euill is ad-  
ioyned



ioyned vnto me. Here he calleth concupiscence euill. To the Galathians also he sufficiently proueth it to be euill, when he aduonisheth vs to crucifie it. It is false also which they say: namely, that it alwayes desireth thinges profitable and preseruation: for we haue experience, that it is euermore prone to thinges hurtfull, and to those thinges which chiefly are enemies vnto life. Farther if nature were so innocent and good, as these men sayne it to be, why should God so greuously punish it? Amongst all kinde of creatures we see none in a maner moze full of misery then man, if we looke vpon his natiuitie, infancy, childhood, education, and discipline. All thinges are ful of teares, sorrow, sighing, infirmity, and labours. With the body he must labour to get his liuing, the mind is perpetually vexed with troublesome affections, the hart is moued with sundry motions, and the body afflicted with diuers diseases. All which thinges when some diligently weighed, they say: That Nature is not a mother, but a stepmother. I will not speake how the bodies and mindes of infants and children are sometymes deliuered vnto the deuill to be vexed. For so we read in the Gospell, that a child was so vexed of the Deuill, that he sometymes threw hym into the fire, and sometymes into the water. Wherefore the severity of God doth in such sort count the nature of man to be innocent, that it greuously punisheth it. Farther the Ethnikes (it should seme) saw moze in this thing then these deuines. For Plato in his 2. booke of a publike wealth, saith: That men are of nature euill: as which can not be led, to kepe iustice of theyr owne accord: but onely not to suffer iniury. And Socrates sheweth, that vertues cannot be had, vnles men (as it is sayde the Poetes were) be inspired with some deuine power. And Cicero in his 3. booke of a publike wealth (as Augustine citeth him in his 4. booke against Iulianus) sayth: That man is borne into the world of nature his stepmother beyng naked, frayle and weake of body, hauing a mynde vexed wyth grieues, subiect to feares, weake to labors, prone to lustes, wherby is ouerwhelmed the loue of God, and also the wyt, and mynde. Ecclesiasticall writers also leane to this opiniõ: whose consentes being many, Augustine gathereth together in his first booke against Iulianus. Of Ireneus and Tertullian we haue already spoken. Ciprianus also sayth, that Christe hath healed the woundes whiche Adam inflicted, and the poysons wherewith the Deuill had infected our nature. Cyprianus acknowledgeth the infirmitye deriued from the sinne of the fyrste parente: wherebye we are so prouoked to sinne, that none can flatter hymselfe of hys owne innocencye. For who can boaste that he hath a chaste harte? For as Iohn sayth: If we saye we haue no sinne, we deceyue our selues, and the truth is not in vs. Agayne Cyprianus in hys Epistle to Fidus, teacheth, that infants oughte to be baptised, that they perishe not for euer. Augustine also citeth the Bishop Reticus: whose wordes we haue before rehearsed. He citeth also Olympius a bishoppe of Spayne, who saith: That the sinne of the first man was so disperfed in the budde, that sinne is borne together wyth man. He also citeth Hilarius, who writeth thus of the fleshe of Christ: Therefore seying he was sent in the similitude of sinnefull fleshe, so had he also sin. But because all fleshe is of sinne: namely, of the sinne deryued fro the first parent Adam, he was sent in the similitude of sinnefull flesh: so that there was not in hym sinne, but the similitude of sinnefull flesh. The same father in an other place expounding the vbiq. Psalme, vbi geth this sentence of Dauid. Behold in iniquities was I conceived, and in sinnes hath my mother conceaued me. Also in his Homilie vpon the booke of Job, he saith: That the body is a matter of malice: whiche can not be sayd to haue bene so from the first constitution. And Ambrose vpon Luke saith: that the body is a stinking puddle, and an harbor of sinnes: but by the benefite of Christ it is chaunged into the temple of God, and made a holy place of vertues. The same father against the Nouatians saith that our byrth is in sinne: and in his apologie of Dauid he saith: that before we are borne, we are blotted wyth contagiousnes: and before we haue the vse of light, we receaue originall iniustice: & are conceaued in iniquity. And of the Lord he saith, It was mete that he which should not haue in his body the sinne of falling, should fele no naturall contagiousnes of generation. Wherefore worthely did Dauid bewaile in him selfe the corruptions of nature: & forthat that filthines bega in mā first before life. The same Am-

Bb.i.

brose

Naturall  
lust desireth  
not alwayes  
thinges pro-  
fitable.

In argu-  
ment taken  
from the pu-  
nishments  
and diseases  
of men.

Infantes  
are some-  
times deli-  
uered vnto  
the Deuill  
to be vexed.

Consented  
of the fa-  
thers.



Augustine  
defendeth  
Basilie.

In opinion  
of the Pa-  
nechies.  
Euill may  
be seperated  
from vs  
thorough  
the mercy  
of God.  
The perfect  
seperation  
from euill  
is hoped for  
in the life to  
come.

The Pelas-  
gians went  
about to  
draw Chris-  
tome vnto  
to them.

brose of the Arke of Noab: Whome then hath he now pronounced a iust man, but hym which is free from these bondes? Whome doth the bondes of common nature not hold. Also vpon the Gospell of Luke he sayth, That the infants which are baptised, are by the washinges of the healthfull ministry reformed from malitiousnes. Jerome vpon Ionas the prophete sayth, that little infantes are subiect vnto the sinne of Adam. And yf it should not be thought that he speaketh it only of guiltines, vpon the 18. and 41. chap of Ezechieill he vnderstandeth, that not euen a child which is but a day old is without sinne. He vnderstandeth this also, Who can make that cleane, which is conceived of vnclane seed? Gregorius Nazianzenus saith, The image of God shall pouge the spot of bodely inundacion: & afterward: Haue in reuerence the nativity, whereby thou art deliuered fro the bondes of thyne earthly nativity: And increating of baptism, by this (sayth he) the spots of the first nativity are purged, by which we are concealed in iniquities, and our mothers bath in sinnes begotten vs. Augustine defendeth Basilus Magnus. For the Pelagians would haue him to seme to be one theyr side. For he writeth against the Panichies, that euill is not a substance, but a conuersation, which cometh only of the will: which saying he vnderstandeth of those which haue gotten the infection of conuersation by their owne will: which conuersation he sayth may easely be seperated from the will of them that be sicke. For if it could not be seperated from it, euill should be a substantiall part thereof. All these thinges Augustine affirmeth to be vprightly spoken. For the Panichies affirmed, that euill is a certaine substance, and that that euill was the beginning of all thinges in the world. But Basilus one the contrary side sayth, that that euill is in a good thing, and that it happened to be euill, thorough the will of the man and woman which sinned. But in that he sayth, that it may easely be seperated from the will, he ascribeth it not to our strenghts, but to the mercy of God. And whereas he sayth that there shalbe left no tokens thereof, that also doo we hope for: but not in this life, but in the life to come. But that he acknowledged originall sinne, his sermon concerning fast sufficiently testifieth. For thus he sayth, If Eue had fasted from the tree, we should not now haue needed this fast. For they that are whole haue no neede of a phisition, but they that are sicke. We haue bene sicke thorough that sinne: let vs be healed by repentance. But repentance without fasting is vaine. By these wordes, Basilus affirmeth, that by reason of the sin of Adam we are not whole. Whereouer he citeth the 12. Bishoppes of the East which condemned Pelagius. Vnto which ought Origen also to be added, who, whē he interpreteth y sentēce of Paul which we haue rehearsed, namely, Death hath gone ouer all men, saith, that Abel, Enoch, Mathusale, and Noah sinned. But as for other fathers he sayth he will not reckon, because they haue euery one sinned. For there is not one cleane from filthynes, although he haue liued but one day only. But he speaketh more manifestly vpon the 6. chap. of this epistle whē he sayth, that Baptisme ought to be geuen vnto infantes by the Apostolicall tradition: because the Apostles knew that there were in all men, naturall corruptions of sinne, which ought to be washed away by water and the spirite. And Chrysostome vpon Genesis entreating this question, why men are now afrayd of beastes, and are hurte of them, when as they were created to be lordes ouer them, this thinge (he sayth) happeneth by reason of sinne, and by cause (saith he) we haue fallen from confidence and honour. And thereby Augustine proueth, that the nature of infantes is fallen, because beastes do not spare them. The same Chrysostome expounding y place wher we are now in bad with, sayth, That that sinne, whiche came thorough the disobedience of Adam hath contaminated all. He hath also many other places, which serue for the confirmation of this sentence. And yet the Pelagians were not ashamed, and especially Iulianus to cite this father for a witness, as though he made with them, because in his sermon of those that are baptised, rehearsing many giftes of Baptisme, namely, that they which are Baptised do not onely receaue remission of sinnes, but also are made childre and heires of God, brethern of Christ, and his fellow heires, members and temples of God, and instrumentes of the holy ghost, addeth at the last, Seest thou howe manye are the giftes of Baptisme? And some thinke that the heauenlye grace



grace consisteth in the remission of sinnes. But we haue reckened verie manye high commendacions, and for that cause we baptise children beinge infantes: when as yet they are not defiled w<sup>th</sup> sinne, that to them myghte be geuen or addeed ryghteousnesse, boynes, adoption, inheritaunce, and brotherhoode of Chryste, to bee hys members. By these wordes Iulianus thoughte, that Chrysostome ment that there was no originall sinne. But Augustine sayth, that these his words are to be vnderstand of sinne, which they haue committed by their owne proper deliberation: from which sinne children are without doubt free, and after this maner they may be called innocentes. According to which sentence Paul writeth of those two brethren, before they had done any euill or good: when as yet none at all is accepted from that which the Apostle sayd, By the sinne of one man, sinne came on all men to condemnation, and also, By the disobedience of one man, many are made sinners. By this it appeareth how ware we ought to be in reading of the fathers. For sometymes we reade in them that infantes haue not proper sinnes of their owne: when as yet they do in especiall acknowledge in them the vices of nature, that is originall sinne. But to haue proper sinnes may be vnderstand two maner of wayes: Either it may be vnderstand of those sinnes, which they haue committed of their owne proper will, and free choise: and after this maner that sentence of Chrysostome concerning infantes, is counted true: Or els proper sinnes are called proper vices of nature, wherewith we are both defiled and condemned: which sinnes can not be seioyned from infantes, sozasmuch as they are bozne in them, as David manifestly proueth. Farther Augustine hath noted in the wordes of Chrysostome, which are in the Greke tongue, that there it is written sinnes in the plurall number, and not sinne in the singular number, as Iulianus had cited that place. For thus it is written in Greke, *ὅτι τοῦτο ἔχουσιν τὰ παῖδες βαπτίζομεν, καὶ τοὶ ἀμαρτωλοὶ οὐκ ἔχοντες* that is, for this cause we baptise infantes, when as yet they haue no sinnes. Whiche wordes *ἀμαρτωλοὶ*, that is, sinnes, being in the plural number, is (as Augustine thinketh) most apely applied vnto those sinnes, which are called actuall. And he addeth, that the auncient fathers disputed not so largely of originall sinne, because the Pelagians were not yet sprong vp which impugne it. These so many sentences of the fathers ought Pighius diligently to haue weighed: especially seeing he counteth them for Egles, which see most sharply, and do alwayes lye vnto the booy. But me thinketh he reckoneth them as counters, wherewith men cast accompt: which being put in sondry places do sometymes signify a pounce, and sometymes a peny, as it pleaseh him that calleth the accompt. So Pighius wyl sometymes haue the authority of the fathers most ample, and sometymes if they please him not very well, he will haue it to be none at all. And so sometymes he reuerenseth them as egles, and sometimes he dispiseth them as Jays. But in this thing he seemeth to contemne the iudgement of his owne Romish Church, which other wise he enery where maketh equall awen with God him selfe. For, that Church doth in such maner acknowledge originall sinne, that it suffereth not infantes dying without baptism to be buried, no not euen in the churchyard of Christians: and commaundeth that the deuill be by exorcismes expelled out of infantes, when they are brought to baptism, because it indugeth them to be the bondslaves of the deuill. Which thing I do not therfore speake, thereby either to allow those exorcismes, or that I would haue them still retayned. For that ought to be obtayned of God by prayers, and we ought not to do it, thereby to go about by a miracle to heale a man possessed with a deuill. For sozasmuch as at this day there is no such gift in the Church, there is no cause why we should desire to retayne it. Neither do we imagine that infantes which are not yet baptised, are possessed of the deuill. Innocent also bishoppe of Rome, which liued in Augustines tyme, condemning Pelagius concerning originall sinne, was of the same mynde that we are of. We ought not to extenuate this euill: otherwise we shall extenuate the benefite of Christ. And they which acknowledge not this spot, are neither sorry for it, neither yet do they seeke remedy.

Infantes may be called innocentes as touching sinne which they haue committed of their own proper deliberation.

We must be great warines in reading of the fathers.

To haue proper sinnes may be vnderstande two maner of wayes.

Greke wordes of Chrysostom

Why the auncient fathers spake little of Originall sinne.

Pighius dispiseth his Romish church.

Innocent liued in Augustines tyme.

They which diminish originall sinne diminish the benefite of Christ.



## Cap. 5 A Commentarie vpon the

Piggbius  
erreteth moze  
grosly  
in this  
thing then  
the Pelagi  
ans.

What ma  
ner of pna  
tions are  
vnderstand  
in originall  
sinne.

I talke in  
gination of  
Piggbius  
concerninge  
the nature  
of the first  
man.

I talke ar  
gument of  
Piggbius  
It is false  
that men ca  
not be cor  
rupted but  
by will and  
free electio.

medy of Christ. Undoubtedly in this thinge Piggbius hath proceeded farther then  
eue the Pelagians. For they denied only the propagatio of sinne through Adam:  
But Piggbius crieth out, that that sentence is wicked, and blasphemous and  
contumelious agaynst God. Agayne it sufficed them to say, that Infantes dy  
ing without Baptisme, are both shut out of the kingdome of heauen, and also  
placed in the paynes of hell: but this man dreameth, that they shalbe happy  
through a certayne naturall blessednes, yea and so happy, that they shal blesse,  
praise and loue God, with all their mynde, with all their hart, and with all  
their strengthes. But now let vs see, howe he goeth aboute to darken and to ob  
scure this definitio which we haue before put. First he saith, that by these dark  
nes and corruptions of nature we vnderstand, either mere pnuations of the  
giftes of God, or certayne thinges positue. If we vnderstand them to be pnu  
ations, then knowe I what we meane. But your debatinges are nothing els, but  
tragicall names, and vayne wordes. But if we will haue them to be thinges  
positue, then so much as in an infant that is newly borne, there is nothing  
but the soule and the body, which are cleane, and haue nature and God for  
their autho, from whence or by what haue these pestilences burst forth, which  
we make mention of. The answer, first, that the pnuations which we here put  
are not like negations which take away the whole: as when we say, that Cen  
taurus or Scilla are not: but we saye that they are such that they leaue the sub  
iect mayned, vnprofitable and deformed: as it appeareth in an eye which want  
eth sight, and in the hand of one which hath the palsey, which is euer shaking.  
In such maner is originall sinne in vs. The powers indeede and actions of the  
minde remayne, but they want their brightness, and therefore are wicked and  
corrupt. But Piggbius still erreteth, because he sayneth that the nature of man  
hath of it selfe a certayne naturall integritie whereunto were added those su  
pernaturall giftes geuen vnto the first parent. But after sinne, when those giftes  
were taken away, man fell into his olde estate. But this is a mere dreame: for  
the nature of man was instituted of God in such sort as was convenient for it.  
Therefore the giftes being taken away, it is corrupted and hurt: and so much  
as it strageth from his constitution, it is subject vnto sinne. Farther we  
say not that originall sinne is only this pnuation, but also it comprehendeth  
thinges positue, as pronesse to euill, violence of nature agaynst the worde of  
God, and such other like. And therefore Bernardus sayth, that in the coniunction  
of the soule with the body, it is euen as if it shoulde fall vpon an heape of most sharpe  
potehardes, and hurting stones. But amonge the Scholemen Gulielmus Parisiensis  
in his booke called Summa de vitiis & virtutibus, bringeth this similitude: That  
the soule is in such maner let down into the body, as if a man shoulde fall into a myre, depe  
and stony place, and so shoulde both be drowned, be arayed with myre, and also be hurt.  
So, saith he, by originall sinne we are drowned into the darkenes of ignorance, we are  
defiled with luster, and as touching the powers and facultyes of the mynde we are woun  
ded. But in that Piggbius saith, that both the body and the soule are good thinges,  
and haue God for their autho, I graunt that: And when he afterwarde deman  
deth, howe the soule they be corrupted, I answer with Paul: By one man which  
fell: and that by procreation, as a little here afterwarde shalbe declared. But  
whereas he sayth, that they can by no meanes be corrupted, for that God is the  
autho of them, it is an strong reason. For they which are of full age haue both  
body and soule which are the workes of God, and are continually preserved by  
his power: but yet may they be vitiated and corrupted. If he say that that  
conuinceth of mans will and free choise, so also answer we, that the same may  
come of other causes, namely through propagation, & lede. Therefore Piggbius  
argueth fro that which is not the cause, as though it were the cause. For this is  
his meaning, if men be corrupted, they can not be done but by will & free election,  
whiche thing is not true. All the argumentes which he obiecteth agaynst vs do  
springe of this, that he sayth, that he vnderstandeth not how this corruption  
should



Should be deuised into our posterity: and how it is possible that Infantes should be bounde by any lawe: and how there can be a lawe gotten of that thing, which we can not auoyd. But soasmuch as the holy scriptures do speake, testifie and teach these thinges, it is no matter how much *Pigghius* ether vnderstandeth, or not vnderstandeth. For we beleue many thinges, which we perceiue not, nor know by any sure reason. Which yet ought not to be of any such force, that euerie man should obtrude vnto vs thinges to beleue, whatsoeuer they thinke god vpon this pretence, because although they cannot be vnderstand by reason, yet they ought to be comprehended by faith, soasmuch as God can bring to passe farre greater thinges. For first, that thinge which we seeke to be beleued, ought to be proued by the holpe scriptures. And then although we can not attayne vnto it, yet let vs leane to faith, and laye aside reason. And by our definition it followeth not, that in nature, or in Ethnikes there is left no goodnes. Onely thus we affirme, that this vice would destroye all, if God by Christ brought not a remedye in the regenerate. Also in those which are not regenerate, God is sometymes present, and illustrateth them with excellent and heroicall vertues: wherewith original sinne is bydeled, and publike wealths & Empires are retained at the leasse in some ciuill order. *Socrates* would not goe out of prison, when he moughte: *Aristides* when he was exiled, wished vnto his citisens, that they might neuer be in such euill case, to haue any cause to remember him, *Phocion* euen now going to his death, and being demaunded if he would any thing vnto his sonne, I would (saide he) that he neuer remember the iniury done to me. The publike wealth of Rome had *Curtians*, *Scipios*, & *Catos*, men full of ciuill honesty, and great louers of vertue. Which duetie, although, as they were in men which knew not God, they were sinnes, yet were they bydeles of originall sinne & of nature corrupted: lest all thinges should be turned upside down, good lawes should fall to ruine, and the lighte of nature in a manner should be extinguished. Nowe seeing we haue confirmed Originall synne by the testimonies of the scriptures, and haue confuted the opinion of *Pigghius*, and haue reiected their opinion, which thinke originall sinne to be onely a guiltines, and obligation contracted thorough the sinne of Adam, and seeing we haue alleaged *Augustines* definition, that originall sinne is the concupiscence of the flesh, and *Anselmus* definition, that it is the want of originall iustice, and lastly seeing we haue proued our definition largely, and by many testimonies: now resteth for vs to prosecute those thinges which we put forth in the thirde place: namely, of the conditions and proprieties of originall sinne: how it is spread abroad, how it is abolished, in what sorte the remnants thereof are in men regenerate, and what payne is due thereunto. And concerning the manner how it spreadeth into our posteritie, we haue before rehersed sundry opinions. The first of those opinions was of the traduction of soules: which we shewed by *Augustines* iudgement to be easier then the rest, although it be not receiued of all men: An other opinion was, which *Augustine* followeth: namely, that originall sinne is traduced by the lust and inordinate pleasure of such as procreate. This opinion hath two errors: First, because it putteth this euill in procreation, as if it were of necessity: which yet may be seperated from it. And euen the scholemen themselves graunt, that he which should be begotten without the corrupt affection of his parentes, should yet neuertheless contract originall sinne. For to it they say it is sufficient, that he was in Adam, as in his first seede. An other error is, for that then originall sinne should consist onely in the filthy affection of lust: when as in verie deede (as it is saide) it comprehendeth the corruption of the whole nature. Others thought, that God created the soule euill, because it should be a part of a man created and set vnder the curse. But because this seemeth to be repugnant vnto the nature of creation, that it should be called a filthines, therefore that opinion is also reiected. The last opinion is of most men receiued, and it is, that the soule contracteth originall sinne by his coniunction with the body, which is already infected and corrupted of our parentes: so that if we be demaunded what is the place thereof, or (as they commonly speake) what is his subiect, we answer: that the place ther-

In humane nature and in Ethnikes there is left some goodnes.

God suffreth not a small sin to wast and destroy so much as it might, or so much as Satan desireth

What are the conditions and proprieties of originall sinne.

What is the subiect of Originall sinne.



Seede is  
the instru-  
ment wher  
by this sin  
is traduced.

Not onely  
the affecti-  
ons of the  
body are de-  
riued from  
the parentes  
into the chil-  
dren, but al-  
so the affecti-  
ons of the  
minde.

Whether  
God be the  
author of  
this traduc-  
tion of ori-  
ginal sinne

God when  
he createth  
the soule  
corrupteth  
it not.

Wherein  
humane  
wisdomme  
is here of-  
fended.

of is in the fleshe, as in the roote and beginning: then out of that fountayne it also possesseth the soule: and so it is extended thoroughout the whole man. Wherefore, seede is the instrument, whereby this sinne is traduced from the parentes into the children. *Pighius* obiebeth, that vices can not be deriued by seede into the posterity, vnles peradventure, it be those vices which cleaue and sticke in the body of the parent: as we see happeneth in the leprosie, in the falling sickenes, and other diseases of the body. Neither doth nature suffer, that in the very substance of seede, sinne should haue place, that by it, it should be traduced into the children. Here we answer, first, that it is not true, that onely the diseases of the body of the parentes are deriued into the children. For we see many conditions of the minde, deriued from the parentes into the children: As wit, fury, ambition, gentlenes, hautesnes, & such other. To the other we graunt in deede, that the euill qualitie of corruption which is brought by the seede, as it is in the seede, is not sinne. But yet that letteth not, but that the corruption brought into the children by seede, as by an instrument, may haue in it the nature of sinne. As the qualities which we haue now reherfed, do not make the seede it selfe wittie, docible, or conuentous: but yet those qualities brought vnto the child conceived, do make him such a one. But whether God may be put the author thereof, they commonly say, that the deformitye and vnrighteousnes which is in this sinne, is dyatton out of nature already corrupted: which as it was created of God, was not so vitiated, and so they graunte, that whatsoever is good in nature, the same to be of God. And whatsoever is therein euill, so as much as it is nothing els but a defect or want, of it, it is not of necessity to put an efficient cause. For that which is but a want, it is not of necessity that it should be made: for if it should be made, it should also remayne in it. But this is not enough. We agree in deede with them, that God is the author of the subject, or of the thing layd vnder the defect or want. But in that they say, that this defect it selfe hath not an efficient cause, therein we agree not with them. For there ought to be something to remoue or prohibite that perfectio which is wanting, and to withhold the grace and giftes, where with our nature was endued at the beginning. Wherefore we must needs referre this priuation or defecte vnto God, which giveth not perfection utterly without want: which thing he euer more doth by his iust iudgement, although it be not alwayes manifest vnto vs. And it is most certayne by the scriptures, neither can it be denied, but that God punisheth sinnes by sins. But yet they are not so layd on vs of god, & they should be sinnes as they depende of him: for whatsoever God doth, the same without all controuersy is both righte and iuste. And euen punishments, so farre forth as they are punishments, pertaine to the nature of goodnes. Howbeit as they procede from vs, they are sinnes. For we do not affirme, that God by himselfe when he createth the soule, corrupteth it. For it contracteth the filthines of sin from a corrupt body where vnto it is adioyned. But in this thing humane wise dome is muche offended. For it thinketh, that by no meanes there ought to be made any suche confunction. For it seemeth to be like, as if a man should cast a precious thinge into an vncleane vessel. It seemeth also vnjust, that the soule which hath done nether good nor euill, should be ioyned with a body, from which it should contract originall sinne. Yea rather, if it should be so, men ought to absteyne from procreation. As they that are leproous are also exhorted to absteyne if it be possible, from procreation, lest by it they should continue to infect humane nature. And because the end wherunto man is instituted, is eternall felicity: it seemeth not agreeable, that the soule should be placed in that body whereby it should be called backe from the end prescribed. And as it is vnjust, that the soule which hath not offended should be punished in hell fire: so also seemeth it vnjust, if it should be cast into that body, wherein it incurreth not payne, as in hell, but sinne and hatred of God, which are thinges more greuous, and doth so incurre them, that it can by no meanes auoyde them. These thinges are so hard and ob-



scure, that they can not fully be satisfied by mans reason. There are indeede cer-  
taine consolations gathered out of Ecclesiasticall writers, which doo only mi-  
tigate and lenesse these objections, so much as is sufficient for goodly myndes:  
but not so much as mans reason requireth. For the soule is toynd with an un-  
cleane and infected body; in consideration of the whole worlde: that the kinde of  
man which is the chiefest, should not be wanting in it. God ceareth not of from  
his office. He letteth not the course of nature: but the body being now made, ac-  
cording to his prescribed order he createth the soule: and will rather a man to be,  
although he be not borne without sinne; then to be nothing. And though he gene-  
rate al those things which he gaue at the beginning, yet of his mercy he geneth  
many of them. If further he hath set forth the remedye of Christ our mediator, by  
whome the sinne which we haue contracted should be purged. Which corrupti-  
on dyueth the Elect, before their conuersion, vnto Christ: that feeling the strenght  
of their disease they may receaue medicine of him. And then after they are once  
graced into Christ, they haue this sinne lesse to strue and to wastle agaynst;  
that at the last they might carry away the victories and triumphes. But thou  
wilt say, God wrought by some other meanes haue saued mankind, that it should  
not be abolished, if he had created an other man pure and perfect, that Adam  
being dead without issue, all that other mans posterity should be procreated  
without corruption. There is no doubt but that God could haue done this, if he  
had would. But this had not bene to erect one that had fallen, to saue that which  
was spilled, and to redeme him which had utterly perished. God would shew  
forme of his goodnes, that notwithstanding the corruption of nature, he might  
saue from destruction, as many as he had chosen. For he would not utterly  
breake the brused reede, nor quench the smoking flare. For he would bring forth  
Christ, as it were an other Adam: which might in such sort saue his, as the o-  
ther had destroyed them. These and such like things led *Gregorius* to crye out:  
*O happy fault, which deserved to haue such a redeemer.* Which wordes I would not  
gladly pronounce, forasmuch as I see nothing in y<sup>e</sup> matter, which is not miserable  
e to be lamented. For in y<sup>e</sup> so great saluatio<sup>n</sup> solowed, y<sup>e</sup> same is to be ascribed to  
the goodnes of God, and not to the sinne of Adam. For of it is deriued not so  
greate a good thing, but only by accidens, that is by chance. These things al-  
though they can not satisfy the objections whiche we haue put, so much as hu-  
mane reason would require, yet by them we haue somewhat after a sorte to  
answere them. The coniunction of the soule with the corrupt body, maketh no-  
thing to the destruction of the elect. For in Christ as well the body as the soule  
is reuined. And as by the body the soule is infected, so by faith in Christ, which  
is in the mynde, the soule together with the body is repayed. The order of na-  
ture requireth, that an innocent soule whiche hath done nother good nor euill,  
should be toynd with a corrupte body: except the body should be left without  
a soule, and the worlde depriued of the kinde of man. And if we go aboute to ex-  
postulate with God, there shalbe no measure, or ende. For an infinite number  
of soules would complaine, for that they were created, and were not predesti-  
nate to be saued: which yet neuer deserved it. Many would complaine, for that  
they were borne of vngodlye, unbeleuinge, and barbarous parentes and  
died in their tender age, whereby they coulde come to no knowledge of God.  
And a man might inuent a thousand such kinde of complaints. As touching  
procreation we say, that it is laudable, forasmuch as it consisteth of lawfull  
matrimony. In it is to be considered the man whiche is begotten, that is, (as  
they call it) the effect proper and naturall. But man is a good creature of God:  
and sinne or corruption is added per accidens, that is, by chance. And this e-  
uill hath a remedye, which thinge happeneth not in the leprosy, and other vneu-  
rable diseases. We graunt also, that man is created to the ende to attayne to  
eternall felicity. And whereas it is sayde, that he is by the sinne of the body cal-  
led backe from this ende, we on the contrary say, that he is by the selfe same

15b. liij.

Strred

These ob-  
jections  
may be len-  
sed, but not  
so dissolued,  
that they  
can satisfy  
mans reason.

God will  
rather haue  
a man to be  
although he  
be corrupt,  
then that he  
should be  
nothing.

Of those  
things  
which he  
gaue at the  
beginning  
he geneth  
certaine.  
He hath  
put forth  
the remedye  
of Christ.  
God myght  
otherwise  
haue helped  
if he had  
would.

God shew-  
eth a forme  
of his good-  
nes in re-  
uiving of  
this our  
kinde.  
A sentence  
of *Grego-  
rius*.

The con-  
traction of  
original sin  
condemneth  
not the e-  
lect.

The order  
of nature re-  
quireth that  
a soule  
should be  
toynd to  
such a body  
lest the body  
should be  
left with-  
out life.

If we con-  
sider our  
owne reason  
there willbe  
no end of ex-  
postulating  
with God.  
The good-  
nes of pro-  
creation  
ought to be  
considered  
by the effect  
which is of  
it selfe.



The elect  
are by thys  
euell stirred  
vp vnto  
Christ.  
Reasons to  
proue that  
this sinne  
is spread a-  
broad by  
seede and  
generation.  
We depend  
of Adam  
by generati-  
on.

How thys  
sin may be  
taken away

The in-  
ward word  
is required  
of necessity  
in them  
that be of  
full age.

The out-  
ward word  
is an ordina-  
ry instru-  
ment wher-  
by they that  
are of full  
age are cal-  
led.

Baptism is  
not to be  
contemned.  
Baptisme  
is threefold.

Of the in-  
fantes of  
Christians  
which dye  
without  
baptisme.

Some chil-  
dren of the  
saintes  
pertain not  
to predesti-  
nation.

The re-  
liques of  
this sinne  
which re-  
maine after  
regenerati-  
on are not im-  
puted vnto  
death.

stirred vp to Christ. Lastly we graunt, that it may seme a thing vntowardly, & the innocent soule should haue his place in hell: for y<sup>e</sup> there, there is no redemption to be hoped for. But being put in a body, though it be neuer so corrupt, yet it may attayne both redemption, and also saluation: Now let vs bringe reasons, firmly and surely to proue, that originall sinne is spread abroad into men by seede and generation. And we will therefore declare it by the holy scriptures, because many are agaynst it, and thinke it to be a thing altogether rayned. First Paul sayth, that sinne by one man entred into the world. Wherefore let vs consider how men depend of Adam, thereby to be partakers of his sinne. And there can no other way be found, then seede and generation. Furthermore, forasmuch as the Apostle to the Ephesians sayth, that we are by nature the children of wrath, and nature (as the naturall philosophers affirme) is the beginning of motion, we must needs haue recourse vnto seede and generation: for they are the ground of our motiō and beginning. But David more expessedly declareth this thing, when he sayth, Behold I was conceived in iniquities, and in sinnes hath my mother conceived me. By which wordes he apertly teacheth, that this sinne is introduced by generation. But that is farre more manifest whiche Iob saith: Who can make that cleane, which is borne of vncleane seede? By this place the infected seede of our elders is reprobued as vncleane, how much sooner Pigghins cryeth out agaynst it. But now let vs on the contrary side diligently consider, by what meanes this sinne may be taken away. Euen as it was brought in by one man, so also is it remoued away by one man. And euen as the sinne is powred in from Adam by seede, and generation: so agayne on the other side there are same thinges (in that multitude which pertayneth vnto Christ) which may haue the consideration of seede, and those are, election, or predestination, grace, the holy ghost, the worde of God, and baptism. These two last instrumentes God bleth for the regenerating of his. But if a man aske whether the outward word, or visible signe of baptism be altogether necessary, we answer that in dede the inward word, whereby men are moued vnto Christ and are reformed, is utterly required, if we speake of them that be of perfect age: but in children, neither the inward word hath place, nor the outward word is an ordinary instrument. But doubtles the outward worde is an ordinary instrument, whereby God calleth those that be of full age vnto saluation: although in some he doth by an extraordinary way vnto only y<sup>e</sup> inward word. For so he called Abraham out of his countrey, and instructed Adam immediatly (as they are wont to speake) without all outward ministry. The signe of baptism is in no case to be contemned. For such as neglect it, whē they may attain to it, obtain not regeneration. But if they can not attayne to it, it shalbe no hurt vnto a godly man, and to him that is conuerted vnto Christ, though he bee not baptised. And hereof it came, that the fathers made mention of the Baptisme of blood, and of the spirite. And Ambrose vpon the death of Valentinian the Emperour sayth, that he wanted not the grace of Baptisme, for as much as he so exceedingly desired it, although he were not baptised. But if I should be demaunded concerning infantes of Christians which dye without Baptisme, I would answer, that we ought to haue a good hope of them, & that the same hope leaneth vnto the word of God, namely, vnto the league and couenant made with Abraham, wherein God promisseth, to be not only his God, but also the God of his seede. Which promise yet, forasmuch as it is not so generall, that it comprehendeth all, therefore I dare not particularly promise saluation to any which so departeth: For there are some children of the saintes which pertayne not to predestination: as we rede of Esau, Ismaell, and many other: whose saluation was not therefore letteth because they were not baptised. Howbeit whilest we liue here, there remaine euen in them that be regenerate remanentes of this sinne. For originall sin is not utterly taken away by regeneration. The guiltines in dede is taken away: and such thinges as remaine are not imputed to eternall death. But euery thinge ought to be iudged by that, that it is in it selfe: wherefore if to be demaunded, whē ther



it be sinne which remaineth in the regenerate, we answer, that it is sinne. And if thou rede at any time, that it is not sinne, thou must understand that to be spoke of the guiltines thereof. But of this matter we will speake more at large in the 7. chap. But in death this kinde of sinne shall utterly be overthrowne. For in the blessed Resurrection, we shall have a body renewed, and apt for eternall felicity. But in the meane time, so long as we are here, our old man and naturall corruption is continually dissolved, that in death at the last it may cease to be. Nowe have we sene three thinges, howe originall sinne is syled abroade: by what thing it is take away, and what is to be iudged of the remnantes thereof. Nowe let vs speake of the payne due thereunto. Some of the scholomen thinke that the payne shall be without feeling. The Pelagians thought that they should only be banished out of the kingdome of heauen: and farther they affirme nothing: but *Pigghius* addeth this also that they which dye hauing but this sinne only, shall be blessed with a certayne naturall felicity: and shall loue God with all they hart, with all they soule, and with all they strength, and shall set forth his name and praises. And although he dare not affirme these thinges as certayne, yet he alloweth the as very likely. But *Augustine* de fide ad Petrum, and in other places also, oftentimes aduoceth infinites that are not regenerate, if they dye so, to eternall fire. And in these diuers sentences of the holy scripture seme to agree with his opinion. For in the last iudgement sentence shall be geuen but to manner of wayes: neither is there appointed any third place betwene them that are saued, and them that are condemned. The Papistes also although they thinke that Purgatory shall continue vnto the day of iudgement, yet after that day they put no middle place. And it is manifestly writte, that they which beleue not in Christ, shall not only not haue eternall life, but also the wrath of God abideth vpon them. And so longe as we be without Christ, we are called the children of wrath, neither is it to be doubted, but that God punisheth those with whome he is angry. Therefore we will say with *Augustine* and with the holy scriptures, that they shall be punished, but howe or in what sort, we can not define: but that, for asmuch as there are sundry punishments of hell (for euen the scriptures affirme, that some shall be velt with more torments then other some) it is credible, that they, forasmuch as they haue not aduoynted other actuall sinnes vnto originall sinne, shall be more easily punished. Wherof I alwayes except the children of the sayntes, for that we doubt not but that they may be nombred with the beleuers, although in very dede by reason of age they beleue not as the children of the infidels are nombred among the vnbelleuers, although by themselves they resist not sayth. Therefore the children of the goodly departing without Baptisme may be saued, thorough the league which God hath made with they parentes, if so they partayne vnto the number of them that are predestinate. I except also, if there be any other which by the secret counsell of God belong vnto predestination.

These thinges being now thus discussed let vs come vnto the argumentes of the Pelagians, whereby they sought to proue, that there is no originall sin. Their first argument is, that it is not very likely, that God will still persecute the sinne of Adam, whē as he hath long since sufficiently punished it: especially seing *Nabū* prophet saith, that God wil not twise iudge one & the selfe same thing. I knowe there be which answer, y he hath not twise geue iudgement vnto y sin, but was only: for in one iudgement he comprehended Adā, & all his posterity. But to declare y thinge more manifestly, I say, that in euery one of vs, as often as we are punished, there is a cause, why we ought to be punished: and therefore in euery man is condemned his owne proper fault and not an other mans. And though we reade, that God doth reuenge in vs the sinne of Adam, that is so to be understand, by reason our sinne had his beginning of him. As if a man beinge sicke of the pestilence should infect other, and they dye, we can not say, but that euery one of them died of his owne and proper pestilence, and not of an other mans. But if a man will say, that they perished by his pestilence from whome they drew the contagiousnes, that is so to be understand, because he brought in the pestilence

That which remaineth of this sinne after regeneration is sinne.

What is the punishment of originall sinne.

The argumentes of the Pelagians against originall sinne.

Every man beareth his owne sinne, and not an other mans. Nowe this is to be understood, that God reuengeth in vs the sinne of Adam.

first

A similitude



In place of  
Nabum.

In Jer-  
roms time  
adulterers  
were pun-  
ished with  
death.

God pun-  
isheth ma-  
ny of the vn-  
godlye both  
here and als  
so will pu-  
nish them  
in the world  
to come.

Punish-  
mentes of  
this life are  
to the vn-  
godly pre-  
mises of  
the punish-  
mentes to  
come. In  
place of  
Ezechiel.

first, and with tooch infected them. But that sentence of Nabum the prophet maketh nothing to this matter. In daede Ierome when he interpreteth that place, sayth, that by those wordes Marcion is confuted. For he falsely alledged, that the God of the olde testament seemed a reuenger and cruell, because he punished men with most greuous punishments. Which thing Ierome sayth, is to be ascribed vnto godnes, and not to crulty. For God (saith he) did for no other cause punish men so greuously in Sodom, in the floude, and at other tymes, but that they should not perish for euer. For he punished the once, that they should not after ward be punished agayne. But the same Ierome, peraduenture, because he sawe these reasons not very strong, objecteth vnto himselfe: By these wordes it may seeme, that adulterers if they be taken, are in good case, for so it should come to passe, that they being punished with death, should escape eternall punishments of hell. Wherefore he answereth, that the iudge of this world can not preuent the sentence of God, neither is it to be thought, that by a light punishment those sinners are put away, which deserue a greuous and longer punishment. In these wordes of Ierome are two thinges to be noted: the one is, that at that tyme adultery was punished with death: and the other, that that interpretation seemed not to satisfie him: wherefore he alledgeth an other exposition of the textes, that God by those wordes would signifie, that the Assirians should not be able, after they had led away the ten tribes, to obtayne also the kingdome of Iudah, as they had attempted to do vnder Ezechyas. God (saith he) will not suffer a double vexation to arise. It is sufficient to him, to haue destroyed ten tribes, he will haue the kingdome of Iuda preserved. This exposition, although it haue in it nothing contrary to piety, yet it seemeth not to declare the minde of the prophet. For he prophesied the threatening of God agaynst Ninue, and that it shoulde be ouerthrowen. And mindinge to exagorate the vengeance at hand, he sayth, that the vehemence of the destruction which the Chaldeyans shoulde bring, shoulde be so greate, that God shoulde not neede to afflict them agayne: for he would punish them sufficiently in the first vengeance. For the kingdome of the Assirians was utterly ouerthrowen of the Chaldeyans. And it is a common saying amongst vs, that when a man is beaten euen to the deare, he was so stricken with one blowe, that he needed not the second stroke. This is the Prophetes scope, and the proper sense of this place. But as touching the matter, we deny not, but that afflictions in godly men do tende to this end, that they should not be condemned with this world, as Paul saith. For they are rather chastisements, whereby God calleth them backe to repentance. But out of that we ought not to draw a generall rule, to ascribe vnto God a measure, that when he hath begon to punish the vngodly in this life, he can not also punish them in an other life, if they dye without faith and repentance. If they retorne vnto God, they shall suffer nothing in an other life: and yet not because they haue in this life with theyr punishments made satisfaction vnto God, but because Christ hath thoroughly payd the price of redemption for them. Wherefore euen as vnto the godly are certayne good thinges geuen in this life, which are vnto them an earnest peny, and beginning of the life to come, which shalbe accomplished in an other world: so in the vngodly, eternall punishments are begon with the preambles of the afflictions of this life. Which thing also Christ seemeth to signify, when he sayth, *Fear him, which can both kill the body, and also cast the soule into hell fire.* By these thinges I thinke it manifestly enough appeareth, that the oracle of the Prophet, which we haue playnely interpreted, pertaineth nothinge to the matter whiche we entreate of.

An other of their arguments is taken out of the Prophet Ezechiel: *The sonnes shall not beare the iniquity of the father.* To this we may briefly aunswere, as we a little before sayd: namely, that the children beare not the iniquity of their fathers, but their own & proper iniquity, which cleaueth vnto euery man from his nativity. But because that place is of others diuersly expounded, we will briefly declare our iudgement therein. This was a promy much used among the Iewes: *Our fathers*  
haue



haue eaten sower grapes, and the childrens teeth are set on edge. And not only *Ezechiel* maketh mention of this, saying, but also *Jeremy* in his 31. chap. The meaning of þ sentence is this. Our fathers haue sinned, and we are punished for the. And as the *Rabines* say, they which were of the kingdome of the ten tribes semed, to referre these things to *Ieroboam* the sonne of *Nabat*, which first made the golden calves. But they which were of the kingdom of *Juda* referred the same vnto *Manasse*: for whole impiety they thought, that that captivity longe ouer their heads, which the *Prophets* denounced. This proverbe God rejoyced, & sayd: that it should not be so henceforth. *Myne are the soules* (sayth he) the sonne shall not beare the iniquitye of the father: but euery man shall dye in hys owne sinne. Many will haue these wordes to be vnderstand concerning ciuill punishment: because God in the 24. chapter of *Deut.* commaunded, that neither the parents should be killed for the children, nor the children for the parents. Which thing also, *Amasias* king of *Juda* obserued, as it is wrytten in the 14. chap. of the 2. booke of *Kinges*. For he slew them that murdered his father, but spared their children, accordyng to the commaundement of þ law. Howbeit the *Israelites* did not alwayes obserue this. For we read in þ booke of *Josua* the 7. chap. that not only *Acham* was put to death for the accursed thyng, which he had stolen, but also together with him, both his sonnes and daughters, & also his cattell. But this was done by a singuler commaundement of God. Neither is it prejudiciall vnto the law vniuersally geuen. Howbeit this exposition concerning the ciuill law, agreeth not with the wordes of the *Prophet*. For the *Iewes* complained not of the punishment which was inflicted on them by the iudge, or by the *Prince*: but of those calamities whiche God himselfe had layde vpon them: namely, of the destructio of their goods, of the ouerthrowing of the kingdom of *Juda*, and of the captivity of *Babilon*. In these thinges they spake euill of the iudgements of God, and murmured, that his way was not right. Wherefore others haue interpreted that place to be spoken of eternall punishments, of the withdrawing of grace and the holy ghost: which thinges they say happen vnto euery man for their owne sinnes, and not for the sinnes of other me. Howbeit in the meane time they affirme, that both the children do suffer tempozall punishments for the parentes, and the people for the princes sake. For God (say they) will punish the fathers in the children. For the children are a certaine part of the parentes. Neither is it absurd (say they) if the children by their afflictions profite their parentes, when as by this meanes both they are called backe to repentance, and also they haue no injurye done vnto them, if soasmuch as they be mortall, they suffer death. For God prudently dispenseth the tymes either to liuing or dying: and taketh away life fro the children, either that they should not be corrupted with malitiousnes, or if they be now already in sinnes & in damnation, & they should not be more & more aggravated, and that they might once at the length make an ende of liuing wickedly. And *Augustine* semeth somewhat to incline to this sentence, in his questions vpon the booke of *Josua* the 8. and 9. question. And they which wil haue these remnants of originall sinne which remaine after regeneration to be no sinnes, are compelled so to say. For they can not say, that in infantes their owne sinnes are punished, for as much as they affirme that they haue none. But we, which say that they are utterly sinnes, do teach, that they are not in dede imputed to eternal death, but yet they are sometimes punished with some paynes, to the end we might vnderstand, that God is displeased with the. But neither doth that exposition of *Augustines* so well agree with *Ezechiels* meaning. For the *Prophete* sayth, that it should not so afterward come to passe, that the children should say that for their parentes sake, they suffered tempozall punishments, such as were banishment and captivity. For the Lord sayth: the sonne shall not beare the iniquity of the father. Wherefore, thys nothyng helpeth them, in that they say, that this is true in spirituall punishments, & in eternall dampnation. For the *Prophete* speaketh most apertly of the bodely punishments of thys lyfe. *Augustine* hathe an other interpretation in hys *Enchiridion* to *Laurentius* in hys 46. chapter: namelpe, that it is a prophesye of

*Josua* did a  
gainst the  
common  
law, when  
he punished  
the children  
with the  
father.



Children in  
the old Te-  
stament  
were saved  
by the po-  
wer and  
grace of the  
death of  
Christ.

How God  
taketh ven-  
geance by  
on the chil-  
dren for the  
iniquities  
of the fa-  
thers.

An example  
of Jehu.

An example  
of Amalech  
Jezebel the  
seruant of  
Baalzebub

of the benefite whiche shoulde be geuen by Christ. For, forasmuch as thorough his death satisfaction is made for Originall sinne, the Prophet sayth: that the child henceforth shal not beare the sinne of his father, but his owne. And Augustine seemeth to be led into this sentence, because when as Jeremy in his 31. chap. writeth in a maner the selfe same thing; straight way is added a promise of the new Testament. Behold, saith he, the dayes shall come, and I wyll make a new couenaunt wylh the house of Iuda. But this sence also seemeth not to agree with the meaning of the prophet which we haue before reherfed. Moreover although Christ suffered at a tyme appointed, yet by the power & grace of his death, children were saved also in the old Testament. What neded then to say, that henceforth it shal not be so, when as in very dede it was not so before. Farther they also, which are without Christ, beare their owne iniquity, neither do they suffer punishments for an other mans sinne, but for their owne. Wherefore we say, that the sentence of the Prophet is generally true; and that all, both children, and also those that be of full age as well of the olde Testament as of the new, do beare euery one their owne iniquitie. For al men that are bozne, haue in themselves sinne and corruption, for which they ought to be punished. Wherefore this sentence confirmeth our opinion: so far is it of, that it can be alledged against vs. But this maketh most of all against Digginus: for he affirmeth, that children beare the sinnes of the parentes, when as he sayth: that other wise they are cleane, and bozne without sinne. The Jewes published abroad that they themselves were innocents, and that as for the punishments which they suffered, they suffered them for their parents sake. For their parentes (said they) had sinned, and not they themselves. But God sayth, & henceforth they should no more vse that proverbe. For he would by the Prophet declare an abundant illustration of the holy ghost, which should come to passe in the new Testament. For his iudgements are not such, that for an other mans sinne he will punish one that is guiltles. Wherefore he doth not say, that henceforth it should not be so, as though it wer so at any tyme before: but this he sayth, that it should come to passe, & they should not vse any such proverbe, when they had once knowledge of the truth. But the law seemeth to be against this exposition. For in it God sayth: that he will visite the iniquity of the fathers vpon the chyl dren vnto the thyrd and fourth generation. These thinges seeme not very well to agree, & God will both visite the iniquitie of the fathers vpon the children, and also that the children shal not beare the sinnes of the fathers. To satisfie this obiection, we will first interprete the wordes of the lawe. For so shal we perceiue, that there is no contrarietie betwene the Prophet and the law. This sentence of the law, some referre to the mercy of God, some to his severity and iustice. They which thinke that by these wordes is commended the mercy of God, do say that God is so good and mercifull, & he will not straight way destroy a man when he sinneth, but rather will tary for his repentance. Therefore sometimes when he spareth the father which hath sinned, yet he punisheth the child, and sometimes when he spareth both the father and the childe, he punisheth the chilles childe: sometimes also he differeth the punishments vnto the fourth generation. As we see came to passe in Jehu kyng of Samaria. For although he himselfe greuously sinned, yet God toke not away the kingdome from his posteritie, but after the fourth generation. Wherefore it seemeth, that by these wordes is set forth the godnes of God, which so long restraineth his anger, nether doth straight way poure it out. But others thinke that the godnes of God is set forth, when it is sayd that he will do good vnto those that loue him euen to a thousande generations. But contrarily, that his severity and iustice should be known, it is added, that he will visite sinnes, not only vpon them which haue sinned, but also vpon their children, and childrens children, euen vnto the fourth generation. And this they declare by examples. For Amalek had done many evils vnto the Israelites, wandring as strangers through the desert: & a long time after his posterity wer afflicted of the Israelites, and so afflicted, that at the last God commaunded Saul vtterly to destroy euery one of the. Jezebel also the seruant of Baalzebub, because he had in his maisters name



name receined money of *Naaman* the *Sirian*, was both hymselfe stricken with leprosy, and also all hys posteritie for ever. Either of these sentences is godlye: and maye be confirmed by examples. Whobeyt the latter seemeth better to agree with the texte. But how God visiteth the iniquity of the fathers vpon the children vnto the third and fourth generation, the lawe it selfe sufficiently declareth. For it is added. *Of them that hate me.* whereby it appeareth, that no other children shall beare the sinnes of theyr elders, but those which haue bene like vnto theyr parentes. For if they depart from theyr wickednes, they shal not beare theyr sinnes. But this is to be noted, that, To hate God, may be take two manner of waies: ether in acte (as they speake) which agreth only with those that are of full age, or in pynesse and vice already contracted in nature: which hath place in infantes. But some will object, If we vnderstand that God pnnissheth those onlye, which imitate the sinnes of theyr parentes, what needeth this addition, vnto the third and fourth generation: when as he will perpetually punishe all sinners what soeuer they be. *Augustine* was so moued with this obiection, that he sayd, that by this forme of speaking, vnto the third and fourth generation, is vnderstand the whole posterity: for in it a determinate number is vsed for an infinite. For if a man adde 4. to 3. then is it the number of 7. Which is vsed to be put for any other number. After the same manner he sayth it is wrytten in *Amos* the Prophet, *ouer three euills and ouer fower, I will not conuert him.* And he sayth, that this is the meaning of that place: If a man transgresse once or twise, God can forgeue hym: but if a man heape sinnes vpon sinnes, and so procede vnnaturally, then God can not forgeue hym. Here 3. and 4. sinnes are put for a continuation of sinnes. So God may be sayd to pnnishe euen to the third and fourth generation of them which hate him: when as he will punishe all such whatsoeuer they be. But it may be answered otherwise, that God there fore hath determined the third and fourth generation, to shew that his anger is moderate, and ioyned with lenity: sometimes to stave from punishment, and to go no farther in punishing. Although there are others which thinke, that the third and fourth generation is expessedly put, because euen to that time the posterity are peradventure entised to sinne by the euill example of theyr great grandfather: for none of the elders liue past that, for for most part after the fourth generation they no longer liue. By these thinges we se, that the words of the Prophet are nothing repugnant vnto the lawe, but doe rather interpret it. For he therfore sayth, that the child shall not beare the iniquity of the father, because the lawe sayth, that he visiteth the iniquity of the fathers vpon the children, if they also imitate the sins of theyr parentes: that when they are punished, they should vnderstand, that they are punished for theyr owne sinnes, and not for the sinnes of theyr parentes. But it is sayd, that God therfore pnnissheth the sinnes of the fathers in them, because the sinnes began in them, and were continued vnto the children. And if the child had not had fathers or grandfathers, which had so sinned, peradventure God had yet still withheld his anger: and euen as by his patience he bare with theyr elders, so also peradventure he had borne with them. But so much as both theyr elders haue sinned, and theyr also depart not from theyr example, God will no longer differ the punishment, lest he should seme to haue cast off the care of worldly thinges, and so other men should sinne more securely. Whobeyt in the meane time, they which are so punished can not be called innocent, when as they themselves also doe hate God, neither is that repugnant to these thinges, which *Christ* spake in *John* concerning the man that was borne blind, *Neither hath this man sinned nor his parentes.* For the meaning of that place is not, that that blinde man was punished without desert. But only this is noted, that the prouidence of God had directed that fault of his eyes to an other end, then that the blinde man should be punished. For God would vse that occasion to illustrate the deuinity of *Christ*. So god distributeth paynes not only by them to punishe sinnes, but also for other entes which he hath vnto himself appointed. And thus much concerning that place of the prophet: whereby may be manifestly sene that it neither repugneth with the lawe, nor yet

They beare the iniquity of their parentes which haue also themselves hated God. To hate God is taken two manner of waies.

The number of seven is put for any other number.

Why God hath determined the third and fourth generation.

God will not differ punishment longer then it behoveth least he should seme to haue cast off the care of thynges. Of him that was borne blind.



with the definition by vs alledged. Yea rather the same sentence is to be returned agaynste our aduersaries, which affirme that children are guiltye of an other mans sinne.

The next reason was, that forasmuch as both the soule and the body are the workes of God, and the parentes are oftentimes holy, and godly, and are commended in the scriptures, and the worke of generation, and matrimony are praysed, how among so many aydes of innocency sin hath crept in: First we aunswere with Paul, that it crept in by one man. And whereas they saye that the parentes are cleane and holy it is bitterly untrue. For although they be endued with piety, and originall sinne (as touching the guiltynes) is forgiven vnto them, yet there still remaineth in them a corrupt nature, and an impure condition. Wherefore such a nature as they haue in themselves, such I say do they deliuer vnto their posterity, and that (as it is sayd) by seede, and generation.

The body  
worketh  
not agaynst  
the spirite  
by naturall  
action.

A naturall  
agreement  
betwene  
the soule  
and the  
body.

The place of  
the first e-  
pistle to the  
Corinthi-  
ans.

The child-  
ren also of  
infidels be-  
gotten in  
lawfull ma-  
trimony are  
legitimate.  
A godly e-  
ducation  
may also  
happen vnto  
bastards  
Theodatus  
the sonne of  
Augustine.  
Some hol-  
nes redoun-  
deth from  
the parentes  
into childre  
by the  
power of  
the covenant  
of God.  
What is  
the women  
that we  
leane vnto  
when we  
deliuer our  
infants to  
be baptised.

Neither doth this any thing hinder, that some imagine that the body can not preuaile agaynst the spirite. For we say not, that the soule is corrupted of the body by a naturall action. But forasmuch as the body is corrupt, it resisteth the soule: and the soule not being confirmed with those giftes, which it had at the beginning, obeyeth the inclination thereof, neither gouerneth it (as it were) mete it should) but is gouerned of it. Further phisicall or naturall reasons teach vs, that there is a naturall agreement betwene the body and soule: for the soule is diuersly affected according vnto the temperature of the body. For they which abound with choler, or melancholy, are commonly angry or heauy of mynde. Wherefore forasmuch as this kinde of reasoning proceedeth of false principles, it can conclude nothing.

Further they alledged a place out of the first epistle to the *Corinthians*: *Your children are holy.* Wherefore it is not probable that they haue contracted originall sinne: for holines agreeth not with sinne. Some expounde that sentence thus, namely, that the children of Christians are holy as touching a ciuill consideration: namely, for that they are to be counted for legitimates, and not for bastards. But that is not sufficiente. For by that meanes the matrimonye of Christians, shoulde in nothinge excell the matrimonye of Infidelles: for they children also borne in lawfull matrimonye, are legitimate, and are made heires. Other expound holynes for a godly education. For if the godly yoke fellow should depart from the vngodly, peradventure the children should be left with the vngodly, and so be led away from Christ: but if they dwell together, the godly parent will euery in skill some piety into the children. But this exposition also semeth not to make much to the purpose of Paul: for a godly education may happen also vnto the which are born in adultery, or fornication. Which thing we see came to passe in *Theodatus* the son of *Augustine*. Wherefore the Apostle semeth rather to signifie, that some holynes redoundeth from godly parentes into their children: which yet dependeth not of the fleshe, but of the promise geuen in the covenant. For God promised *Abraham*, that he would not only be his God, but also the God of his seede. Wherefore God in the prophetes calleth the infants of the Jewes his, and complayneth that his sonnes and daughters were sacrificed vnto *Moloch*. And we in the hope of this promise, do offer our infants vnto the Church to be baptised, because they pertaine vnto God and vnto Christ: that the promise which we haue now spoken of might be confirmed with some outward seale. But thou wilt say: thou mayst be deceived: for that peradventure thy sonne doth not pertaine to the number of the elect. Hereunto I answer that the like difficulty is there in those that be of full age: for it may be, that a man professeth faith with a fayned hart, or may be led only by humane perswasion, or may haue but a faith for a time, so that in very dede he pertaineth not vnto the elect. But these thinges the minister regardeth not, but only considereth the confession, which he that is to be baptised professeth: and will say, that the election of God is hidden vnto him: therefore is he not carefull thereof, he can appoynt nothing of perticular thinges: but only



to considereth the generall promise: from which although many are excluded, yet longeth it not to him, to define who they are. So Paul speaketh of the Jewes: *If the roote be holy, the branches also shalbe holy: if the first fruite be holy, the conspersi- on or masse also shalbe holy.* By which wordes he declareth, that the loue of God was bent vnto the Jewes because of the promise, and for their fathers sake: and for that cause saluation was due vnto them. Although therefore this pro- mise be indefinite, and many are excluded from it, yet neuertheless it remaineth unshaken and firme. For alwayes some of them are conuerced vnto Christ and shalbe conuerted euen vnto the ende of the world. Which thing is manifest in *Isaake*: vnto whose seede although God promised he would be mercifull, yet that promise took place only in *Jacob* & not in *Esau*. And yet was that no cause, why *Esau* should not be circumcised. So we graunt, that the children of Chri- stians, which pertaine vnto the election of God are holy: but yet they are spot- ted with originall sinne: because by nature they are the children of wrath, as others are. And if God do put away the guiltines, and impute it not vnto them to the ende they may be saved, that cometh vnto them of the grace of God, & of his mere mercy, & not of the purities of their nature. Seeing therefore they are borne of a corrupt masse, and also they pertaine vnto the number of the e- lect, we affirme ether: both that they are holy, and that also by nature they are the children of wrath. Wherefore it plainely appeareth how this argumente may be dissolved.

But they adde moreover that in infantes is found nothing spoken, done, or thought against the lawe of God, and therefore they haue no sinne at all. How slowly they are herein deceaued, plainely appeareth by those thinges whiche we haue already sayd. For this is as much, as if they should thus reason & say. They haue no actuell sin: Ergo, they haue no sin. For to reason fro the species to the generall word by a negatiu, is an ill kinde of reasoning. But they are deceaued, for that they follow not the vniuersall nature or definition of sinne: whiche we haue so before described, that it comprehendeth all thinges that are by any meanes repugnant vnto the lawe of God.

They object also, that it is not wel sayd, that originall sinne is spred abrode by the seede and fleshe, because they haue an insensible and brutish nature, and therefore can not receaue sinne. But we haue already taught, that sinne is not in them but by inchoation as in the roote. But then the nature of sinne is sin- thed, when the soule is now toynd to it.

We haue declared also, what is to be answered vnto the *Pelagians*, when they contend, that these thinges which Paul speaketh in this place, ought to be vnderstand as touching imitation. For first that can not stand with all the say- inges of the Apostle. For he sayth, *that all men haue sinned, and that by the disobe- dience of one man, many were made sinners:* and (which is more firme) he hath pro- ued, that therefore sinne was in the world before the lawe, because death reigned from Adam euen vnto Moses. There are also other reasons which *Augustine* vseth a- gainst the *Pelagians*, which are not needfull now to be repeated.

Farther they adde, that humane afflictions, and death it selfe are naturall: for they haue in vs principles of nature from whence they do flowe. But here- vnto we answere, that these principles were not so framed, when the nature of man was first instituted: but they were afterward vitiated and corrupted, as we now see they are. The philosophers resolue the effectes which they see, into these principles which are now extant: but Christians do rather resolue them into the word of God. Seeing therefore that the scripture teacheth, that death en- tred through sin, and that man as he was created mought haue liued alwayes, let *Pighius* and they which follow him beware, how truly and godly they as- firme, that death happeneth vnto man by nature.

They adde also, that that ought not to be counted sinne, which cannot be a- uoyded: but this is hereby proued to be false, because the lawe is set forth vnto

A place to  
the Rom.

The pro-  
mes of God  
is indefe-  
nite and  
true.

An example  
of *Isaak*.

Infantes e-  
lect, when  
they are  
borne, are  
both holy, &  
the children  
of wrath in  
diuers res-  
pectes.

A false ar-  
gument.

Against the  
*Pelagians*.



Chance  
and necessity  
enter not  
into the na-  
ture of sin.

Whether  
the finnes  
of the next  
parentes be  
deriued in-  
to the poste-  
rity.  
In opinion  
of the schole  
men.

Augustine  
thinketh  
that the sin  
of the next  
parentes are  
communi-  
cated vnto  
the childre.

Some de-  
stroyeth not  
onely the  
soule but al-  
so the body.

The iustice  
of God is  
not to be re-  
proued, if  
the finnes  
of the fa-  
thers be  
powred into  
the children.  
The parentes  
must liue  
holiest they  
procreate  
children per-  
fahers of  
their finnes.  
Wherein a  
riginal sin  
and the sin  
of the next  
parentes do  
differ.

vs, which yet no man can absolutely perforce, or auoyde all the faultes com-  
mitted against it. In examining of finnes we ought not to looke, whether any  
thing be done by chance or by necessity: but whether it be repugnant or agree-  
ble with the lawe of God. By this balance ought sinne to be weighed. Where-  
fore it is light and triuing, which they bring against vs concerning necessity.

Lastly they object vnto vs, that if the sinne of the first parentes be deriued  
into the posterity, there can be no reason geuen, why the finnes also of the other  
parentes should not be traduced after the same maner into the posterity. Which  
thing if we graunt, they thinke that that will followe whiche is most absurde,  
namely, that our estate is most miserable, which are borne in this latter time:  
for in vs should be deriued not only the finnes of our first parentes, but also of  
all our elders. The scholemen thought that it is not possible, that the finnes of  
the next parentes should passe into the children. And it seemeth that they were  
led thereunto, chiefly by two reasons. Of which the first is: that the next pa-  
rentes do communicate vnto their children only nature, and such other thinges,  
which of themselves do followe nature: but as for singular conditions and ac-  
cidents they communicate not them vnles peraduenture they pertaine vnto  
the body. For oftentimes diseases of the parentes, as the leprosy or gont, do come  
vnto the children. But the qualities of the minde are not propagated, neither per-  
taine they to procreation: for a Grammarian begetteth not a Grammarian, nor a  
Philosopian a Philosopher. Wherefore soasmuch as finnes pertaine vnto the minde,  
they say that they can not be propagated from the parentes. The other reason is:  
The first parentes had originall iustice: which consisted not only in the minde, but  
also in the body, and in the members. Therefore in doing the acte of genera-  
tion, they might poure into their children the want of this righteousness, for  
that it sticketh in the body, and in the flesh. But actual finnes, which after ward  
followed, soasmuch as they pertaine vnto the minde, can not be propagated into  
the children. Wherof *Augustine* in his *Encheridion* to *Laurentius* the 46. chap.  
sayth, that it is probable, that the finnes also of the next parentes are communicated with  
the children. For the profe wherof, he compareth together two places of the scrip-  
ture, which we haue before entreated of: What God sayth: that he will visite the sins  
of the fathers vpon the children vnto the third and fourth generation: where in an other  
place he saith, that the sonne shall not beare the iniquity of the father. If the sonne (saith  
he) beare not the iniquity of his father, but his owne, and yet God visiteth in him the sin  
of the father, it must needs be that the sonne haue in himselfe that sinne: Otherwise these  
places should not agree together. Sinne therefore is of his owne nature such, that it  
not only wasteth the soule of man, but also corrupteth the body, flesh and members.

Wherefore *Paul* to the *Corinthians* sayth, that our bodies are the Temples of the ho-  
ly ghost: and greuously threateneth that man which destroyeth the temple of God:  
If therefore God punish the finnes of the parentes in the children, and the child  
beareth not an other mans iniquity, but his owne only, it consequently followeth,  
that the finnes of wicked men, when they are afflicted, to the end they fathers  
should be punished in them, haue also in themselves some of they fathers wicked-  
nes. Neither can any man here complayne of the iustice of God. For if God by his  
most incorrupt Justice can deliuer the which sin, into a reprobate sence, & punish  
sins with sins, why may he not also iustly will, that the corruption of sinne should  
not only destroy the soule, but also that the impurities thereof should rebound like-  
wise into the body: Wherefore they which are begotten of sinners, do contract of  
them such a nature, as they finde in them. And by this sentence men are admoni-  
shed, to liue holily, lest they should pollute both they owne soules and bodies, and  
also by the same meanes infect they children. If this should be so as we haue now  
sayd, a man might demaund, what difference there is betwene originall sin, & that  
which is drawen from the next parentes: We answer that the propagation of o-  
riginal sinne is perpetuall, as the holy scriptures do teach: but the continuacion  
of other finnes is not of necessity. For sometimes there is powred no sinne from  
the



the next parentes into the children, vnles it be originall sinne. For God seemeth to haue prefixed a measure, least euill should rainge abrode vnmearably, & seemeth to temperate the propagation of this euill. And this experience teacheth: for *Ezechias* a most holy prince had to his parent king *Achaz*, a man most wicked: and the same *Ezechias* agayne begat *Ammon* a very vngodly sonne, who also begat *Manasses* farre worse then himselfe. Yet though the beginnings and principles of sinnes be pouered from the parentes into the children, yet God will sometimes minister so much grace, fauor, and strength, that they may overcome them. But this way these differ nothing from originall sinne. For vnto godly men is geuen grace also to overcome it. Farther when God geueth good children of euill parents, he declareth the powre of his goodnes, whereby he repelleth the filthines and corruption of the parentes: that it should not flowe abrode into the children. And contrariwise when he causeth euill children to be borne of good parentes, this he considereth that the holynes of the children should not be ascribed vnto the merites of the parentes. For they can not by procreation of the body poure grace into the children: soasmuch as it is a thing altogether spirituall, itether hath it any naturall fellowship with the flesh. Wherefore soasmuch as goodnes & holynes are the mere and pure giftes of God, God doth in dede promise that he will do good vnto the posterity of godly men, euen to a thousand generations. But that is not to be vnderstand, as though there were put any merit in the parentes. God was of his mercy moued to make this promise, and not by the merites of men. And to declare his liberty herein, he suffereth it sometimes to happen otherwise, and by that meanes teacheth, that holy parentes are not so holy, but that they haue still much wickednes and corruption in them, which they may se to be naturally grafted in theyr children. Whereby we may manifestly se the corruption of our nature, which also followeth the sayntes euen to the death. And for the more establishing also of this sentence, some bring out of the *Psalme* a curse of the Church agaynst the children of the vngodly: That they shoulde be orphanes, that no man shoulde haue compassion on them, that they shoulde begge theyr liuinge. If the children of the vngodly be innocents, then is this no iust prayer. Wherefore it seemeth by these wordes of necessity to follow, that they are partakers of the wickednes of their parentes. And bicause they are infantes, it can by no other meanes be done, but by propagation. I know there are some, which will haue these wordes of *Dauid* to be propheties of thinges to come: wherein the holy ghost hath foretold, that these misfortunes shall come vnto them. But graunt that they be propheties. Yet can it not be denied, but that there is in them both the foyme & the effect of a prayer. But a prayer ought to be iust, for otherwise it should be no prayer. But where as they say, that that is most absurd, which followeth of this doctrine (namely, that the last men also should be more miserable then all others, bicause they should beare the synnes both of *Adam*, & also of all their elders) it may be answered two maner of wayes. For first not all thinges which seme absurd vnto vs, are also absurd before God. For (not to depart from this selfe same matter) *Christ* threatneth the *Iewes*, that all the murder of the godly, from *Abell* euen to *Zacharias*, the sonne of *Barachias*, should come vpon them. And who saith not, that the estate of the children of *Israel* which were led away into captiuitie, was much more miserable, then very many generations of their elders, which had defiled themselves with the selfe same sins. Farther we aunswer, that that should in dede be absurd, if the sinnes of the elders should continually passe into the children. But seying we haue declared, that that is not alwayes so, but that the prouidence of God hath appointed an end and measure vnto this euill, and hath therfore determinately pronounced onely of the third and fourth generation, there is no cause why it should seme absurd vnto any man. But the reasons of the scholemen wherewith they withstand this propagation are very weake. First they alledge that the qualities of the minde are not communicated from the parentes vnto the children, which thing euen experience teacheth to be false. For we see oftentimes, that of angry persons are borne angry children:

God sometimes de-  
ferreth the  
pouring in  
of the sins  
of the next  
parents, in-  
to the chil-  
dren.

Why God  
suffereth  
good child-  
ren to be  
borne of e-  
uill parentes,  
and euill  
children of  
good pa-  
rentes.

Grace can  
not be deri-  
ued from  
the parentes  
into the  
children.

God hath  
promised to  
do good vnto  
the children  
of the  
godly, but  
not for the  
merites of  
the parentes.

In other  
reason why  
God suffereth  
euill children  
to be borne  
of good parentes  
A curse a-  
gainst the  
children of  
the vngod-  
ly.

Whether  
the latter  
may be more  
miserable  
then the  
first.

Things  
that are ab-  
surd vnto  
vs are not  
absurd be-  
fore God.

To the rea-  
sons of the  
scholemen.  
Auctions  
of the minde  
are commu-  
nicated fro-  
the parentes  
vnto the  
children.



and of sad parentes sad children. Neither doth this similitude serue the to any purpose, when they say, that of a Grammarian is not borne a Grammarian, nor of a Musician, a Musician. For these are artes which are gotten by precepts and exercise: not affections, which are naturally grafted in men. And yet by experience we see that it somtymes commeth to passe, that in what arte a father chiefly excelleth, he hath children very prone vnto the same: whether it be husbandry, or artes of warfare, or els some liberall science. Farther, we in this place principally speake of those affections, which are the groundes and beginninges of actions. In the other argument they say, that sinne in the parentes doth vitiate only the soule, which is not true. For as we haue before taught, their body is also defiled. And therefore it is no meruaile, if fathers do communicate such a body vnto their children. Wherefore, as touching this matter, I gladly agree with *Augustine*, that it is probable and agreeable with the scriptures (and this sentence Martin Bucer a man no lesse learned then holy hath allowed) that priuate sinnes are deriued from the parents vnto the children. But we must note, that that commeth by chaunce and is not of necessity. For God sometimes stayeth the sinnes of the parentes, and of his goodness suffereth not the nature of men utterly to be destroyed. But when he will either repress this traditio of sins, or els suffer it to take place, he himself only knoweth. Howbeit vnto vs it is sufficient to consider these two things: First, that sinne is poured from the parentes into the children: Secondly, that the same is by the benefite of God sometimes prohibited, which yet can by no meanes be spoken of Originall sin. For we al are borne infected with it. Now let vs retorne vnto the words of the Apostle, which we haue so long tyme intermitted.

sinne de-  
fieth both  
soule and  
body.

Moreover the lawe entred in by the way, that sinne shoulde abounde. But where sinne abounded, there grace abounded muche more. That euen as sinne hath raigned in death, so might grace also raigne by righteousnes vnto eternall life, through Iesus Christ.

The Me-  
thode of  
Paule.

Moreover the law entred in by the way, that sinne should abounde. But where sinne abounded, there grace abounded much more. We muste call to memory that the Apostle began to reuerse the effectes of iustification: namely, that by it we haue peace with God: and that we do reioyce, not onely because of the hope of that glorie, but also we reioyce in tribulations, because we are assured of oure saluation. For the confirmation of whiche hope he hath declared, that God hath geuen his sonne vnto the deathe, and that when we were yet sinners, enemies & vngodly. And that it should not be obscure, by what meanes the righteousness of Christ could saue vs, he sheweth by a comparison, that euen as by the sinne of *Adam*, all men haue perished, so by Christ, all men haue reuined. And in this comparison he teacheth that the effect of sinne is death: And that men are deliuered from it only by Christ. Now because a man might aske, whether the law hath any thing profited to the attayntment of that saluation, he answereth by preuention, that it rather augmented the disease, so farre was it of that it could deliuer men from it. And by the way he beateth downe the pride of the Iewes, for that they importunately boasted of the Law, as though it onely could make a man blessed. And it is certayne, that by the name of Lawe, he vnderstandeth not, the Law of nature, but that law which was geuen by *Mose*: amongest other endes whereof this was one, that by it sinne shoulde be augmented: that it being aboue measure augmented, grace also might exceedingly much more abound. Howbeit this is to be noted, that these increases of sinne happened not through the default of the law, but of men. For if the law had lighted vpon sound natures, and a nature confirmed, sound actions should thereof haue sprung. But so much as our mindes are full of diseases, and our nature weak, it followeth of necessity (as *Paul* sayth) that when the lawe cometh, sinne is increased. For euen as horses with shadowes and thinges, that they are not accustomed vnto, are so made afeard that oftentimes they run backward,

The law  
deliuereth  
not but ra-  
ther increas-  
eth the dis-  
ease.

The increas-  
es of sinne  
happened  
not through  
the default  
of the law  
but of men.  
A simili-  
tude.

and



and throw themselves headlong into ditches and rivers: so we when we light vpon the commandments of God, do leape backe, and do rather throw our selues in to the dungeon of our lustes, then that we will obey the law. *Chrysostome* thinketh that this particle, *quia*, which is, that, in this place is not a conunction causall: but noteth onely the euent of the thing: which we also graunt, if it be referred vnto the nature of the law. For, so much as it of his owne nature is good, it cannot be said, that of it self it augmenteth sinne. But if we haue a consideration vnto the counsell of God, wherfore he gaue the law. I see not why that particle may not be taken causally. For it is not to be doubted, but that God therfore gaue the law, to the ende sinne should be augmented. And lest it should seeme absurd to ascribe that vnto the prouidence of God, we say that God hath many endes, all which are ordinate: and therfore we ought not to stay in one or two of them, but to go on farther. For euen the prouidence of God directeth such endes to other endes, which follow. Wherfore we cannot thus gather: God hath geuen the law: ergo, sinne simply and of hys owne nature pleaseth him: but we must streight way adde (which *Paul* also doth) sinne beyng increased, grace hath more abounded: and man hath obtained righteousness and eternall lyfe. So may we rightly conclude, that the law was therfore geuen, that man might at the last be saued thorough grace. Which thing may be declared by an other example: when it is said, that by the prouidence of God it is ordeyned that murther should be punished with death, we cannot therby gather that God is cruell, as one which delighteth in death, because he will haue death reuenged with death. But we must procede farther, and say, that it was therfore ordeined, that a murderer should be put to death, to the ende the severity of the iustice of God might appeare, and that man being so admonished, might restraîne themselves from so wicked a crime. *Paul* saith, in the singular number *sinne*, alluding to y corruption of our nature, which, the law beyng once put, so increaseth, that it breaketh forth into innumerable evil workes. By which kynd of speech that is manifest, which we haue before said: namely, that the law is repugnant vnto naturall lust.

But by that which *Paul* sayth: that the Law entred in by the way. *Chrysostom* gathereth, that it ought not to be perpetuall, but ought so long to continue, untill sinne being increased, grace should abound. And this in dede is after a maner true: for as touching the ten commandmentes in men regenerate in Christ, and adoynd with grace (in respect that they are such) they haue no power to accuse and condemne: and as touching ceremonies that part of the law is now utterly abrogated, yea, and the politicall iudgementes are not now in theyr olde force. But *Ambrose* weigheth these wordes (entred in by the way) more diligently and thinketh that thereby is signified, that the law was so receiued, as though men supposed that by it they shoulde be saued: for thus they thought, that if they once knew, what thinges were to be done, they would easily accomplishe them. But the thing happened farre otherwise. And *Ambrose* addeth, If the lawe did therefore enter in by the way, that sinne should abound, a man may iudge that it was not geuen, that sinne should not abound: howbeit on the other side it was necessary, because the lawe of nature was after a sort extinct and quenched in men. For it was so febled (saith he) that man could not performe their duty. That therefore the law of nature might receaue some strength, & be maintained, the law of God came: which hath not only confirmed it, but also with a most manifest exposition illustrated it. But now we ought to apply our endeuor vnto the law geuen vs and diligently to entreate of it, & to meditate vpon it day and night. We haue the like kind of speech in the epistle vnto the Galatians: The lawe was geuen because of transgression. Now let vs see by what meanes sinne is augmented by the lawe. First we must know, that this is the nature of our lust, that it can not be kepte vnder by the commandmentes of God: yea rather it is stirred vp by them. Whereof came this accustomed sayinge, *Nitimus in vetitum semper, cupimusq; negata*, which signifieth, we labour alwayes for that which is forbidden vs, and euer desire thinges denied vs. And euen as ri-

Cc. liij.

uers

We must  
not stay in  
the necess  
endes.

The law  
was geuen  
that man  
through  
grace  
should be  
saue.  
A simil  
tude.

The law  
was not  
made to con  
tinue for  
euer.

Why the  
law was of  
necessity  
according  
to *Ambrose*

Howe sinne  
is augmen  
ted by the  
law.  
Our lust is  
stirred vp  
by the pre  
cepts of  
God.



## Cap. 5 A Commentarie vpon the

Artificia  
dis.

He that sin-  
neth know-  
ing and  
wittingly,  
is more  
griuously  
to be accu-  
sed.

In the lawe  
we see the  
paynes and  
punishments  
of sinners.

By the law  
of Moses  
the law of  
nature is  
deuided and  
distinct into  
many parts  
Before the  
law sinne  
was on  
sleep and  
halfe deade.  
That grace  
should as-  
bound, sinne  
being increa-  
sed, is not  
true in all  
men.

The law  
and aboun-  
dance of  
sinne are  
not the per-  
fect causes  
of saluatiō.

What is the  
nature of in-  
struments.  
God by cer-  
tain meanes  
prepareth  
or bringeth  
vs to reger-  
neration.  
In error of  
the Sophis-  
ters.  
God bleth  
euell things  
to our sal-  
uation.

uers being otherwise quiet and calme inough, yet when they runne against a  
rooke or heape of stones, do swell and rage, and as it were gathering together  
their force more vehemently, drive and carry away all lettes: So our lustes, while  
they are prohibited by the lawes and decrees of God, are more inhibitedly and  
insolently stirred up, and do as it were by a certaine fury carry vs headlong in-  
to transgressions. And so by reason of his contrary, lust may be saide to be en-  
creased, when the brydle of the lawe is put vpon it. Wherefore Cicero in his ora-  
tion for Roscius Amerinus saith, that Solon in his lawes ordained nothing tou-  
ching murderers of parentes, because, soasmuch as that wicked crime had  
neuer before happened, he feared, leasse if he shoulde haue made a lawe  
thereof, he shoulde rather haue stirred vp men thereunto, then repressed them  
therefro. An other way also the lawe increaseth sinne, because he which sinneth  
knowing and wittingly, is more grievously to be accused, then he which sin-  
neth vnawares. The lawe of nature was nowe so decayed, that it wincked  
at many thinges. For many counted lust for no sinne: yea rather they seemed  
happy, which could obtaine that which they lusted for. But when this voyce  
sounded from heauen, thou shalt not lust, man began to consider that lust was  
vnhonest and filthy. Wherefore when he endeoured to strue against it, being  
destitute of strength (as Augustine saith) he found not a victory, but captiuitie.  
For he saw now that he was a bondslave vnto it. Farther, sinne is therefore  
increased by the lawe, because in it we see paynes and punishments set forth  
vnto sinners. Whereby it cometh to passe, that men hauing their conscience  
accusing them, leape backe from God, as fro a seuerer iudge, and cruell reuen-  
ger. And when they haue begon once to hate him, they rather throwe theselues  
hedlong into any euil, then that they will light vpon him. Fourthly, Chrysostome  
saith, that the lawe of nature containeth a few and certayne bryefe preceptes,  
which are amplified by the lawe of God: For that it hath deuided those fewe  
into many partes, whereby is augmented a heape of preceptes. And because  
vnto euery commaundement his proper transgression is repugnant, therefore  
sinnes may seeme also to be increased. Neither doth the lawe by these meanes  
which we haue alledged, onely increase sinne, but also accuse and condemne it.  
Wherefore in the first to the Corinthians he saith, that the lawe is the power of sin,  
because they which sinne, are by it proued guilty. But these thinges are not so  
to be vnderstand, as though there had bene no sinne before the lawe. For there  
was sinne in dede, but it was on sleepe and halfe deade. Wherefore Paul in the  
7. chapter of this epistle saith, when the commaundement came, sinne reuiued. Which  
woords declare, that sinne was also before, although it were not felt. Farther,  
we must note, that the connerion betwene the law, and the increase of sinne, is  
vniuersall, and pertaieth vnto all men: but y connerio which is betweens sinne  
increased, & grace abounding hath not place, but only in the elect and predesti-  
nate. For in the reprobate, after sinne was by the law increased, sorrow and  
griefe which come thereby, engendzeth desperation. For these are not the full  
causes of saluation, but instruments, by which God bleth to deliuer his. And  
the nature of instrumentes is, that if a man remoue from them the power of  
the principal agent, of themselves they bring to passe nothing. God doth in dede  
vse the law, the feeling of sinne, and terrois of paynes, wherby to prepare a way  
to iustificatiō. And although before our conuerfion the same be sinnes, yet by  
them he prepareth our minds: but yet not with that kinde of preparatiō, which  
the Sophisters haue sayned. For they affirme, that a man by these meanes de-  
serueth grace (as they are accustomed to say) of congruency: which thinge we  
haue in an other place declared to be repugnant vnto the holy scriptures. But  
we graunt, that as touching Gods behalfe, there is a preparation: for he bleth  
these meanes, whereof some are of they owne nature euill, and directeth them  
to a good end: which ought to be ascribed only to his most wise prouidence. But  
that grace hath abounded, euen this thing may teache vs, for that the Clea doo  
not



not only obteyne remission of finnes by Christ, but also are adopted to be the children of God, made brethren of Christ, heyres of God, and fellow heires of Christ, and they reioyce also in tribulations, and in the hope of the glory of God. God dealeth as good physicians vnto vs: which doo not only heale the disease, but also doo adde strength and forme, which the sicke man had not before. But it seemeth more agreeable that Paul should haue sayd, that sinne beinge augmented paynes and punishments should haue more abounded, for, that vnsinnes deserue. But he inuerteth his oration, and in steede of paynes and punishments sayth, that grace abounded. Which thing we first fele by our owne experience to be true. For we which were before oppressed with griefe, and in a manner consumed with finnes, when we se our selues to be reconciled vnto God can not but count it for a most singular benefite. For he which hath the more forgiven him, forasmuch as he seleth the greater gift, loueth the more. Farther the common people commonly weigh and esteeme giftes by the consideration of the necessity that went before. Wherefore, forasmuch as sin being increased was after a sort vnmearurable, the grace also which should blot out the same, ought likewise to be in a manner vnmearurable. By this place we may vnderstand, what it is to haue the Gospell preached to me broken & in misery, as it is written in *Esaie*: and what that is, that Christ called vnto him those which were in trauaile and were laden. For they which fele not themselves to be such, come not vnto him when he calleth them. Here I thinke it good somewhat briefly to speake of the nature of the Law, and therewithall to declare how the Manichees and Pelagians vnderstood it not, and what it worketh in vs either before regeneration, or after we be iustified.

First as touching the forme therof, we may affirme the self same thing that Paul sayth in this epistle, when he writeth, *that it is spirituall*. But the vnterfall end therof, & which pertaineth vnto all men, is to bring men to the knowledge of sinne. Which thing Paul hath both here signified, and also before manifestly taught, saying, *that by the law is the knowledge of sinne*. Here if a man aske, why the Apostle sayd not rather, by the law is the knowledge of righteousness: I answer, because a man that is not yet regenerate, so long as he is without Christ can not haue within himselfe the feeling of good workes, or of true righteousness, which satisfieth the law of God. Wherefore when he compareth his doings with the law, he findeth them to be nothing but onely falles and transgressions. But if we speake of the end of the law, as touching the elect, the same is Christ: which thing Paul also teacheth, saying, *The end of the law is Christ to saluation*: which yet he speaketh not vniuersally, *But to eueryone that beleeueth*. For the law doth not of it selfe bring a man to this end. The Ethnikes sayd, that the end of the law is knowledge, which it engendreth of thinges that are to be done. Wherefore Christippus (as he is cyted in the digestes, sayth, *that the law is the knowledge of thinges diuine and humane*. But this end, and this definition extend to largelye. For all wisdom, and all good artes doo geue some knowledge of diuine and humane thinges. Now resteth diligently to se what is the matter and efficient cause of the law. And briefly to speake of these thinges, I say, that the Law is a commandement of God, wherein both his will, and also disposition or nature is expessed. When I say a commandement, I note the generall woordes: For there are commandements of people, Senators, kings & of Emperors. But when I say, of God, I adde the difference, which noteth the efficient cause. But in that I say, that in the law is expessed the will of God, that is so manifest, that it needeth not to be expounded. But this may peraduenture seme more obscure, in that I said, that in the law the disposition of God is taught vs, and we are stirred by to the knowledge of his nature: we will therefore by examples make it more playn. The God commaundeth vs to loue him: he thereby teacheth, that he is of nature amiable. For those thinges cannot iustly be beloued, which are not worthy to be beloued. And vnles he bare great good will toward vs, he would not set forth vnto vs &

What grace  
is sayd to be  
bound.

Paul in-  
uerteth his  
oration.

What it is  
to haue the  
gospell pre-  
ached vnto  
them that  
are in mis-  
ery.

Of then a  
ture of the  
law.

The Ma-  
niches and  
Pelagians  
vnderstood  
it not.

The law  
doth not by  
it selfe bring  
men to  
Christ and  
to saluation.

The Eth-  
nikes opini-  
on concer-  
ning the  
end of the  
law.

What is  
the law.

The law  
expreseth  
vnto vs,  
the dispositi-  
on & na-  
ture of God

chiefe



## Cap. 5 A Commentarie vpon the

chiefe god, which we should loue. Wherefore, he for this cause exhorteth vs therunto, because he desireth to haue vs partakers of himselfe. We see therefore, that he is such towarde vs, as he desireth vs to be also. And when he prohibiteth vs to kill: first therein he declareth his will, farther he sheweth himselfe to be such a God, which abhorreth from violence and from iniuries, & had rather do good vnto men, then hurt them. After the same maner these two things may also be declared in the other preceptes: and out of this definition may those things also be gathered, which we haue before spoken concerning the forme and ende of the law, because of necessity such doctrine ought to be both spirituall, and also to engender a wonderfull excellent knowledge, and we are taught, that God by it hath geuen no small benefite vnto men: for it causeth vs, both to know our selues, and also to vnderstand the proprieties of God. *Plato* in his booke of lawes of a publike wealth, and in *Minos*, seemeth thus to define the lawe: namely, that it is an byghte manner of gouerning, which by conuenient meanes directeth vnto the best ende, in setting forth paynes vnto the transgressors, and rewarde vnto the obedient. This definition may be most aptly applied vnto the law of God: yea there can be no such law vntles it be of God. It is no meruaile therefore, if the olde lawgeuers, when they would haue their lawes commended, fained some God to be the authoꝝ of them. For *Minos* ascribed his lawes to *Iupiter*: *Licurgus* his to *Apollo*: *Solon* and *Draco*, theirs to *Minerva*: and *Numa Pompilius* referred his vnto *Egeria*. But we are assured, and that by the holy scriptures, that our law was geuen of God by *Moses* in mount *Syna*. And these things beyng thus sene concerning the nature and definition of the law, we may easily vnderstand, how sololy the *Manichies* erred, which blasphemed it, and cursed it as euill. For seying that the law commandeth nothing but things woꝝthy to be commaunded, and prohibiteth nothing, but things mete to be prohibited, how can it iustly be accused? For there can be no iust or honest duety found, which is not commended in the law of God: noꝝ nothing filthy or vn honest, which in it is not forbidden: neither are wicked actes onely prohibited in the law, but also wicked lustes are there condemned. Wherefore it sheweth that not onely outward woꝝkes are to be corrected, but also the mynd and will. And sozasmuch as a great part of felicitie consisteth in the knowledge of God: and Philosophers do so much extoll the knowledge of our selues: and the law of God, as we haue taught, performeth either, it can not but with great wickednes be repproued as euill and hurtful. Howbeit this place wherein it is sayd, That the law entred in, that sinne should abound, may seme to make somewhat with the *Manichies*: as doth that also vnto the *Galathians*. That the law was put for transgressions, and that also in the 7. chap. of this epistle, That sinne through the commaundement killeth: and that likewise which is sayd in the second epistle to the *Corint*: That the law is the ministry of death. All these things may seme to confirme the erroꝝ of the *Manichies*. But we must diligently put a differre betwene those things, which of themselves pertaine vnto the law, and those things which follow it by reason of an other thing, & per accidens, that is, by chaunce. For as we haue before taught, sinne, death, damnation, and other such like do spring of the law, by reason of the corruption of our nature. But if a man compare not the law with our nature, but consider it by it selfe, or if he referre it to a sound & vncorrupt nature, then can he affirme nothing els of it, then that which *Paul* sayth: Namelye, that it is spirituall, holpe, good and instituted vnto lyfe: and it is said rather to shewe synne, then to woꝝke synne. Wherefore if men deformed lying hidde in the darke shoulde saye vnto a man whiche by chaunce byngeth a lyghte vnto them: gette the hence leaſt by this thy light thou make vs deformed, vndoubtedly we could not gather by their woꝝdes, that the power and nature of light is such, that it doth make men deformed but this we might rather gather, that those things which of themselves are deformed, are by the light vttered and shewed what they be. And so is it of the lawe: for it after a maner byngeth light, and openeth to our knowledge the sinnes, which before lay hidde. But a man will say: if the law be

Benefites  
of the lawe.

Platoes de  
finicion.

Lawgeuers  
made God  
the authoꝝ  
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The *Ma-  
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wickedly  
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There is  
no good or  
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The law  
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Things  
which are  
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be good and holy, why is it so displeasing, and had in hatred? Because it calleth men backe from those thinges, which of their owne nature they are prone vnto: for it grueneth them to haue those thinges forbidden them. And when we looke vpon the lawe, we see those thinges which we ought to do: and by reason of the pride which is naturally placed and grafted in vs, we will not be restrained by any rules. Farther thereby we see how our actions are withered from that brightness, which is set forth in the lawe: and which is more grieuous, we feele our selues to be so weak, that we can not correct them, and call the backe to the prescribed rule: howbeit in the meane while we behold the paines and anger of God, whereinto by reason of sinnes we incurr. All these thinges do so offend our minde, that we are angry, not indeede with our selues, and with our sinnes (as it were mete we shoulde) but with the lawe geuen of God: when as otherwise it is most perfect, and most holy. Howbeit this discomfort may be remedied, and we may bring to passe, that those thinges which before were displeasing vnto vs, may afterward be pleasant vnto vs. And that shall we do, if we ioyne the lawe together with Christ. For euen as the waters of Marah were most bitter vnto the people of Israel in the desert, and yet the selfe same by casting in the wood, which God had commaunded, were made sweete: So although the lawe by it selfe be bitter, yet if Christ be ioyned with it, whom God hath set forth vnto vs as an only sancto, and also as the last and due ende thereof, we shall then feele it to be sweete. Which thing to haue happened vnto David, the 119 Psalme manifestly declareth, wherein are wonderfully set forth the prayes of the lawe of God. For there it is called pleasant, delectable, sweete aboue hony and the hony combe. And this is it which is promised vs in the prophete, that God would write the lawe in our hartes: which is nothing els, but that he will geue vnto vs the spirite of Christ, whereby we may be inclined to those thinges, which the lawe hath commaunded to be done, that at the least way the commaundementes of God shoulde be pleasant to our minde. Which thing also the Apostle teacheth, when he saith, *In minde I serue the lawe of God.* This they that are regenerate do fele, who although they can not performe a perfect obedience vnto the commaundementes of God, yet they love them, and exceedingly desire them, and embrace them as the chiefe good, and do diligently desire of God, to come to the perfection of them as nigh as is possible. By these thinges it plainly appeareth, how the vtility and righteousness of the lawe is to be defended against the *Manichies*. But on the other side the *Pelagians* are no les to be annoyed, which ascribe vnto the lawe more then is mete: for they affirme it to be sufficient vnto saluation. For they say, that if men once vnderstand, what is to be done they may easely by the power of nature performe the same. Wherefore *Pelagius*, for feare least he shoulde haue bene condemned of the Bishoppes of *Palestine*, as one which utterly denied the grace of God, confessed the same grace in word: for he affirmed, that to our saluation the grace of God is necessary. But by grace he vnderstode nothing els, but nature it selfe geuen vs freely of God, because God hath made vs reasonable, and endued vs with free will. Farther he saide, that the lawe or doctrine of the lawe was grace: because of our selues we are ignorant what thinges are to be done or to be beleued, vntill God reuele them vnto vs. Wherefore *Augustine* writeth in his booke of the grace of Christ against *Celestius*, that they with mouth affirme that the possibility of nature is holpen by grace: But he addeth, that if their meanings were examined, and narrowly weighed then shall we see that by grace, doctrine and the lawe, they vnderstand nothing els, but that a man, hauing receaued only the knowledge of the lawe hath of himselfe strength enough to do the thinges that are commaunded. Vnto which error the schoole deuines approach very nye, when they teach, that a man euen by the power of nature, can obserue the preceptes of God, as touching the substance of the worke, although not according to the intent of the commaundment. By which words this they signifie, that we can performe the very worke, although not in such sort, as God hath

Why the law is had in hatred.

We are not angry with our selues as it is mete but with the law and with God. How the law of God may please vs. Christ being ioyned with the law maketh it sweete.

Prayes of the law in the Psalmes. How the law of God is written in our hartes.

The Pelagians ascribe vnto the law more then is, which they thinke to be sufficient vnto saluation.

Pelagius sometimes confessed the grace of God in word and not in dede.

By grace Pelagius vnderstode nature and the law.

The schole men come very nye vnto the error of the Pelagians.



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Even the regenerate are not able perfectly to obserue the law. The Pelagians make the death of Christe vaine.

The office of the law.

After regeneration the law is not idle.

Under this sentence are comprehended not onely ceremonies, but also the moral precept.

An argument taken of contraries.

hath commanded they should be done, namely, of charity & the spirit. Which latter part I thinke they added, that they might seme in some point to disagree from the Pelagians. But Augustine so abhorred from such sentences, that not euen vnto the regenerate so long as they live in this flesh be graunted a perfect obseruation of the commaundementes of God: whiche thing manifestly appeareth by his Retractions. And that his iudgement therein is most true, Paule declareth in the 7. chap. of this epistle. Undoubtedly if the thing were so as Pelagius hath taughte, the coming of Christ and sacrifice of the crosse had bene nothing needefull. For these thinges were therefore geuen, bycause by our owne strengths we could not attayne vnto the righteousness of woorkes. That thing Paul most manifestly testifieth, saying, *That which was impossible vnto the law, forasmuch as it was weakened by the flesh &c.* These wordes apertly declare, that man by reason of the infirmity of the flesh could not fulfill the law. Farther he saith, *The wisdom of the flesh is enmity to wards God, for it is not subject vnto the law of God, neither certainly can it be.* For although the law hath power to teach and to illustrate the minde, yet it doth not therefore minister strength, or change the will. Wherefore Ambrose in his booke de fuga seculi, *The law (saith he) can stop the mouth of all men: but yet it can not conuert the minde.* And after ward: *The law indeed sheweth the fault, but it taketh not away the malice.* Wherefore vnto it must be adioyned grace: which forasmuch as the Pelagians contemned, they wandred from salvation, & were iustly condemned of the Church. But as touching the office of the law, these few thinges are to be obserued. First that it is not utterly vnprofitable, no not euen without regeneration: for it may serue to some ciuile discipline. For if men do the outward woorkes of the law in such sort as they may, although vnto them which do them, they are sinnes, yet by the may be obserued a ciuile order. For where there is no obseruation of these thinges, all thinges are confounded: iniuries are committed: filchy lust rageth abroad: the wrath of God is kindled, so that he suffereth not publike welthes being in such manner corrupt very long to continue. There is also an other woork of the lawe which is inward, which pertayneth vnto the conscience: that it should perpetually accuse, bidge, scourge, and condemne it. And by this meanes God (as we haue sayd) bringeth a man at the length to iustification. Which iustification being obteyned, neither then doth the law lye idle, but is like a glasse, wherein the regenerate do behold what fruites they ought to bring forth, how much they ought dayly to profite, what they haue to geue thanks for, and how much they want of the full satisfaction, to tend to obtaine it they may the more earnestly call vpon God: The law also putteth before they eyes a marke, wherunto they ought to leuel in all theyr actions. Vnto which although they can not attayne in this life, yet they must doo theyr diligence, not to depart far from it. By these thinges it manifestly appeareth how much the law helpeth in outward woorkes, what it woorketh in the conscience, and how much it helpeth them that are regenerate. Now resteth this to marke, that this sentence of the Apostle pertayneth not only to ceremonies, but also to the moral preceptes. For sinne is by them most chiefly increased: and it is of more greater wayght to stray from them, then from outward ceremonies. But now let vs returne vnto the Apostle. That euen as sinne hath raigned in death, so might grace also raigne by righteousness vnto eternall life through Iesus Christ. Here he sheweth a reason, why grace in the elect, after the increases of sinne abounded: namely, that by it we should obteyne righteousness, and so at the length come to eternall life. For euen as sinne brought death, so grace also and righteousness, which must be ioyned together, haue brought eternall life. The argument is taken of contraries. For seeing that sinne, which is opposite vnto righteousness, brought death, it is meete, that of grace and righteousness should followe life. Neyther is it inwayne that righteousness is ioyned wth grace. For thereby we are taught that our righteousness consisteth not of woorkes, but of grace. The wonderfull



bestfull order also of thynges is here to be noted. In the first place is put the lawe, then the increase of sinne, and then the abundance of grace, afterward righteousness, last of all eternall life: and all these thynges, by Iesus Christ. As touching the woordes, sinne is sayd to haue reigned in death, bycause sinne could not be taken away by the lawe, and death was for his cause inflicted as a punishment. In the 1. to *Corinth.* Paul hath in a manner the selfe same sentence: saying, that the date of death is sinne. For neither could death otherwise wound mankind, but by sinne. Either of them are sayd to reigne, both grace and sinne, when we are moued; and stirred by by them: for in Publike welches kinges reigne and gouerne as it pleaseth them. In godlye men righteousness reigneth: for they after they haue receaued remission of sinnes, study to geue theyr members weapons vnto righteousness, and holines: as befoze they had permitted them to sinne. And this is called the kingdome of Christ: which is therefore ascribed vnto grace, by cause it consisteth freely and without woordes. In this place (as Chrysostome noteth) are set forth vnto vs the routes of death and life. The fountaine of life is grace, and righteousness: the fountaine of death is sinne. And he addeth, that death is like a souldier: whiche is appointed & armed of sin as of his king: wherfore take away the king, & then death being vnarmed can not destroy me for euer. Farther he admonisheth, that forasmuch as haue already obteyned grace, we should not doubt of the obteynement of life. For these thynges cleane of necessity the one to the other. But why the Apostle bringeth this similitude, we may easely shew. Bicause grace was of moze force to make newe agayne, then sinne was of force to kill. And in that it is added, by Iesus Christ, we must call to remembrance the Analogy or proposition set at the beginning betwene Adam and Christ. For euen as from Adam came sinne and death, so from one Iesus Christ came grace and life.

This place admonisheth vs somewhat to speake of grace. Noumes, which (as Logicians say) are put abstractly, are vsually declared by their concrets, whose significations are moze present vnto the sense. Wherfore let vs first see, what this worde Gratiolus, that is gracious, signifyeth with the Latines. And he amongst men is called Gratiolus, whome all men saue, and whome the common people do loue. So in the holy scriptures men are called gracious, which haue found grace with God. For so the scripture bleth to speake of those, whom God saue, and whom he loueth. But yet as touching this, there is great difference betwene God & men. For men saue none, but them in whome they finde those thynges, whereby they may be allured and drawen to loue them. It becometh therefore, that he which will be beloued of men, haue in himselfe the causes of loue and beneuolence. But God contrariwise found in men nothing worthy to be beloued, wherby he mought be led to loue them. For he hath loued vs first: and out of that loue he bestoweth vpon vs whatsoeuer we haue that is acceptable vnto him. Wherfore the name of grace is in holy scriptures taken two manner of wayes: first, and principally it signifyeth the beneuolence of God towarde men, and the free saue which he beareth towarde the elect. Secondly, bicause God endueth his elect with excellent giftes, Grace sometymes signifyeth also those giftes, which are freely bestowed vpon vs by God. This two fold signification of grace beyng well noted, declareth, with how great diuersitie our aduersaries and we affirme one and the selfe same sentence: for either of vs say, that a man is iustified by grace. But in this is the difference. They by the name of Grace vnderstand those giftes, which are geuen vnto them that are iustified: namely, the habites or qualities which are poured into the, moze ouer good woordes and other such like, which God worketh in the elect. But we, forasmuch as we see, that these giftes, so long as we liue here, are through our corruption vnperfect, do deny, that we can by them be iustified, and that by them by any meanes we are able to satisfy the iudgement of God. Wherfore we vnderstande, that to be iustified by grace, is to be iustified by the only mere and sincere good will of God, which he of his only mercy beareth towarde vs. We say also, that we are iustified by the grace of Christ, which his father beareth towarde hym. For, foras-

A deep  
godly gra-  
dation,

How grace  
and sinne at  
sayd to  
reigne.

Why this  
kingdome  
is called the  
kingdome  
of Christ.  
The rootes  
of death and  
life.

A similitude.

Grace and  
life cleane  
together of  
necessity.

Of Graces  
Abstractes  
are knowne  
by theyr  
concretes.  
What is to  
be gracious

We are one  
way graci-  
ous before  
God  
and an o-  
ther way  
before men

The grace  
of God is  
taken two  
manner of  
wayes.



What it is  
to be iustifi-  
ed by grace  
and by the  
grace of  
Christ.  
The imagi-  
nation of  
the Schole-  
men spring-  
ing out of the  
Ethikes of  
Aristotle.

A simili-  
tude.

To haue  
grace of  
God is to  
be receiued  
into fauour  
of him.  
The defini-  
tion which  
the schole-  
men assigne  
vnto grace.

The loue of  
God to-  
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idle.

The loue of  
God to-  
wardes vs  
goeth be-  
fore all his  
giftes.

God is not  
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do that now  
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fore he did  
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It is pro-  
ued that the  
grace of  
God is the  
fauour which  
he beareth  
towards  
vs.

much as he is most gracious before him, he bringeth to passe that he loneth vs also in him, as his members, and byethen adopted by faith. But the scholemen haue sayned vnto themselves, that grace is an habite or quality poured into the soule, by the soule may more easely rise vp, and more redely do good woorkes. Which they sayned inuention they can by no meanes confirm by the holy scriptures. But they seeme to haue taken it from the philosophers, who in the Ethikes teach that the faculties & powers of the minde are by an habite strengthened, so that they are able to perform those things which before they were not able, or if they were able, yet they were not able without great difficulty. The self same thing do these men indge of the minde: that forasmuch as of his owne nature it can not so lift vp it self to be acceptable vnto God, and to do the woorkes which should please him, it hath neede of a heavenly and spirituall habite, to performe these things. And whilst they thus follow their philosophy, they depart from the vulgare and receyued sence of this worde grace. For when we say, that a souldiour is acceptable vnto a kyng or vnto a captaine, we do not say, that in the souldiour is grace or fauour, but rather in the kyng or captayne, which beareth fauour vnto the souldiour. So we in this case, if we would speake plainly or aright, should not say, that in vs is poured or geue grace: but rather that we are receiued of God into grace or fauour, which before were his enemies. But that we may the better fynde out the error of the scholemen, we will here sette forth their definition: for they desygne grace to be an habite of goodnes and charity infused of God, like vnto his, whereby he that hath it, is made acceptable vnto God, and doth woorkes that are acceptable vnto him and meritorious. When they say, that it is an habite infused of God, they seporate it from naturall vertues. Farther when they make it to be like vnto the goodnes and loue of God, they thinke that they bring a reason, why they which be adorne with this habite are acceptable vnto God: namely, because of that similitude. And because they can not by the scriptures proue, that grace is a thing created in the soule, they labour to confirme it with reasons. For Thomas sayth, that the beneuolence of God can not be idle: for God is saide to loue, when he geueth any good thing. Wherefore he saith, that God to do good to some, or to loue some, is to geue or infuse into them such an habite or quality, as we haue now described. But this is a very weake argument. For we graunt, that the loue of God lyeth not idle, but filleth vs with benifites, and those very manifold. But how followeth this argument: God geueth very many giftes: Ergo, he createth or poureth in such an habite: Farther this is no small error, that they will that by this habite or creature, we are made acceptable vnto God. For it must nedes follow, that seing he hath geuen vs such a gift, he therefore loued vs before: for the loue of God goeth before all his giftes. The vertues in dede which follow, may haue some consideration why they should be geuen: but yet they can not haue that force to allure God to loue vs: for he loued vs euen before he gaue them vnto vs. An other of their reasons is this: If they which are conuerted vnto Christ (say they) haue the holy ghost, which before they had not, then of necessity it followeth, that there happened some mutation. But in God there is no mutation. Wherefore we must appoint it to be in our selues, namely that we haue such an habite of grace, which before we had not. But this likewise is of no force: for God differeth his aydes is as semeth good vnto him: and moueth the hartes of men at an appointed time, when as before he moued them not: which thing yet we doubt but is done without any his change at all. For we know that God at an appoynted time created the world, which before was not extant, and yet we can not say, that God is therefore changed. Now resteth for vs to confirme by the scriptures, that the grace of God signifieth his free and undeserued loue: secondly, that it signifieth also the rewardes or giftes which are bestowed vpon the Saintes: thirdly, that the grace of Christ is that, whereby he is of force with the father, and by reason of whiche we are loued of the father. As concerning the first, Paul sayth to the Ephesians, that we were elected of God before the foundations of the world were layde, according to his good pleasure

pleasure



pleasure to the prayse of the glory of his grace. In which place we see, that the cause of our election is, that the free love and grace of God towards vs, should be commended. And in the latter epistle to Timothe he sayth: Which hath called vs with his holy vocation, not by workes, but according to his purpose and grace. And Peter exhorteth vs to hope in that grace, which is offered. But it is not lawfull to hope in a thing created. And as touching Christ Paul saith vnto the Ephesians that God hath made vs acceptable in his beloved, that is, in Christ, whome most dearly and especially he loveth. And in this epistle he calleth grace eternall life. This therefore is the true definition of Grace, and agreeable vnto the holy scriptures. That it is the free beneuolence of God, whereby he counteth vs deare in Christ Jesus, and forgiveth vs our sinnes, giveth the holy ghost, an vpright life, and eternall felicity. By this definition is scene not onely, what we call grace, but also by whom we haue it, and which are the principall effects thereof. Now must we see after what maner God worketh in vs so excellent good thinges: First, he offereth the promises of these thinges: then by his inspiration he openeth the harte, that they may be receaued, which if he did not, those good thinges should neuer take place in vs: for the hart of man is stubborne, and repugnant to spirituall thinges: and therefore in the Church the ministry is alwayes needefull. For the duety of the pastors is to set forth the promises of God vnto the people, and not to bidge them in wordes onely, but also to seale the with sacraments, which are certaine visible wordes. And in especially it belongeth vnto them to remoue away two impediments, which do most of al draw men away from the promises of God. For on the one side men think that they can not attaine vnto the promises of God, because they are unworthy of the. Here must the faithfull minister diligently resist and teach, that these thinges are freely giuen of God, not by workes, or any dignity of such as receiue the. On the other part some vse to doubt, whether they by election of God are excluded from these promises. As touching this point they must teach, y the faithfull ought generally to receiue the promises of God, as they are deliuered vs by the holy ghost in the holy scriptures, neither ought they to be carefull concerning the secret will of God. For without doubt God would haue reueled, and shewed who they be that be elect, or who be reprobate, if he had known that it should haue bene profitable to saluation. Wherefore, seeing the scriptures exclude no man perticularly from the promises, euery man ought so to receiue the, as if they peculiarly pertained vnto himself. And vndoubtedly, together with faith shall be giuen vnto them that beleue, through the perswasion of the holy ghost, that they shall not doubt but that they do in very deede belong vnto the elect. After this maner the ministry of the church serueth God, and worketh together with him towards our saluation: not that the goodnes and power of God can not without it both offer his promises vnto vs, and also incline our mindes to receiue them. For neither is the grace of God of necessity bound either to the ministry, or to the sacraments, or to any outward worde. But we speake now of the accustomed maner, whereby God bringeth men to saluation. But when we haue once receiued the promises of God, we which before were dead vnto sinne begin streight way to reuiue, and so being restored vnto life, in some part we obey the law of God, not in deede with a perfect obedience, but with an obedience begun. Farther, against our enemies the flesh and Sathe, we haue the present helpe of God, and a wonderful consolation in afflictions: and the powers and faculties both of the soule and also of the body are renewed. And to speake briefly, the grace of God which we haue described, is the spring of all good thinges. But yet we haue affirmed one thing, which is not yet confirmed by the scriptures: namely, y God doth not onely offer the promises which we haue now spoken of, of his mere grace and beneuolence, but also with his spirit boweth the harte to receiue them. The first part the Pelagians also admitted: namely, that there is required the grace of doctrine and illustration. But the other part they thought consisted in free will, ether to receiue or to refuse the promises offered. But the scripture teacheth farre other.

Dy.

Wise.

The true  
definition  
of Grace.

By what  
meanes  
God worketh  
in vs his good  
thinges.

Why the  
outward  
ministry is  
needefull in  
the church.

The ministra  
les ought  
in teaching  
to haue regard  
to two  
thinges.

The grace  
of God is  
not bound  
to outward  
thinges.

God doth  
not onely  
offer the  
promises,  
but also boweth  
the harte to embrace  
them.  
What maner  
of grace the  
Pelagians  
graunted.



## Cap: 5 A Commentarie vpon the

The mean-  
ing of the  
fathers.

It is not  
sufficient  
that the  
will be stir-  
red by vn-  
lesse it be  
moued also.

Grace  
ought not  
to tary for  
our consent.

The opini-  
on of the  
Pelagians.

The opini-  
on of the  
Scholem.

The will  
being chan-  
ged of God  
is not idle.

The rege-  
nerate do  
worke to-  
gether with  
God.

Whether  
the grace of  
God be laid  
forth vnto  
all men.

wise. For Ezechiel in the 11. chap. sayth: That God would geue vnto his feythfull a new hart & a new spirite: & would take away fro the their stony harte, and geue them a fleshy hart. These wordes most manifestly teach, that there must be a chaunge made in our hartes. Wherefore when we reade either in Augustine or in other fa- thers, that grace commeth first, whom our will followeth, as an handmayden, we may not so vnderstand it, as though our will followeth of his owne strengthes be- yng only stirred vp and admonished by grace: for vnlesse it were changed it would neuer follow. This therefore is required, first, that the will be chaunged, and then that it obey. We must waresly also geue eare vnto Chrysostome, who in his sermon of the inuention of the crosse, saith: That neither the grace of God can doe any thyng without our wyll, nor our wyll without grace. For vniuersally it is not true, that grace can doe nothyng without our will: vnlesse thou vnderstande will, to be that, about which grace worketh. But that grace should tary for the consent of the will, it is not true. For grace changeth y<sup>e</sup> wil, before it can geue any consent. Dauid therefore prayeth: Create in me a cleane hart O God, Salomon also, Incline (O Lord) the harte of thys people, to execute thy commaundementes. And agayne Dauid, Incline myne harte to thy testimonies. The Pelagians taughte, that the begynnyng of good workes is of oure selues: namelye, of free wyll. And that grace dothe helpe them easlier and moze readely to accomplishe them. But the latter Diuines or So- phisters, least they shoulde seeme vtterlye to agree with Pelagius haue thus de- fined grace: that grace in dede commeth first: but it is in vs either to receaue it, or to refuse it: but this is as vntrue as that sentence of Pelagius, for from hence haue we power to receaue this grace. If this were true, then saluation should be of our selues. But Paul sayth, what hast thou, which thou hast not receaued? But if thou hast receaued it, why boastest thou as though thou haddest not receaued it? And a- gainst these men Augustine citeth these wordes of Paul, which we shall after ward reade: It is not of hym that wylleth, nor of hym that runneth, but of God that hath com- passion. If these mens opinion (saith he) were not true, the Apostle mought in like ma- ner haue sayde: It is not of God, that hath compassion, but of hym that wylleth and run- neth. For as these men teach, this matter semeth to be deuided, so that one part is geuen vnto God, and the other part is leaft vnto our selues. And by that meanes the grace of God is not sufficient, vnlesse we also put to our endeuer, and do wyll, and also runne. But the Apostle affirmeth farre otherwyse: saying, that it is neither of hym that wylleth, nor of hym that runneth, but of God that hath compassion. And in an other place of hym selfe he sayth, I haue laboured more then all: but yet not I, but the grace of God which is in me. By which wordes he taketh away all from hymselfe, and ascribeth it wholly vnto the grace of God. And Augustine addeth, we pray for our enemyes which are yet euill, and will not be obedient vnto God, and do reiect his promyses: which thyngs seing we do, what els do we desire, but that God should change theyr wylls, which vnlesse it were in the hand of God to do, it should be in vayne to desire it of hym. Paul also in an other place sayth, Not that we are apt to thynke any thinge of our selues, as of our selues: And if that we can not so much as thynke, much les vndoubtedly can we wyll: for the wyll followeth knowledge and thought. Neither speake I these thinges as though the will being changed of God, ought to lye still idle, and to do nothing. For it being renewed, ought to worke together with grace, that (as Bernard also sayth of free wil) that which was begon of the one, may be performed of both. For then we are not on- ly pure men, or naked men, but are made the childre of God, and haue ioyned with vs the mouing of the holy ghoost. And Paul to Tymothe sayth, that the man of God being instructed in the holy scriptures, is now mete and apt to all good thinges. But they are accustomed to say and commonly do teach, that the grace of God is laide forth vnto all men. And therefore if it be not receaued, it commeth through our owne default: for euery man (say they) may obtayne it if he will. This doubt we will bytelye dissolue. We may in dede graunt, that the grace of God is in this sort set forth to all men: because the generall promyses of God are offred and preached in- differently vnto all men. Neither do the preachers which publishe them abroad, any



any thinge regard the secret will of God: or thinke thus: Peradventure this man is not predestinate: or my labour shall nothing profite him. They thinke vpon no such matter, but do set forth the word of God vnto all men vniuersally. After this manner grace or the calling of God, may be saide to be comon vnto all mē. Whobeyt when anye man receaueth & promises offered, he doth it not by his owne power or will. For it is nedefull, that his hart be opened: which thing *Luke* in the Actes maketh mencion of the woman that solde silke. For all men are not called with efficacy, and according to purpose. But these mē seme to saue vnto theselues a grace, as though it were a certaine garment hanging in the ayre, which any man that will may put on. But these are & inuētiōs of mans wisdomē. The holy scriptures speake farre otherwise. They vse also thus to deuide grace, that they make one a working grace, & the other a grace working together. Fro which distinciō *Augustine* abhorred not. For it semeth to be deriued of these wordes of the Apostle: *It is God which worketh in vs both to will, and to performe.* Therfore & working grace is that, which at the beginning healeth and chāgeth the wil: and after ward causeth that the will being changed and healed may worke vp rightly. And first indeede it is called a working grace, and then a grace working together. And thys is one and the selfe same grace, and not two graces. But the distinction is taken of his effectes. For first the will when it is healed concurrēth with Grace passiue. ly. For by it, it is sayd to be changed, and we are sayd to be regenerate. But afterward it becometh it selfe both actiue & passiue. For being moued of God, it also willet and cholet. And in this sence is that true which is written vnto the Hebrewes: *Be not wanting from the grace of God.* For we beinge Regenerate ought not to sit idle: but to liue and worke according to Grace which followeth. But they exceedingly erre, which thinke, that the will by it selfe can will good thinges: and that by grace and the spirite is nothing ells brought to passe, then to cause it with efficacy to will, and that it may obteyne those thinges which it willet which thing (as we haue now shewed) is repugnant vnto the holy scriptures. They demand farther, whether we may merite any thing by that first grace. Our aduersaries in dede say that we may: but we deny it, and do utterly reiect all consideration of merite. Which thinge with what iust reasons we doo, we shall in an other place haue moze opportunity to declare. We graunt that God of his liberality and mercy is wont after many benefices alreedy genen, to geue others: but yet not that any of the first giftes of God can merite the other later giftes. And so are these places in the Gospel to be vnderstand: *To him that hath, shall be genen, & thys also: well good seruant, because thou hast bene faythfull in few things, I will set the ouer many thinges.* Moreover they deuide grace into grace preuenting, and grace after following. Which deuision *Augustine* semeth to proue by the wordes of *Dauid* in the 59. Psalm: *His mercy shall preuent me, and his mercy shall follow after me.* But this distinction is so to be receaued, that it be vnderstand of one and the selfe same grace, and the variety to consist in the effectes. For there are many and sundry giftes, wherewith the mercy of God adorneth vs. For first the will is healed: and it being healed, it beginneth to will well: afterward, the thinges that it hath willed well, it beginneth to execute: after that it perseuereth in doing well: & at the last it is crowned. Grace therfore preuenteth our will in healinge of it: the same also followeth, in causinge those thinges to please vs which are vp rightly. It preuenteth, in causing vs to will: it followeth after in d̄ining vs to performe those thinges which we would. It preuenteth, in mouinge vs to good workes: it followeth after in geuing perseuerance. It preuenteth perseuerance, in geuing of it: it followeth after, in crowning of it. And euen as that is one and the selfe same light of the sonne, which nourisheth and prepareth the earth to receaue seedes: and which when they are committed vnto the earth causeth them to spring: and being now sprung by so nourisheth them, that they bring forth fruite: so also is it utterly one and & selfe same Grace of God, both that which preuenteth our will and also that which followeth.

When a man receaueth grace he doth it not by the power of his owne will.

Grace working and working together.

One and the selfe same grace is working and working together.

The will of it selfe cannot will good thinges.

After the first giftes we deserue not the latter.

Grace preuenting and grace after following.

It is one and the selfe same grace but the variety is in the effectes. The order of the effectes of grace.

A similitude.



eth after. *Wherefore Augustine sayth, Grace preuenieth, that we should be healed: the same follo weth after, that we should be nourished. It preuenteth, that we might be called, it follo weth after that we might be glorified.* *Wherefore they iudge not well,*

*which thinke that Grace preuenieth is a certaine common motion, wherewith God striketh the hartes of men, in stirring the bp to doo well, as though it were in their power ether to come vnto him that calleth them, or to reiect him. And no les doo they erre, which bable in the Scholes, that there is one Grace freely geuen, and an other which maketh vs acceptable. For euery grace ought to be geuen freely: for otherwise, as Paul sayth, it should be no Grace. And sozasmuch as by Grace that maketh acceptable, they vnderstand an habite, as we haue befoze taught, they doo wickedly in affirming, that men are by such giftes made acceptable vnto God. For befoze hym we are receaued into fauor by hys onely mercye and soz Chyestes sake, and it is not conuenient to attribute that vnto creatures, which belongeth only to Chyist, and to the goodnes of God. Farther we are first acceptable vnto God, by his free eleation, befoze that any suche giftes be genen vs. I graunt indeede that there are many free giftes, wherby the godly can not be discerned from the vngodlye: as are the giste of tounges, propheryng, the gift of healing, and such other like, which happen as wel vnto the euill, as to the good. Contrarily, sayth, hope, and charity, belong onely to the godly. Naturall giftes also, are somtymes called graces, as sharpenes of wit, & strength of body. And after this maner the Pelagijs craftely confessed, that men nede grace to liue by rightly. But by grace they vnderstood free choise, reason, and wil. We deny not, but that these things are freely genen of God. But yet we deny, that they are graces which happen vnto the elect through the redemption of Chyist. And whē the church confuted the erroz of Pelagijs, it ment not this kind of grace, but that grace, wherby we are regenerate and iustified, without which no man can ether be acceptable vnto God, or liue by rightly. Somtymes the will of man is compared with a horse, and grace with him that sitteth vpon the horse: which comparison as touching many conditions, is not to be misliked. But this is chiefly to be taken heede of, that howsoeuer we take grace, we alwayes appoint it to be geue freely, and not of workes. Neither doth it by any meanes make a man acceptable, but so far forth as it is taken for the godd will of God. And thus much as touching grace.*

*All grace ought to be geuen freely. We are not by giftes and habites made acceptable vnto God, but by his meere grace and mercye.*

*There are many free giftes wherby the godly cannot be discerned from the vngodly.*

*Certaine giftes are peculiar vnto the saintes.*

*Some called naturall giftes grace. What grace the church meane against Pelagijs.*

*A similitude.*

*Nothing maketh vs acceptable vnto God, but his mercye.*

*Paul was accused as though he taught that we shoulde sinne.*

*Paul was accused as though he taught that we shoulde sinne.*

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*Paul was accused as though he taught that we shoulde sinne.*

### The sixte Chapter.



What then shall we say? Shall we continue in sinne, that grace may abound? God forbid. How shall we that are dead to sinne, liue any longer therein? Knowe ye not that all we which are baptised into Iesus Chyist, are baptised into his death: we are buried then with hym by baptism into his death, that euen as Chyist was raised vp from the dead by the glory of the fathcr, so we also should walke in newnes of lyfe.

What then shall we say? Shall we continue in sinne, that grace may abound? Towardes the ende of the former chap. Paul mencioned two thinges: namely, that the law entred in that sinne shoulde abound: and where sinne abounded, there also grace did much more abound. These two thinges were offensive vnto the mindes of many: because he seemed to much to depresse the law, & to geue men an entisement to sinne. Wherefore, by preuention he repulseth these false accusations. In the 7. chap. he plainly teacheth, that that which he hath in this place wrytten concerning the law, happeneth not vnto it of his owne nature, but through our default. Now presently he cleareth his doctrine, of that wherof he was accused: namely, that he shoulde teach, that men shoulde sinne, to the end the grace of God might the more abound.



bound. That offence which *Pauls* doctrine seemed to hyede even then, when he was yet on lyue, is also now a dayes layd to our charge. For when we teach, that iustification is promised by faith only without woorkes, they cry out every where, that woorkes are condemned, the law made vnprofitable, & a way opened to lyue losely, & so by that meanes all discipline of maners utterly perisbeth. This may be a most sure token, that we haue attayned vnto the naturall and true meanyng of the doctrine of *Pauls*. When as we know that the selfe same accusations are layd to our charge, which we are assured were layd vnto his. But that these are mere false flanders, hereby it may easily be manifest, because there is nothing more profitable, to stirre vp men to lyue godly and well, then to shew, that so great is the goodnes of God, that he freely geneth righteousness vnto vs without our desertes. For who would not endenour himselfe to be answerable to so great goodnes? And it should be a miserable case, if felicitie and blessednes should be geuen vs according to our woorkes. For, soasmuch, as the imperfection of our actions cannot be hidden from vs, vndoubtedly we should dispayre of the thing y we sake for. When whiche thyng there can be nothing more miserable. The Apostle sheweth how great a griefe of minde it was vnto him, to see his doctrine drawen into so euill part: and that of so true principels should be gathered such absurdities. But this is the corruption of mans nature, that if there be neuer so litle an occasion offred, it will straight way snatch those things which are rede or heard in the holy scriptures, ether to the fulfilling of the lust of their owne desires, or els to the confidence of their owne strengthes. Wherefore *Paul* to withstand these euils, when he had hether to with many reasons confirmed the healthfull doctrine of iustification, both now on the other side byge good woorkes, and vehemently exhorteth vs not to abide any longer in sinne. And it is not hard to see, how sowly they are deceaued, which do of *Pauls* woordes gather these so greates absurdities. For in their reasons they take that which is not the cause for the cause, and so fall into a manifest false argument. For not to put confidence in the woorkes of the law, or to teach that by the lawe sinne abounded, is not a sufficient cause, why the lawe of God should either be reiecte, or els counted vnprofitable. And to teach that woorkes iustifye not, is not a cause why we should cease of from doing woorkes. And to say that more grace abounded, when sinne abounded, is not to say that our sinnes are the causes of the grace of God. For, that is agaynst nature, that that which is in very dede euill, shoulde bying forth good. And seing sinnes do alienate vs from God, how should they purchase vnto vs grace? The disease maketh not the Physicion notable, but by occasion. It is the art which commendeth him and not the disease. So sinnes of their owne nature do not illustrate the grace of God, but his goodnes and mercy, wherby he forgiveth sinnes. If we wil conclude rightly, and without a fals argument, let vs thus reason: soasmuch as we can not fulfill the law, and therefore it can not iustifie vs, let vs not cleaue vnto it only. Wherefore let vs annere Christ and his grace which if we do, we shall receiue much fruit therby. Againe, seing that woorkes can not be the cause of iustification, let vs not attribute so much vnto wicked men, eto such as are not yet regenerate, to say, that they by their owne merites can get vnto themselves grace. But being regenerate, let vs aply our selues to good woorkes, as to the fruites of righteousness. And althoughe sinnes are not the causes of the grace of God, yet let vs acknowledge that there needed a mighty and an aboundant grace to take those sinnes away, when as they had so infinitely increased. Where is committed also in these arguments a false reason of equiuocation. For, when *Paul* sayth: where sinne hath abounded, there more abounded grace: he saith not, whersoever sinnes haue increased, there straight way grace hath more abounded. For there are found many most wicked men ouerwhelmed with infinite synnes, in whom shineth no grace of God at all. But this *Paul* sayth, where sinnes haue increased by the law, and are now in very dede known, and inwardly felte in the mynd, there men being made asfeard of their misery, are after a sort prepared and giuen vnto Christ to imploze his ayde. And thereby it cometh to passe that grace

Dd. iij.

aboun

The same thing is layde to our charge.

Our sentence exceedingly stirred by me to do well.

It should be miserable if felicity should be gotten by woorkes.

When corrupted, do of true principles gather things absurd.

A false argument of those which gather absurd things out of *Pauls* sayings.

That which is in very dede euill of it selfe, bringeth not forth good things.

How we ought in this place to conclude.

Paralogismus diuinus.



In other  
fallace as  
touching  
the diuersi-  
ty of time.

In exam-  
ple concer-  
ninge Ste-  
phan.

We are not  
only iusti-  
fied by faith  
but we re-  
ceiue the  
spirite of  
Christ,  
whereby we  
are restored  
to newnes  
of life.

The aduer-  
saries ga-  
thered that  
we must  
sinne, and  
saule that  
we ought  
not to sinne  
The Apo-  
stle proueth  
by two rea-  
sons that  
we must  
sinne no  
more.

Why he  
seth interro-  
gations.

They  
which are  
dead vnto  
sinne ought  
not to liue  
in it.  
Simili-  
tudes.

What it is  
to dye vnto  
sinne.

The dead  
are moued  
by no per-  
suasions.  
Although  
we be dead  
vnto sinne  
yet we  
fighte a-  
gainst it.

aboundeth in them which are so touched by the law. There is an other fallace of  
deceit in this reasoning, which cometh of y diuersitie of times. For we graunt,  
that God through Christ giveth abundant grace: whereby the finnes which went  
before regeneration are blotted out. Yet therof ought not to be gathered, that sins  
are againe to be heaped vp, to the end grace also should be augmented. Wherefore,  
it plainly appeareth, that in these false accusations is more then one kinde of false  
argument. Neither was Paul onely accused of this crime, that he opened a way  
dow to sin, but also al those whosoever they were that taught Christ earnestly. For  
those false witnesses in y Actes testified against Stephē, y he ceased not to speake  
many things against God, & against y law. But Paul to acquite the doctrine of the  
Gospel fro such false accusations, saith, that we are not only iustified by faith, but al  
so haue y spirit of Christ, whereby we are both stirred vp to a new life, and sinne  
also is weakened in vs. Wherefore whē we reade the holy scriptures, we ought to  
ponder them with greate diligence and attentiuenes, before by way of reasoning  
we gather any thing out of them. For he which neglecteth the principles of first  
groundes, is easely led into dangerous errors. So greate difference is there be-  
tweene those things, which Paul concludeth of the things before spoken, and those  
things which the vnlearned do gather of them, that they are manifestly contrary  
one to the other. They by this doctrine do gather that we must sinne, to the end  
grace may abound. But Paul of the selfe same doctrine gathereth, that we must  
not sinne, that grace should abound. Which thing he proueth in this chapter, prin-  
cipally by two reasons: the first is, because we are now deade vnto sinne, and are  
come vnto Christ. And this reason be at large handleth in the first part of this chap.  
The other reason is: that we ought to obey him, vnto whose seruice we haue ad-  
dicted our selues. Wherefore seing by our conuersion vnto Christ we are made  
the seruantes of righteousness, we must now serue it, and not sinne. And this rea-  
son containeth that which remaineth of this chapter. Neither is it in vayne, that  
Paul putteth forth his sentence by interrogations. For by them he partly expre-  
seth the affection of his indignation, how that he toke it very greuously, that the do-  
ctrine of the Gospell should be diffamed with so absurd suspitions. Farther by his  
interrogations he declareth the security of his conscience. For he sheweth, that he  
thought nothing lesse, then that which was objected against him. The first reason  
is this. They which are dead vnto sin, ought not to perseuer therein. But Christi-  
ans are dead vnto sinne: Wherefore they ought not to perseuer in it: These things  
are evidently proued by the contrariety of death and life: because no man can at  
one and the selfe same tyme, be both deade and also on lyue. For euen as he is a  
fole, which would desire health in such sorte, that he would together with it be sick  
also: or which would abyde still in the fire, that he might be deliuered from bur-  
ning: so also is he a foole, which being deade vnto sinne: thinketh that he may ne-  
uertheless liue vnto it. The selfe same thing teacheth Christ, when he sayth, *that*  
*no man can serue two masters.* And in naturall knowledge it is a common sentence,  
that the generation of one thing is the corruption of an other. Wherefore if we  
be bozne agayne to Christ, then is it necessary that we should dye vnto sinne. Al-  
though whilest we liue here, this death is only begon, and not finished, vntill the  
body and fleshe are vtterly dissolued. To dye vnto sinne after Pauls meaning, is  
not to obey sinne. And by sinne he understandeth naturall lust, and corruption of  
nature, which we haue contracted of the fall of our first parentes. The meaning  
therfore of Paul is, that Christians should nothing be moued at this sinne, so  
grafted in vs by nature, if at any time it stirre vp and enflame them to do euil,  
but should be as it were dead vnto it, and not suffer themselves either by plea-  
sures to be deceiued, or by any terrores to be turned away from pietie. For they  
which are dead, are moued by no persuasions. Let them which professe Christ,  
and in the meane time die not vnto lustes, but rather with all their endeuor fol-  
low them, marke in this place how well they answer vnto their name & duty.  
Farther although the godly die vnto sinne, yet they neuer cease to make warre  
against it: for they are not so dead vnto sinne, that they feele not the manions  
thereof



therof. For rather they are very much grieved, that they are bryged of it, and they weaken the violence therof, with all the endenour of the spirit, as much as they are able. The other proposition (wherin we said, that they whiche belong vnto Christ, are dead vnto sinne) is proued by the communion, which thorough faith we haue with Christ, which communion for it is inuisible, is outwardly known by the sacrament of baptisme: wherein (as Paul saith) is signified, both that we are dead vnto sinne, and also that we are raised vp vnto the life of Christ. This is the repentance, which is set forth in this sacrament, that we shoulde departe from sinne, and by all meanes detest it with a sure faith of the remission of sinne through Christ, and with a full purpose of amendment of life. Whiche repentance, although in baptisme it be sealed both by wordes and also by signes, yet is it all our life time neuertheles necessary. For if phisition bleseth not so to heale the sicke person, that he afterward should abuse his health, & through his intemperance, cast himself into a more greuous disease. Wherefore we must imitate wise and temperat men: which being restozed from a perilous disease, vse afterward diligently to take hede of those things which might hurt their health. *Chrysostome* in his Homilies vnto the people of Antioche accuseth many, which appointed out vnto themselves ten or xx. dayes, or a whole month, all which time they would fast, and (as they vse to speake) do penance: but afterward, as though they had accomplished all manner of deuoties of pietie, they fell to their former vices, as if they had neuer shaken them of, but onely for a tyme had layde them a syde. Thys kynde of men *Paul* in thys place accuseth: in that they professing themselves to be deade vnto synne, wyl yet lyue & gayne vnto it, and he confirmeth hys sentence by Baptisme. For the Sacramentes in these firste and purer times of the Church were commonly known vnto all men: whiche at this day (whiche is muche to be lamented) are vnknewen vnto the greatest part of Christians. But this misery hath the vse of a strange tonge brought in, which Antichrist hath added to all sacred righte and ceremonies whereby is come to passe, that forasmuch as the people vnderstand nothing, they are amased only at certayne outward gestures and ceremonies and vnto them doo ascribe all theyr confidence and saluation. And for the most part also hereof sprang this mischiefe, that infantes are oftentimes baptised ether at home, or els in the temple where none in a maner are present: where is had no declaration at all of so greate a sacrament. Wherefore that this most lamentable discommodity may be amended, the Sacramentes ought to be ministered in the mother tonge, & perspicuously: and the time to baptise ought to be appoynted when the congregation is most frequent: to the end there may be many witnesses of so greate a thing, and that they may with common prayers commend vnto God, the childe whiche is to be baptised, and also that they may be edified by that holy action, being admonished of a new brother adopted to be the sonne of God. But in what maner we are in Baptisme sayd to dye vnto sinne, *Chrysostome* teacheth vpon the first epistle to the *Corinthians* the 15. chap. when he expoundeth these wordes of *Paul*: what doo they which are baptised for the dead? For he sayth, that they which are baptised doo beleue and confesse, that Iesus Christ is dead, and raised vp from the dead: and professe also that they will dye together with him, and be raised vp together with him: and the minister by his outward action signifieth the same, when he dippeth the into the water, and taketh them out again. That therefore which death was vnto Christe on the crosse, and his rising vp againe from the sepulchere, & same is Baptisme vnto vs. But in y it is written. All we that are baptised in Christ Iesus. ] we can not thereby gather that the Apostles changed the forme of wordes prescribed of Christ: which thing some suspect both by this place, and by the Actes of the Apostles: amonge whome is *Ambrose*, who to excuse the acte, sayth, that in Christ (as touching the name) are comprehended the three persos. For forasmuch as this word, Christ, signifieth anointed, we must needs by it signifie both him which is annoynted, and also him which annoynteth, that is,

The communion which we haue with Christ is noted in baptisme.

A similitude.

So do they in these dayes at the end of Lent.

The nature of the sacraments was in the olde time very wel known vnto all men.

What is the cause that the nature of the sacraments is at this day vnknewen of the common people. The sacraments ought to be ministered in the common tonge and that publicly.

How in baptisme we are signified to dye vnto sinne.

The Apostles changed not the forme of baptisme as touching the wordes. In this word Christe are comprehended the three persons.



the father and the sonne, & also the ayntmēt, that is, the holy ghoſt. Therefore he ſaith that to baptiſe in Chriſt Jeſus, is as much as to baptiſe in the name of the father, and of the ſonne, and of the holy ghoſt. But ſo much as this ſentence leaneth not vnto firme teſtimonies of the ſcriptures, therefore in my iudgement, it is not ſo muche to be regarded. But we ſay, that to be baptiſed in Chriſt, is nothing elſe then according to his commandement and institution to be initiated. And by this ſort of ſpeaking is ſignified, that we doo paſſe into Chriſt, to the end we may be moſt ſtraightly toynd together with him in fayth, hope, and charity: For euen as ſouldiers doo ſweare to the name and obedience of the captayne, and are ſo bound vnto him, that afterward it is not lawfull for them to be conuerſant in the campe of the enemies, which thing if they doo, ſhould be death vnto them: ſo we in baptiſme are bound vnto Chriſt, and do ſweare that we will neuer afterward fall away vnto the deuill: And ſo much as that honour is deu vnto Chriſt, to be ſayd to be baptiſed in him, we ought not be offended, when we reade in the epiſtle to the Corinths, that the fathers wer baptiſed in Moſes. For this is the ſence of that place, that the Iſraelites paſſed ouer the ſea truſting to thoſe promiſes, which were ſet forth of God by Moſes. Neither ought we thereby to conclude, that it is lawfull to baptiſe in the name of any man, as of a mediator and author of our ſaluation. Paul therefore, when hee reſpoynded the Corinths, bycauſe they filthily addiſed themſelues vnto men (ſo that ſome of them ſayd, I hold of Paul, others of Cephas, others of Apollo) ſaid, Was Paul crucified for you? or were ye baptiſed in the name of Paul? which thing he therfore wrote, becauſe he ſaw that the Corinthians transferred the honour of Chriſt, vnto miniſters.

What it is  
to be bapti-  
ſed in  
Chriſt.

I ſimilitude.

Why the  
fathers  
were bapti-  
ſed in Mo-  
ſes.

It is not  
lawfull to  
baptiſe in  
the name  
of any man.

Two princ-  
pall things  
which  
Chriſt hath  
done for our  
ſakes.

Are baptiſed into his death. As hee hath nowe made mention of his death, ſo a little afterwarde hee will make mention of his reſurrection. For theſe are the two principall thynges whiche Chriſt hath wrought for our ſakes. And vndoubtedly becauſe in Baptiſme we receiue the fruite of the death of Chriſt (ſo much as by that ſacrifice God is ſatified towards vs) we are iuſtly ſayd to be baptiſed into his death: and chiefly becauſe through the death of Chriſt our ſinnes ceaſe now to be imputed vnto vs, but, before God we are counted for dead. And the luſt which remaineth in vs, becauſe by the benefite of Chriſt it is broken and diminiſhed, therefore alſo we are ſayd to be baptiſed into the death of Chriſt. And for that Paul would aggrauate the death whereby we die vnto ſinne, and would ſhewe that it is not a thing ſlight, but weighty, he addeth:

VVe are buried therefore together with Chriſt by baptiſme. Now in our dayes alſo they which are baptiſed (to the ende they may by profeſſion expreſſe the ſame thing) do by expreſſe wordes anſwere, that they renounce the deuill and his pompes. Out of this place Auguſtine gathereth two thinges: whereof the one is in the 6. booke againſt Iulianus the 1. chap: where he proueth that infants are borne in original ſinne. For (ſaith he) it is a generall ſentence of the Apoſtle, that as many as are baptiſed, are baptiſed into the death of the Lord, that is, to dye to ſinne: and (as it ſhall ſtraight way be ſhewed) that the body of ſinne ſhould be aboliſhed, which ſayings can not be true, vnleſſe we graunt that infants are borne in ſin. The other thing is in his epiſtle to Bonifacius, where he ſheweth that the Sacramentes obtayne the names of the thinges, which by them are ſignified. For Paul ſayd not, that our ſepulture is ſignified in baptiſme, but ſimply ſayde, that we are buried with Chriſt into death. And after this maner he ſaith, that the Eucharift is called the body and blood of Chriſt. Thirdly let vs note that the fathers, when they will confirme & change which is done in the Eucharift, for example ſake bring the change of our ſelues, which is made in baptiſme: which change alſo the Apoſtle ſemeth to declare to be very greate. For he bleſſeth there the names of life and death. Betwene which two thinges of neceſſity there muſt needs be a verie greate change. Therefore ſeing that the nature and ſubſtance of thoſe which are baptiſed is not changed, it is nothing needefull that in the bread and wine ſhould be pure tran-

In argu-  
ment wher  
by it is pro-  
ued that in-  
fantes are  
borne with  
ſinne.

Sacra-  
ments haue  
the names  
of the  
things by  
them ſigni-  
fied.

The muta-  
cion of the  
Eucharis-  
ticall bread  
is compa-  
red with  
that muta-  
cion of our  
ſelues  
which is  
made in  
baptiſme.



transubstantiation. The Apostle in a manner speaketh after the same sort of baptism, in the 2. chapter to the Colossians saying: In whom ye are also circumcised with circumcision which is done without bandes, forasmuch as ye have put off the sinfull body of the flesh, thorough the circumcision of Christ, being buried together with him through baptism, in whom together with him ye are also risen againe through faith, that is wrought by the operation of God, which rayed him from the deade. And when ye were deade in sinnes, and vncircumcision of your flesh, he quickened you together with him. These wordes in all points are agreeable with those things that we are now in hand with: whiche shall be more plainly expounded for he addeth:

That euen as Iesus Christ was rayed vp from the dead by the glory of the father, so we also should walke in newnes of life. The glory of the father in this place signifieth the power of God, which was then chiefly declared, when Christ rose againe from the deade: and in vs it is manifestly shewed when we casting away sinnes do liue incorruptly. And Paul by this worde newnes, doth oftentimes signifie the blameles life of Christians. For he saith, that we ought to put on the new man. And he saith that before God, circumcision, or vncircumcision is nothing, but only a new creature. And he admonisheth, that as touching the inward man we should be dayly more and more renewed. But by this word walking, he teacheth, that that purenes of life, that is to say, this newnes hath certayne degrees: and we must haue a care continually to profite more and more.

For if we be grafted into him by the similitude of his death, euen so shall we also be partakers of his resurrection: knowing this, that our olde man is crucified with him also, that the body of sinne should be abolished, that henceforth we should not be seruants vnto sinne.

For if we be grafted into him by the similitude of his death, euen so shall we be of his resurrection. Chrysostome noteth that this similitude of death in this place admonisheth vs, that that which was done in Christ by nature, is in vs done by an analogy & proportion. For it is not needfull, that we through baptism should dye by naturall death: but that in our maners and life we should resemble the similitude of the death of Christ. In the booke of Ecclesiasticus it is written: Thou hast set downe at a great table: marke what thinges are sit before thee, because thou also must performe the like. Wherefore when we with the eyes of faith behold the crosse and death of Christ, we oughte to remember, that we must sometymes suffer the like. And how we should performe that, Paul teacheth by a most manifest similitude.

We are (saith he) grafted into Christ. In plantes when the graft is set into the stocke, it doth no more take sappe and life of it selfe, but of the stocke wherinto it is grafted: so we being in regeneration grafted into Christ, ought to liue by his spirite, and with him both to die, and also to rise againe: that euen as Christ could not be holden of the sorowes of death, so also can not the tyranny of sinne any longer hold vs in bandes. Righteousnes and purenes of lyfe shall daily be renewed in vs: which thing is brought to passe, when we depart from sinne: for as long as we liue in sinne, we lead not a new life, but the olde life. There is no entrance open vnto the lyfe of the resurrection, but by death. By this metaphore Paul would expresse our great coniunction with Christ, which metaphore also he learned of Christ. For Christ saith: that he is the Vine: wherein we as bryanches are contayned, and they only bring forth fruite, which abide in the vyne. For they which are seperated from the vine, do wither away, being apt only for the fyre. Wherefore, we may conclude both by the sayinges of Paul, and also by the sentence of Christ, that they which liue without Christ, can not bring forth good fruite. For whatsoeuer good fruit is in vs, the same cometh wholly from Christ, as from the liuely roote. And that which Paul speaketh in this place touching this grafting into Christ,

The power of God was declared in the resurrection of Christ. Paul doth oftentimes vse this word, newnes.

A new life hath his degrees.

That which was done in Christ by nature ought to be resembled of vs by an analogy.

An elegant metaphore

The entrance to life is made open by death.

Pauls doctrine out of the wordes of Christ.

Without Christ no fruite is brought forth.

very



## Cap. 6 A Commentarie vpon the

The compari-  
son of A-  
dam with  
Christ is  
confirmed.

We must  
passe from  
the kinred  
of Adam in  
to the same  
of Christ

The spiri-  
tual gra-  
fting diffe-  
reth from  
the natural.

The affecti-  
ons and sen-  
ses of  
Christ do  
spring in  
those, which  
are grafted  
in hym.

When en-  
dued with  
wicked af-  
fections are  
worse then  
beaste beas-  
tes.

Why Paul  
in this place  
bleth this  
word, death

This word  
crosse, ex-  
preseth the  
mortificati-  
on of a  
Christian.  
Mortall ver-  
tues, are not  
sufficiene.

Neither  
monasticall  
hypocrysie.

Nature will  
not agree to  
deny it self.

very much illustrateth the things which were spoken in the former chapt. concern-  
ing the comparison of Adam with Christ. For it was said, that Christ is of no  
les force to saue his, then was Adam to condemne them, which haue descended fro  
him through the flesh. And soasmuch as all mankinde is procreated of hym, none  
can attayne to saluation thorough Christ, vnles he passe from the kinred of Adam  
into the family of Christ. And this passage Paul aptly compareth with y grafting  
of trees. For euen as a graste is plucked away from his naturall plant, and grafted  
into an other straunge plant, and therout draweth both lyfe and sappe. So ought  
we to be remoned from the vitiate and corrupt nature, which we haue drawen of  
Adam, and to be grafted into Christ, as into the most holy stocke. But this spiritu-  
all grafting differeth not a little from naturall grafting. For husbandmen are ac-  
customed to breake of the slip which they will graft, from a good and excellent tree,  
and to fasten it into an other which is barren and wilde, that the graste may line  
in it, but yet retaine the nature and proprieties of the old tree, from whence it was  
cut of. But we far other wise being cut of from the wilde olme tree, and vnfruitful  
plant that is, from the corrupt nature of Adam, are grafted into Christ, that from  
him we should not only take lyfe and spirite, but also leauing our olde affections,  
should put on his nature and proprieties. For when we are said to die vnto sinne,  
it is not to be vnderstand, that all affections cease to be in vs. Those affections only  
ought to passe away and to perish, which spring of the old corruption. For it is ne-  
cessary, if we will aunswer to our regeneration, that the affection and felinges of  
Christ do daily more and more bud forth in vs. Neither is this any ill counsel, whē  
we are commaunded to put of the affections of the olde Adam. For, soasmuch as  
we are created like vnto the image of God, they make vs to degenerate into brute  
beastes: yea, also they make vs farre worse in all pointes then brute beastes. For  
the brute beast hath some measure toynd to his lustes: but our affections range a-  
bode to farre beyond measure. By them health is hurte, the mynde corrupted, and  
there is left nothing in man, y is in his due place and order. By them not only our  
owne saluation is contemned and hurt, but also the saluation of our neighbours:  
and the vse of all creatures confounded, and the fulfilling of the law of God viola-  
ted. The Philosophers also vnderstode, that our affections are so corrupt, that vn-  
les there be remedy had, they would turne all things to our destruction. But they  
could not geue a iust remedy. They wanted Christ: into whome (as Paul saith) be-  
yng cut of from the corruption of nature, they should haue bene grafted. And Paul  
bleth this word death, to shew y these wicked affections, ought not only to be after  
a softe byo: en by morall vertues (as y philosophers affirmed) but vtterly to be cut  
of, euen as the old life is finished by death. It is also rightly called death: bicause eue  
as we die not without paine & grieve, so also we are not grafted in Christ without  
most greuous grieve of the flesh. And therefore Paule sometymes in the selfe  
same thyng bleth the name of the Crosse. For to the Galathians he sayth:  
that they which are of Christ, haue crucified their flesh with the vices and lustes thereof.  
And speaking of himself, he sayth, To me the world is crucified, & I vnto the world.  
Mortall vertues, and outward discipline are not (as it is before sayd) sufficient  
vnto this mortification: which things yet want not they? vnto the world.  
a Publike welth and a ciuile life. But they bring not me to this point that Paul  
hath now a respect vnto. Much les can hypocritical Monkry bring that to passe:  
yea rather it is most of all repugnant vnto true mortification. For we se many  
ostentime's, which exceedingly afflicte themselves with fasting and outward ex-  
ercises: which yet in the meane time are full of most corrupt affections. All hu-  
mane endeuors are of no force vnto this mortification. For nature will not a-  
gree to deny and kill it selfe. Wherefore the anger and hatred against sin must  
be inflamed in our hartes by y inspiration of God: y we may be certainly per-  
swaded that God will take vengeance vpon wicked aders. If by the benefite of  
the halp ghost the hartes of men be stricken with this sword, and this arrow be-  
ing so full of force, then at the length they will beginne perfectly to know them-  
selves



selues, and to be displeased with theselues, and to abhorre, whatsoener they perceane to be done in them without Christ. And by that meanes it cometh to passe that the saythfull thinke vpon the death of Christ with most great vility: which thing if it be not done slenderly but with a belement sayth, we shall fele the anger and vengeance of God most abundantly powred out agaynst sinnes: whē as for the taking of them away, he would haue his only begotten sonne (who otherwise was euen innocenye it selfe) so miserably handled, that he might in him only punishe all our sinnes. These thinges if with sayth we reuolue in our mind, we shal begin so to abhorre from sinnes, that the self same power of God which caused Christ for our sakes to suffer, death, the crosse, and most horrible payne, shall drawe vs also, to dye vnto sinne together with Christ, which thing being brought to passe (as Paule here teacheth) VVe shall also be pertakers of his resurrection: for these two are knit and ioyned together. Wherefore to the Colossians he writeth: If ye haue risen together with Christe, seeke the thinges which are aboue: and straighte waye be addeth: Mortefye your members which are vpon the earth. also, Ye are deade with Christe, and your life is hidden with him. Wherefore when Christe your life shall appeare, then also shall ye appeare together with hym in glorye. And in this epistle, if by the spirit ye shall mortefye the deades of the flesh, ye shall liue. And there are other places very many wherein life is alwaies ioyned together with this death. Yea, looke how much more we profite in a new life, so much the farther procede we in mortification. Which thing is very well declared in the epistle vnto the Phillippians. For thus Paul writeth, That I may be found in him, not hauing mine own righteousness, which is of the law, but that righteousness which is of Christ thorough sayth, which is of God: that I may know hym, and the power of his resurrection, and the communion of his afflictions: whiles I am made conformable vnto his death, if by any meanes I may attayne vnto the resurrection of the dead: not that I haue already attained to it, or am already perfect: But I labor if in case I may comprehend, so far forth as I am comprehended of Christ Iesus. Brethern I coulde not my selfe as yet to haue attained vnto it: Wherefore forgetting the thinges which are behind, and endeuoring my selfe to those thinges which are before, according to the prefixed mark, I follo w hard to the reward of the high calling of God. By these testimonies is manifestly proued, that the death of Christ, and his resurrection, and mortification, and newnes of life ought to be ioyned together. This thing is also to be added: If we be grafted into the death and resurrection of Christ, we shall not only attayne vnto forgettenes of sinnes, and to a purer life, but also we shall dye vnto the law. For nether shall we be accused or condemned of it, nor compelled to the ceremonies thereof. For to the Colossians it is written: Wherefore if ye be dead with Christ from ordinances, why as though ye liued in the world, are ye burdned with tradicions? as, Touch not, east not, handle not. And a litle before in the same chap. When ye were dead in sins, and in the vncircumcision of your flesh he hath quickned you together with him, forgenging you al your sins puttyng out the handwriting of ordinances, that was against you, which was contrary vnto you. Lastly we are made without feare, and patient in aduersities: knowing that if we be dead together with Christ, we shall raigne together with hym. But forasmuch as this argument of Paul which he is now in hand with, is deriued of the nature of Baptisme, (to the end we may vnderstand, what maner of thyng the nature therof is, and as it were knowing the ground, might gather out these profitable admonitions, and oftentimes reuolue them in our mynd) it shal be profitable, to set forth a certaine ample definition, which may well nie comprehend all thinges, that are written therof in the holy scriptures. Baptisme therefore, is a signe of regeneration into Christ, into his death (I say) and his resurrection, which succeeded in the place of Circumcision, which consisteth of the lauacre of water in the worde, wherein in the name of the father, and of the sonne, and of the holy ghost remission of sinnes, and effusion of the holy ghost is offered, and by a visible sacrament we are grafted into Christ, and into the church, and the right vnto the kingdom of heauen is sealed vnto vs, and we on the other side professe, that we will dye vnto sinne, and hereafter lyue in Christ. What the members or partes of this definition

profitable manner of thinking vpon the death of Christ.

With the spiritnall life is ioyned the life of the resurrection.

They which are grafted into Christ do dye vnto the Law.

An ample and large definition of Baptisme



## Cap. 6 A Commentarie vpon the

All sacra-  
ments are  
called  
signes.

In explica-  
tion of Re-  
generation.

Why Bap-  
tisme ought  
not to be re-  
pented.

Symboles  
of the Sa-  
craments of  
the Gospell  
are most  
easie to be  
gotten.  
The miste-  
ries of the  
Ethnikes  
were sumptu-  
ous.  
The deuill  
sometimes  
imitateth  
the simplici-  
ty of God.  
What is  
the analogy  
or significa-  
tion of wa-  
ter in bap-  
tisme.

may the better be vnderstood, we will briefly declare them. First it is called a signe which word is common vnto Baptisme, and to all sacraments, which is proued by that, that Paul before in this selfe same epistle taught, that Abraham after that he was iustified receiued Circumcision, *σφραγίδα*, that is, a seale of the righteousness already obteyned. But what thyng Baptisme sealeth, is sufficiently exprest, whē as it is called, the signe of regeneration. For Christ very manifestly taught Nicodemus in the 3. chap. of Iohn, that they which will be saued, ought to be born again. And that baptisme is the the signe of this regeneration, Paul teacheth vnto Titus saying: *According to his mercy he hath saued vs through the lauacre of regeneration.* And soasmuch as regeneration is a certaine mutacion or chaunge, that we may the better vnderstand what that mutacion or chaunge is: First, must be declared the end wherunto this mutacio tendeth. And therefore in the definition we added, *Into Christ*, bicause the sayth, studies, and life of such men as are regenerat tend to no other end, then that they may wholly passe into Christ. And seing that all things whiche Christ did for our saluation, are comprehended in his death & resurrection. Therefore in this definition we added, that we must be baptised into his death and resurrection. Whiche thing Paul also teacheth in this selfe same place. For thus he writeth, *Knowe ye not, that all we that are baptised into Christ, are baptised into his death?* And straightwaie he maketh mencion of the resurrection. And that Baptisme succeeded in the place of Circumcision, the epistle to the Colossians teacheth: which place we haue before cited. Wherefore seing that Circumcisiō was ministred vnto one man only once, and soasmuch as euery man hath but one only nativity, therof it commeth, that Baptisme also ought to be geuen onelye once. Which thing is also therefore done, bicause the holy ghost wil haue vs fully perswaded, that after Baptisme we ought no more to returne to our old life, as though an other regeneration might be permitted vnto vs. For if any man should so think he should (as it is written in the epistle vnto the Hebrues) *treade vnder feete the blood of the sonne of God.* Paul therefore vnto the Ephesians sayth: *One spirit, one sayth one baptisme.* And that it consisteth of the lauacre of water, and of the word, we are taught out of the epistle vnto the Ephe. by these wordes. *Euen as Christe also loued the church, and gaue himselfe for it, that he myght sanctifie it, beyng made cleane by the lauacre of water through the worde.* This is the nature of sacraments, that they consist of a signe, an outward Element, and the word of God. Many Ecclesiasticall writers, when they entreat of Baptisme, do set forth the prayes and commendations of water. But I in this place do rather reuerence the simplicity of Christi- an religion, whereunto are geuen Sacraments, not onely most fewe in number, but also moste easie to be done. For as touchyng the signes we haue nothing but breade, wyne, and water: whiche are thinges euerye where in vse, and in all places easie to be gotten. But the misteries of Idoles were celebrated wyth greate cost, and were verie sumptuous. But Christ in outward thinges followed alwayes greate simplicity. Although the deuill also, as an imitator of God, would sometimes haue water also ioyned to his holy seruices: as in the misteries of *Mitra*, and *Isis*. And the *Romanes* in the playes of *Apollo* and *Pelusi- us* sprinkled the city ouer with water. For by that meanes they thought it per- feclly clenfed from periuries, murders, iniustice, and publike crimes. And such as had committed murder of set purpose, sought purging holy waters. But omitting these thinges, this we ought to consider, that the signe in sacraments ought to haue an affinity and similitude with the thing which is by it signified. Wherefore seing water washeth away the filthines of the body, maketh the earth fruitfull, and quencherh thirst, it aptly signifieth remission of sinnes, and the holy ghost, whereby good woikes are made plentiful and signifieth grace, which refresheth the anguishes of the minde. Neither did the prophetes in the olde Testament otherwise prophespe of the geuing of the holy Ghost in regene- ration. *Ioell* saith, that God would poure cleane water vpon the sonnes and daughters of the Iewes. And *Esay* saith, *All ye that thirst come vnto the waters.* And the el- ders of the Hebrues (Paul saith) were baptised in the red sea, and in the cloude. But what



What manner of word it is that ought to be added vnto the element of water, we haue noted, namely, *wherein, in the name of the father, & of the sonne, & of the holy ghoste remission of sinnes.* &c. Into this promise our faith is sealed: and as *Tertullian* saith, *the sacrament of baptisme is the garment of this faith.* These prescribed wordes are deliuered of *Christ* in the last chap. of *Mattheu*. Neither as we haue befoze saide, can I be perswaded, that the Apostles changed this forme of wordes, although *Ambrose* in that thing thought otherwise. Of whole iudgement what is to be thought, we haue befoze sufficiently declared. It sufficeth vs at this present, that by the element and word of God we haue a manifest testimony of our regeneratiō and saluation. For enen as there are three thinges (as *Iohn* saith) which beare witness of *Christ*: the spirit, bloud, and water. (For the father, which is signified by the spirit, the sonne, which is declared by bloud, and the holy ghost which is noted by water, do beare witness of his deinitie. And of his true humane nature, the spirit is a witness, which he commended vnto the father vpon the crosse, and also the bloud and water which flowed out of his side) so, that we are the childzen of God, we haue a testimony of the holy ghost: & we haue the remission of sinnes by the bloud of *Christ*, set forth in the worde of promise, and in the water outwardly poured vpon the body. For by these witnesses our faith is both rayled vp and also confirmed, because we are regenerate, and are now made the childzen of God. There is offered vnto vs remission of sinnes, in the name of the father, and of the sonne, and of the holy ghost. And yet ought we not to thinke, that it is given by reason of the worke wrought, (as they vs to speake) as though a holines of the spirit lay hidden in the water, and that we are regenerated by the outward touch thereof. For it is not so. But by the word of God and outward signe is signified vnto vs our reconciliatiō with God made by *Christ*: which reconciliatiō if we take hold on by faith, we are both iustified, and also sanctified. Wherefoze *Augustine* vpon *Iohn* saith: *From whence cometh this so greate a power vnto the water, that it should touch the body, and washe the hart, but through the word which worketh it, not in that it is spoken, but in that it is beleued:* But in infantes which by reason of age can not yet beleue, the holy ghost worketh in their hartes in seede of faith. The effusion also of the holy ghost is promised in baptisme, as it is expessedly written in the epistle to *Titus*: *Which hath saved vs through the lauacre of regeneration, and of renouation of the holy ghost, which he plentifully hath poured vpon vs.* Neither are these two thinges in suche manner offered in baptisme vnto vs, as though we by no meanes had them befoze baptisme. For it can not be denied, but that they which are of full age, if they beleue, haue iustification euen befoze they be baptised. For so *Abraham* beleued, and was iustified, and then he receaued the seale of circumcision. And *Cornelius* the Centurion when he had heard *Peter* and beleued, was not onely iustified, but also visibly receaued the holy Ghost. Neither woulde we baptise infantes, but that we suppose, that they already pertayne vnto the Church and vnto *Christ*. And yet are not suche baptised in bayne. For we oughte to obeye the commandement of God, which if any man shoulde contemne, though he boasted neuer so muche of his faith, yet shoulde he sufficiently declare, that he neyther beleued, nor is iustified, nor hath receaued remission of sinnes. Farthermoze although they beleue, yet when these promises are agayne offered, and that by the institution of the Lord, and they thorough faith and the impulsio of the holy ghost doo with efficacy take hold of them, the benefites of God can not but be augmented in them. But why the holy ghost is poured into the hartes of them that are regenerate, this is the reason: Bycause they must be made new agayne, and theyr stony hart (as the prophete saith) must be turned into a fleshy hart: which is not possible to be done by humane reason. And that we are by the visibill sacrament grafted into *Christ* & into the Church, is first declared by this place which we are now in hand with. For *Paul* saith, *that they which are baptised, are grafted into Christ.*

Ce. 11.

And

In place of  
Iohn.  
Of the thre  
testimonies

The worde  
cleaseth not  
because it is  
spoken but  
because it is  
beleued.  
The thinges  
which are  
offred vs in  
baptisme,  
we haue also  
befoze  
baptisme.

In baptism  
the giftes  
which we  
had befoze  
are increased.

The holy  
Ghost is  
poured into  
the hart  
when we  
are regenerate.  
By baptism  
we are visibly  
grafted  
into Christ  
and into the  
Church.



# Cap.6

# A Commentarie vpon the

Why this  
visible gra-  
fting is ge-  
uen

The righte  
vnto eter-  
nall life is  
sealed by  
baptisme.  
A similitu-  
tude.

Not all  
that are not  
baptised  
perish.

Christ cal-  
led his  
death bap-  
tisme.

The effusi-  
on of the  
holy Ghost  
was bap-  
tisme.

Baptisme  
hath repen-  
taunce top-  
ned with it.

We oughte  
more often  
to call to  
memozpe  
baptisme.

Of bapti-  
sing of Chri-  
den against  
the Ana-  
baptistes.

Signes are  
profitable  
yea euen  
when they  
are not pre-  
sent.

And in the first to the Corinthians the 12. chap. he sayth, *that by one Spirit we are all baptised into one body.* And that this body is the Church, he plainly teacheth in the selfe same chap. We added in the definition, *By a visible sacrament,* because in very dede we are grafted both into Christ, and into the Church as touching the minde and spirite, so soone as euer we are iustified. But bycause that is vnknown vnto men, it is afterward known, when we are initiated by the outward sacrament, also the right vnto eternall life is sealed vnto vs by baptisme. It is in dede genen vs so soone as euer we are iustified, and it pertaineth vnto vs by right, not of merite, but of the liberall gift of God: and by baptisme it is sealed. As the giftes of kinges, so soone as euer they are graunted vnto vs, doo without doubt pertain vnto vs: but afterward are added seales, that the will of the king may if it be needfull, be testified vnto others. Neither is this part of the definition, *right vnto eternall life,* so to be vnderstand, as though they ought to be excluded from the kingdome of heauen which are not baptised. For if they beleue, and there be no let in them that are not baptised, we ought not to doubt of theyr saluation. For Christ sayth: *He which beleueth in me hath eternall life.* And in an other place, althoughe he saye, *that he which beleueth, and is baptised, shall be saved,* yet he streight way addeth: *He which beleueth not shall be cōdemned.* By which woordes he signifieth, that baptisme is not so of necessity, but that a saythfull mā may with out it be saved, so that there be annexed no cōtempt nor disobedience. The scholemen also confesse, that besides the baptisme of water, the godly are sometimes baptised with Martirdom, and with the inspiratiō of the holy ghost, so much as sufficeth vnto saluation. Christ also called his death baptisme, when he sayd, that he should be baptised with an other baptisme: and foze told, that the Apostles shoulde be baptised with the holpe ghost soone after hys ascension into heauen. Lastly we agayne in baptisme professe death, as touching sinne, and a new life: which profession sheweth nothing ells, then that vnto this sacrament is adioyned repētaunce, which thing both Iohn and also Christ taught, when they spake of Baptisme. And the fathers when they passed ouer the sea, escaped into liberty: but Pharo with his host was drowned in the waters: whereby was signified, that by baptisme we ought so to be renewed, that there we should forsake our sinnes, and be lifted out of the waters with a new purpose to an holy life. All these thinges oughte we, when we are baptised, by testimonies of the scriptures often to consider, and of them all continually to admonish our selues. For although this sacrament be but once onely geue, yet ought it neuer in our whole life time to be forgotten. For euen as it behoued the Iewes euermore to remember, that they were circumcised, so also ought we continually to call to memoze our baptisme. And this is not to be passed ouer, that the Anabaptistes laboꝝ by this chap. to confirme theyr erroꝝ, which thinke that baptisme ought not to be genen vnto infantes, bycause they are not able by sayth to receaue the promises offred vnto them, or to professe mortification and a new life. But how weake this argument is, partly reason it selfe sheweth, & partly the scriptures teach. For this is not the propriety of signes, that they should then onely profite when they are present. Otherwise we ought continually to be baptised. They are in dede deliuered but only once: but being oftentimes called to memoze, they allwayes profite. For the vtilite of them is not a thinge that dureth but for a tyme: although infantes can not take holde of the promises offred vnto them, yet afterwarde when they come to riper age, they shall take holde of them. But sozasmuche as they are able to receaue the couenaunt, and the thinges promised pertain vnto them, why shoulde we take awaye from them the signes of those thinges? These men sozsooth, woulde seeme to be wiser then God: for God knewe vndoubtedlye as well as they, that Circumcision conteyned a promise of Christ, and a profession of mortification, and of a newe lyfe. For by the prophets he continually bygeth the Circumcision of the hart, which was signified by that Sacrament, and yet he commaunded, that infantes should be



be initiated unto him by Circumcision. Why the do these men object unto us y<sup>e</sup> thing which God himselfe would not haue kept from infants. They vse also to bryge the commaundement of the Lord, wherein he commaunded the Apostles, that they should teache and baptise. And they thinke, that infantes ought therefore not to be baptised, because they can not receiue the preaching and doctrine of the Gospel. Perther consider they, that Christ by that commaundement taught the manner how religion should be spred abroad, & the church instructed. For it was not for the Apostles to beginne their office and function with the Sacraments. First it behooued them to preach the Gospel: afterward to baptise them that beleued. And so y<sup>e</sup> Apostles baptised not only the that beleued, but also their whole families. As we rede also that *Abraham* when he beleued, circumcised not only himselfe, but also all his. And we know vndoubtedly by the holy scriptures, that Baptisme succeeded in the place of Circumcision. Wherefore, they cannot say, that the baptisme of infantes, is against the worde of God, because, vnles they will graunt, that our infantes are in worse estate, then were the infantes of the Hebrewes, they must of necessity confesse, that our infantes also ought to be initiated vnto God and vnto Christ. They also are not to be harkened vnto, which say that circumcision was only a sealyng of promises touching temporall things. For *Paul* doth manifestly teach, that it ought to be compared with baptisme. And in the 17. chap. of the booke of *Genesis*, Circumcision is instituted to confirme this promise. *I will be thy God, and the God of thy seede.* And vndoubtedly God keepeth those whole God he is, and y<sup>e</sup> not only as touching y<sup>e</sup> mind, or as touching y<sup>e</sup> body only, but as touching y<sup>e</sup> whole & ful nature. And of so great force & waight is this promise, y<sup>e</sup> by it Christ proued the resurrection of the dead. For, soasmuch as God affirmeth himselfe to be the God of *Abraham, Isaac, and Iacob*, he thereby firmly concludeth, that they liue, and that their bodies shall be restored vnto them in the resurrection. And it is wonderfull, how they dare affirme, that the baptisme of infantes is a new institution in the church. For *Cyprian* a most auncient writer maketh mencio<sup>n</sup> of it, & sayth that it is not of necessity, that we should tary till the eight day for the baptising of the: For the truth of the Gospel hath deliuered vs fr<sup>o</sup> the obseruing of the number of daies. Wherefore they may well be baptised, what day soener the Church shall be assembled together. *Origene* also writing vpon this epistle and vpon *Leuiticus*, sufficiently declareth, that infantes were in his tyme accustomed to be baptised. And sithen these men were not long after the Apostles tyme, neither make they mencion of it as a thyng inuented by them, or in their tyme, it sufficiently appeareth, that that maner came from the Apostles. They say that *Higinus* bishop of Rome was y<sup>e</sup> first autho<sup>r</sup> thereof, which vndoubtedly can not be proued by his decrees. We read indeede, that he made a law for Susceprores, whom they call Godfathers and Godmothers, which without doubt was a profitable order. For his meaning was, y<sup>e</sup> when infantes should by baptisme be receiued into the church, they should be commended vnto the faith of some men, of whom to be instructed. And for the performance of this, the Godfathers and Godmothers do bynde their faith: although now a dayes they regard nothing lesse. But it is a very weake argument thereby to gather, that *Higinus* was the first autho<sup>r</sup>, that infantes should be baptised, because he instituted Susceprores. Pea rather sithen he made a decree as touching that thyng, it is probable that the baptisme of infantes was before that tyme in vse. They cite more ouer *Tertullian* in his little booke of baptisme, which is very elegantly writte. But soasmuch as that man in his latter age fell from the true sayth vnto the heresy of *Montanus*, his authority in this thyng can not be of so greate force: for he also condemned second mariages, & disallowed the baptisme of infantes against the receiued vse of the Church. And if we should follow his opinion, neither young men that lead a sole lyfe, nor wydowes that are yong women ought to be baptised. For he affirmed, that this sacrament ought not to be administered but to the only very late, and that are of a very ripe age. But it may be sufficiently declared by the

Ca. iij.

selfe

Circumci-  
sion geuen  
vnto in-  
fan-tes.

The maner  
whiche is  
to be kept  
in increa-  
sing the  
church.  
The bel-  
ievers were  
baptised  
with theyr  
whole fa-  
mily.

Our in-  
fantes are  
not of wor-  
ser condi-  
tion or estate  
then were  
the children  
of the He-  
brewes.

Circumci-  
sion sealed  
not onely  
temporall  
promises.  
It proueth  
of the resur-  
rection.

Baptisme  
of children  
is no new  
thyng in the  
church.

*Higinus*  
made a de-  
cre for God  
fathers and  
godmo-  
thers, but  
not for the  
baptisme of  
infants.

The opini-  
on of *Tertul-  
lian* as tou-  
ching this  
thyng is not  
to be recei-  
ued.



## Cap. 6 A Commentarie vpon the

It was the manner in his time that infants should be baptised.

selfe same Tertullian, that even in his time the manner was that children should be baptised. For he would neuer haue reprobated it, vnles it had then bene in vse and practise. But now I will returne to the Apostle.

Knowing this that our olde man is crucified with him, that the body of sinne should be abolished: that henceforth vve should not be seruantes vnto sinne. This is the entent of the Apostle, to teach, that they which are of Christ, ought to dye vnto sinne. And he setteth forth the communion which we haue with the death and resurrection of Christ, which communion he proueth by baptism. For by baptism we are proued to be grafted into Christ, to this ende, that the olde man should be crucified in vs, and that we should no more be addicted vnto sinne. Chrysostome vpon this place sayth, that regeneration is two manner of wayes: one which consisteth of the forgiveness of sinnes: an other which we obtaine after iustification in leading our life holily and innocently: the first he confesseth to come vnto vs by the gift of God: but in the other he sayth is required our diligence. Vhereto this his sentence is true. For vnto the first regeneration are not required any of our workes: but for the performance of the other, it becometh them that are iustified, to worke together with grace and with the holy ghost. But I can not tell how he, a little after ward forgetting himselfe, sayth, that we vnto that first regeneration do bring sayth of our selues. Which is most repugnant vnto the truth.

How Chrysostome vnderstandeth sayth to be the gift of God

To attayne to faith it is not sufficient that God doth sette forth vnto vs thinges we should beleue.

The Olde man.

Not onely the body and grosser partes of the minde pertaine vnto the old man.

What the body of sinne is.

For Paul to the Ephesians teacheth, that sayth is the gifte of God, and is not of our selues. In expounding which place he thus vnderstandeth it: That sayth is the gifte of God, because we should not beleue vnles God called vs, and should set forth vnto vs those thinges which ought to be beleued. Wherefore his meaning is, that it lieth in our power, to assent vnto the calling, and promises of God which are offered vnto vs. But that is most many manifestly repugnant against very many testimonies of the scriptures. For in the Actes of the Apostles we reade of the woman that solde silkes, how that God opened her harte, to vnderstand those thinges which Paul preached. And Ezechiel teacheth, that God chaungeth the hartes of the godly, and of stony hartes maketh them fleshy hartes. Christ also saith, that no man can come vnto him, vnles he be drawen of the father. And David desireth of God, to incline the hartes of his to keepe his testimonies. We reade also in many places, that God boweth and hardeneth hartes. Lastly Paul in this selfe same epistle sayth, that it is not of him that willet, nor of him that runneth, but of God which hath compassion. But as touching this question, we will speake more at large after ward. Now let vs see, what Paul in this place vnderstandeth by the Olde man, which he sayth ought to be crucified with Christ: and what also he meaneth by the Body of sinne, which he affirmeth ought to be abolished. When he speaketh of the Olde man, he alludeth vnto Adam, and vnderstandeth the corrupt nature which we all haue contracted of him. Neither signifyeth he thereby (as some thinke) the body only, and grosser partes of the minde: but comprehendeth therewithall vnderstanding, reason, and will. For of all these partes consisteth man: and this malitiousnes and oldenes so cleaueth vnto vs (as the Greeke Scholies note) y the Apostle calleth it by the name of man. And men y are without Christ are so much addicted vnto their lustes, pleasures, and errors that without the they count not themselves to be men. Farther, by this Antithesis or comparison vnto the new man, we may vnderstand, what the olde man is. In the epistle to the Ephesians, we are commaunded to put on the new man, which is created according vnto God in all righteousness, and holynes of truth: And contrariwise: To put off the old man, which is corrupted according to the lusts of error. Wherefore Ambrose expounding this place saith. That the Apostle therefore calleth the deedes past the olde man. Because, euen as the new man is so called by reason of sayth, and a pure life, so is he called the old man by cause of his infidelity and euill deedes. The body of sinne also signifyeth nothing els, then the deprauation and corruption of our whole nature. For the Apostle would not, that by this word we should vnderstand the composition of our body. And naturall lust, although it be but one



one thinge, yet by cause vnto it are associated and annexed all maner of sinnes, which as occasions are offered do burst forth, therfore it is expessed by the name of the bodye. And Paul vnto the Colossians after this selfe same maner calleth sondry sinnes, our members. *Mortifie (sayth he) your members which are vpon the earth, namely fornication, vncleane, euill lust, auarice, and other which there follo we.* And vndoubtedly vnles the spirit of Christ do prohibite our members, they are altogether organes and instrumētts of sinnes. *Chrysostome* vpon this place saith: That the Apostle calleth not this our body only so, but also all our malitiousnes: for so calleth he all our maliceousnes the old man. The Greke Scholies vnderstand by the body of sinne, our condemned nature. Although if we would referre that sentence vnto this our outward body, it may seme that Paul so spake, for that all wicked lust and all corruption of nature is drawen from nature by the body. This is also to be marked, that the Apostle setteth our corrupt nature as contrary vnto the spirite, but yet by sondry names, sometimes by the name of flesh, sometimes by the name of the body of sinne, sometimes by the name of the old man, and sometimes of the outward man, and sometimes by the name of naturall man, all which things signifie whatsoeuer is in man besides Christ and regeneratiō, and also whatsoeuer withdra weeth vs from the law of God: Contrariwise by the name of the spirite he vnderstandeth all those thinges which are done in vs, by the inspiration, instinction, and motion of the holy ghost: wherfore *Ambrose* by the body of sinne vnderstandeth also the soule, that is, the whole man. As contrariwise, the soule also in the holy scriptures signifieth sometimes the body, and the whole man. This word flesh also sometimes comprehendeth all the partes of a man that is not yet regenerate. For Christ when he reasoned with *Nicodemus* of regeneratiō, *whatsoeuer (saith he) is born of the flesh is flesh:* by which words he sheweth, that the flesh ought to be regenerated into the spirite. And forasmuch as regeneration pertayneth not only vnto the body, nor only vnto the grosser partes of the minde, but chiefly vnto vnderstanding, reason, and will, it sufficiently appeareth that these thinges also are vnderstand by the name of flesh. And *Ambrose* sayth, that the flesh is sometimes called the soule which followeth the vices of y body. Christ also answered vnto *Peter* when he had made y notable confession, *Flesh and blood hath not reueled these thinges vnto thee.* Wherby fleshe and blood he vnderstandeth, whatsoeuer humane reason can by nature come to the knowledge of. Wherfore to retayne still the body of sinne, and the old mā, is nothing els, then to liue according to that estate wherein we are borne. And if a man demaund whither these naturall knowledges grafted in vs touching God and outward dedes, are to be counted good or no: I answer, y of theselues they are good: but as they are in vs not yet regenerate, but vitiate & corrupt, vndoubtedly they are sinnes: by cause they sayle and stray from the cōstitution of they nature. For they ought to be of such force, that they should impell and drive all our strengths and faculties to obey him. But they are so weake, that they can not moue vs to an vprighte life and to the true worshipping of God: which selfe thing we iudge also of the naturall affections towards our parents, frendes, countrey and other such like. For although these thinges of their owne nature are good and honest, yet in vs, that are not yet grafted into Christ, they are sinnes. For we referre them not according as we ought vnto the glory of only true God, and father of our Lord Iesus Christ: nether do we them of faith without which whatsoeuer is done is sin. And Paul sayth, *τοῦτο γινώσκοντες*, that is knowing this, and a litle after ward, *ἐδόξα λόγισα* which wordes teach, that those thinges which are here sayd, ought to be most assured and certayne vnto vs, and perfectly known of vs so that euery godly man should fele this in hym selfe. This kinde of speach hath an *Antithesis* vnto that which was sayd at the beginninge: Know ye not, that as many as are baptised into Christ Iesus, are baptised into his death: as though he should haue said. Of this thing ye ought not to be ignorant. And if ye once perfectly know this principle, the those thinges which

Ce. lxxx.

thereof

Our members are the instruments of sinnes if God prohibite them not.

Humane corruption is drawen by the body The corruption of nature hath sundry names.

The soule. The flesh.

Reason and will, are comprehended in the name of flesh.

Naturall knowledges grafted in vs are of themselves good, but in vs they may be sinne. The affections of them that are not regenerate are sinnes though they be honest.



Why Paul  
vseth so ma-  
ny tropes &  
figures.

An excellent  
comparisō.

The Deuill  
is crucified  
with the  
Chr.

The end is  
that we  
should not  
be seruantes  
vnto sinne.

thereof follow, can not but be knowen of you. Let it not seme stragg that Paul doth  
by so many, & so sundry figure hyperboles, I say, & metaphors exaggerat & aggr-  
uaterh is matter namely, That we are dead vnto sin, & are buried with Christ,  
and the old man is crucified, that the body of sinne should be abolished, and such o-  
ther like. For we neuer sufficiently knowe our selues, neither doo we abhorre, so  
much as it behoueth vs from our naturall corruption, and from the sins which do  
spring therof. Yea rather there are very many, which vnder the prettice of prayse  
of nature, and of the workes of God, do highly commend many things, which by be-  
ry god right ought to be condemned: especially when they are sinnes. The mea-  
ning therfore of this place is, that now by the grace of Christ and profession of bap-  
tisme, the old man is crucified: and that it ought continually so to be kept vnder,  
that the body, that is, the multitude of sins which spring out of it, should be aboli-  
shed. And although in this lyfe we can not obtaine, to be utterly free from falling  
sometimes, yet ought all our endeour to tende to this ende, that euen as Christe  
gaue not himselfe partly, but wholly vnto the crosse for our sakes, so also ought we  
to die, not onely to one or two kindes of sinnes, but utterly to all kindes of sinnes.  
And this crucifieng, if we haue a respect vnto the first communion, which we haue  
with the death and resurrection of Christ, commeth first of the holy ghost, and free  
mercy of God. But when we are once through faith regenerate, and are transla-  
ted from Adam vnto Christ, it behoueth vs to put to our labour, endenour, and di-  
ligence. And therefore Paule vnto the Galathians writeth, that they which are of  
Christe, haue crucified theyr fleshe, wyth the lustes therof. And that worthely. For si-  
then they are members of Christ, it is mete, that they be conformentable vnto their  
hed. And Ambrose noteth, that we together wyth the fleshe do crucifie the Deuill, be-  
cause he by the meanes of it, is of efficacy in vs.

That henceforth we should not be seruantes vnto sinne. He stil more plain-  
ly declareth, what this meaneth, the body of sinne to be abolished. And this is the  
meanynge, that we should not obey our naturall lust, thorough committing of di-  
uers wicked vices. And by the worde of bondage or seruitude, he sheweth, that he  
layeth before vs not thinges impossible, but things that aboue all other are to be  
desired: namely, that we might be set at liberty. Neither spake he that to this end  
that sinne should by no manner of waye remayne in vs: for, that is impossible, so  
long as we liue in this world. But therfore he so admonisheth vs, that we shoulde  
not be seruantes vnto sinne.

For he that is dead, is iustified from sinne. Wherefore if we be  
dead with Christ, we beleue, that we shal also liue with him. Know-  
ing that Christ beyng rayled from the dead, dieth no more: Death  
hath no more dominion ouer hym. For as touchyng that he died, he  
died concernyng sinne once: and as touchyng that he lyueth, he li-  
ueth vnto God. Lyke wyse consider ye also, that ye are dead as tou-  
chyng sinne, but are aliuie vnto God through Jesus Christ our lord.

For he that is dead, is iustified from sinne. The reason why we should not  
be seruantes vnto lust, is this: namely, because we are by death deliuered from it.  
For, to be iustified from sinne, is as much, as to be deliuered from it, so that hence-  
forth it hath no more power ouer vs. And Paul seemeth here to speake not of the  
death of nature, but of mortification, wherof I haue so oftentimes spoken. And ius-  
tification may be here taken properly, for that mortificatio may be the effect ther-  
of. For we cannot attain vnto it, vnles we be first iustified. Although some not vir-  
aptly vnderstand this place of the vsual and natural death. For they that are dead,  
do cease of from the wicked workes, in which they before liued. And we vse to say  
of a thefe that is now hanged, that he will steale no more: and the prouerbe is, a  
deade man biteth not. Wherefore, if we followe this sence, then shall it be a meta-  
phore that euen as they which are naturallye deade, do forsake and finishe the  
sinnes



sinnes, which whilst they liued, they committed: so we, forasmuch as we are dead vnto Christ, and haue professed, that we will dye vnto sinne, oughte bitterlye to cease from synne. These wordes of Paul are no other wyse to bee vnderstande, then are these wordes of John: *He which is borne of GOD synneth not.* That is, in that euerye one lyueth and woorketh oute of the principle and grounde of the heauenlye nativitye. And this principle or grounde is the holye Ghoste, and the wynde of GOD. So he is saide to be losed from sinne, and not to doe any thing by the impulsion thereof, which is dead vnto sinne, and is crucified together with Christ, in that he is dead, and fastened vnto the crosse. And euen so teacheth Peter in his first epistle the 4. chapter: *Forasmuch as Christ hath suffred for vs in the fleshe, be ye armed with the selfe same cogitation: For he which is deade ceaseth to sinne: neyther liueth he in the desires of men, but in the will of the Lord God.*

Wherefore if we be dead with Christ, we beleue that we shall also liue with him. ] To the ende we should not be afrayd at the name of death, which he hath befoze so often made mencion of, he presently addeth a consolation, declaring that vnto this death which he hath spoken of, is annexed the life of Christ: so that if we dye together with Christ, we shall also liue together with him. And this life is not only that, which we looke for, in the world to come, but also it is euen that life which we now leade: which in very dede is one and the selfe same with the life to come: but that this is only a life begonne and vnperfect, but the other is perfect and absolute. For we which beleue in Christ, and are iustified, do also euen now presently leade the life of God. For we are driuen and moued not of our selues, but of the spirit of God. But what maner of life this life of Christ is, which is in the meane tyme communicated vnto vs, whilst we liue in this world, the Apostle straight way declareth.

Knowing that Christ being raysed from the dead, dieth no more, death hath no more dominion ouer him. ] As the life of Christ is neuer extinguished by any death, so the life of the children of God and brethren of Christ oughte not to be quenched by sinnes. But why Christ dyeth no more, this is the cause, for that he hath ouercome death, and taken away sinne: by whose meanes only death was vpholden, and bare dominion. For vnto the *Corinthians* it is written, *The sting of death is sinne: and in this epistle, death raigned by sinne.* Wherefore they which are pertakers of the death of Christ, neither ought nor can any longer be subiect ether vnto sinne, or vnto death. But it is after one maner in vs, and after an other maner in Christ. For his death (as *Augustine* saith in his booke de Trinitate) was simple and but of one sort: but ours is double or of two sortes. For in him only the body dyed, for his soule was neuer without the eternall and true life: forasmuch as sinne had neuer place in him. But in vs both body and soule were deade by reason of sinne. Wherefore euen as Christ dyeth not agayne, as touching the body, so also ought not we by sin to dye ether in body or in soule. Otherwise y one ly one death of Christ should not (as he saith) bying remedy vnto our double death. Neither wanteth this an emphasie, that the Apostle in this place doubleth one and the selfe same sentence: when he sayth: *He dieth no more*, also, *death hath no more dominion ouer him.* For he would haue vs fully to vnderstand, that death is cleane remoued away from Christ. Neither yet ought we by these wordes to inferre, that death sometimes so bare dominion ouer Christ, that he was compelled to dye. For he sayth, that no man coulde take away his life from him: but that he himselfe had power both to lay away his life, and also to take it agayne. Christ freely and willingly became subiect vnto death: wherefore we also, forasmuch as we are his members, and mysticall body, ought freely and of our owne accord to dye together with Christ: and that in such sort, that we will no more dye, that is, we will no more be subiect vnto the guiltines, death, and damnation of our sinnes.

For as touching that he died, he died vnto sinne once: and as touching that he liueth, he liueth vnto God. ] That Christ died vnto sinne but once only, is declared by that which is written vnto the *Hebrewes*, that he by one only obla-

tion

A place of John.

The principles of the heauenly regeneration

After regeneration we leade the life of God.

Why Christ dieth no more.

The death of Christ was simple but ours is double.

Christ was not compelled to dye.

It also sufficent for vs that we die once vnto sinne.



tion made perfect all things: so that he referreth this Once, and vniue, vnto the fulnes and perfection of the thing done. It was sufficient that Christ died but once. Wherefore it ought also to be sufficient vnto vs, that we dye but once vnto sinne, neither ought we so to deale, that we shoulde alwayes haue new causes to dye agayne. But this is to be noted, that Christ and we are diuersly sayde to dye vnto sinne. For Christ had no sinne in hym, whereunto he shoulde dye. For he died for the sinne which was in vs. But we ought to dye vnto that sinne, which we still cary aboute in our selues. Farther, out of this place are inferred two things, first, if Christ died but once, and that that was sufficient, then is there no nede, that he shoulde agayne be dayly sacrificed in Passes. For his one only death was sufficient for the satisfaction of all sinnes. For the sacrificing priestes can not performe that thing which they vse so much to boast of, namely, to applye the death of Christ at their pleasure vnto this man, or to that man. For euery man by his owne sayth taketh hold of it, and applyeth it vnto himselfe. Moreover out of this place is inferred, that baptism ought not to be ministred vnto one man any more then once only, forasmuch as in it we dye together with Christ. And sithen he dyed but once only, we therefore ought in no case to repete it any oftener. Which thing the epistle vnto the Hebrewes manifestly teacheth: for there it is wrytten, that that is no thing els then again to crucifie the sonne of God, and to make him a gazing stock. The sealing of the promise of God, which we receaue in baptism, neuer loseth his force and strength. For whilst we call to memory that we are baptised (so that sayth be present) by the remembrance of that sealing we are both confirmed touching the promise, and also are admonished touching the leading of the lyfe of Christ. But we before haue alleaged many mo reasons, why baptism ought not to be repeted. In that Christ is sayd to liue vnto God, it signifieth not only that he liueth blessedly, but also that he cleaueth vnseparably vnto God. Which thing we also ought to do, if we will be true Christians. And therefore he concludeth the whole reason in these wordes:

So also consider ye, that ye are dead as touching sin, but are on liue vn to God, through Iesus Christ our Lord. These wordes signifie as much as if he should haue sayde: That which was done in Christ, ought also to be done in vs. Wherefore seing he died only once, and now liueth perpetually vnto God, we ought to haue a care that the selfe same thing should be performed in vs. Hereby appeareth, how vniustly the doctrine of Paul was accused, as though he shoulde teach that we should abide in sinne, that grace might abound. And that we should commit euill, that good might thereof ensue. For he teacheth clene contrarily, that euen as Christ euer liueth vnto God, so ought we also euer to liue in Christ thorough innocency of liue. Which selfe doctrine the Lord taught in John, saying. As the liuing father hath sent me, and I liue for the father: euen so he that eaterh me, shall liue for me. Judge and consider sayth he, that ye are dead vnto sinne, but liue vnto God. For (as sayth Chrysostome) this thing is not done by nature, neither can it be shewed by the outward sence: but is perceaued by sayth only. Wherefore consider (sayth he) and dayly ponder this in your mynde.

Through Christ Iesus our Lord. This is added that we shoulde knowe, that all these thinges are receaued onely by his benefite, and not by humane strengths, or naturall reason.

Let not sinne therefore raigne in your mortall bodye, that ye should thereunto obey by the lustes of it. Neither geue ye your members as instrumentes of vnrightheousnes vnto sinne, but geue ouer your selues vnto God, as they of dead are on liue. And geue ouer your members as instrumentes of rightheousnes vnto God. For sinne shall not haue power ouer you. Because ye are not vnder the lawe, but vnder grace.

Let

We and Christ dye not after one and the selfe same manner.

It is not possible that Christ should dayly be sacrificed.

The sacrificing priestes do not by their Passes apply the death of Christ vnto others.

Baptisme ought not to be repeated.

Paul teacheth that we ought to liue vnto God, & not to abide in sinne.



Let not sinne raigne therefore in your mortall body. ] His reason now finished, he addeth an exhortation: which is indeede short, but yet of great waight. For it stirreth vs vp vnto that thing, wherein consisteth the chiefe felicity, which herein is contained, y<sup>e</sup> we should be most far remoued, fro<sup>m</sup> all euils, and continually being well occupied, leade a most vertuous lyfe. Wherefore *Paulus* meanynge is, that we shoulde caste away synne: Whiche is to remoue from vs the nature of euill. Whatsoeuer euill and infelicity there is in vs, the same is wholly deryued from synne. Farther he commaundeth vs, to deryue our actions from the groundes and principles taught of God. The philosophers as firme that action to be most perfect, which springeth of the most noblest vertue. Wherefore, soasmuch as we doo confesse that al our strengths and faculties, are moued and impelled by God, that is by the most chiefe goodnes, of necessity it followeth, that the workes which springe thereof, are of most perfection: For God is farre much moze perfect then all humane vertue. Wherefore if whatsoeuer we doo, we do it by his impulsio<sup>n</sup>, the<sup>n</sup> shal we attain vnto a good end, & vnto most high felicity. Paul speaketh of sinne by the figure *Prosopopxia*, and exhorteth vs not to suffer it to raigne in vs. Which selfe so<sup>r</sup>me of speaking he befoze when he sayd, that death raigned from Adam euen vnto Moses. By the mortall body (sayth Ambrose) is vnderstand the whole ma<sup>n</sup>, euen as sometimes the whole man is signified by the soule. For confirmatio<sup>n</sup> whereof, he citeth these words of *Ezechiel*: The soule which sinneth, it shall dye: And he affirmeth that that is to be vnderstand of ether part of man. *Chrysostome* thinketh that therfoze the body is called mortall, to teach vs, y<sup>e</sup> this battayle, which the Apostle exhorteth vs vnto against sin, shall not dure any long time, but a shorte time. Which battayle he supposeth is therfoze commended, bycause that sithen Adam although he had a body not subiect vnto death, yet refrained not from sinne. It shoulde be much moze laudable and excellēter for vs, if we in this mortall body shoulde eschew sins. But I thinke y<sup>e</sup> this particule. In your mortall body, signifieth nothing els, then if it shoulde haue bene sayd after the maner of the *Hebrues*, Through your mortall body. Forasmuch as that naturall concupiscence or lust, which y<sup>e</sup> Apostle would not haue to raigne in vs, is through the body deriued from Adam into vs, & receaueth in vs nourishments and entisements. For by generation and sede (as we haue befoze at large proued) originall sinne is traduced. And he addeth this word mortall, to encrease a contempte, and to lay before our eyes that such a forwardnes is condemned vnto the punishment of death, whereby to feare vs away the moze from the obedience thereof. For it were very wicked, to preferre a thing condemned vnto death befoze the word of God and his spirite. The straight way declareth, what this meaneth, namely, sinne to raigne in vs. Which is nothing els then to be obedient vnto sinne. Wherefore he addeth.

That ye should therunto obey by the lustes of it. ] He saith in the plural number *Lustes*, because out of the corruption of nature which he a litle befoze called sinne in the singular number, doo continually spring forth an infinite number of lustes. Paul admonisheth vs that we should not obey them. He can not prohibite but that lust whilst we liue here, will exercise some tirany ouer vs ene although it be against our willes. Wherefoze this thing only he requireth, that we should not of our owne accord, and willingly obey it. For thys is to permitte vnto him the kingdome.

Nether apply your members as weapons of vnrightheousnes vnto sinne. ] He will moze plainly declareth, what it is to obey sinne. And that is, to geue our members as weapons vnto it. By members he vnderstandeth not only the parts of the body, but also all the faculties or powers of the soule. All these forbidde he to be applied of vs vnto sinne. He could haue bled an other word, namely that we should not geue our members organs and instrumentes to lustes. But by the name of weapons, he would the moze aggrauate the thing. For that signifieth, y<sup>e</sup> they which apply they<sup>r</sup> members vnto sinne, do fight & make war against

What tells  
city is.

That acti<sup>n</sup>  
is most per  
fect which  
springeth of  
the most  
noblest ver  
tue.

*Prosopope  
ia*, that is  
by sayning  
of perso  
nages.

Members  
in this  
place signi  
fy not ones  
ly the parts  
of the body  
but also the  
parts of the  
minde.  
Why mem  
bers are  
called wea  
pons.

God



## Cap. 6 A Commentarie vpon the

The difference betweene veniall & mortall finnes.

Weapons may serue both to a good and also to an euill vse.

Two properties of a iust kingdome.

Lust after regeneration is called sin.

Concupiscence or lust is Sinne not onely by a metaphore but also properly.

God & do w<sup>th</sup> all the strengths both of their body & of their soule withst<sup>and</sup> his will & law. Out of this place is gathered the difference betwene mortall sins & veniall finnes. For when we withstand and resist the lustes, those troublesome motions, and entisements bursting forth of our naturall corruption (forasmuch as they are repugnant vnto the lawe of God) are vndoubtedly finnes: but yet because they are displeasaunte vnto vs, and we resist them, and doo leaue some place vnto fayth, and vnto the spirite of God, therefore they are forgotten vs, neither are they imputed vnto death, but contrariwise when we obey the, and do repell the mocion of the spirit of God, and worke against our conscience, or at the leaste waye with a conscience corrupted, so that those things which are euill, we count good, or iudge good things euill, the vndoubtedly we sinne deadly: for thereby we make sinne to raigne in vs. *Paul*, whilst he bygeth these things, semeth to admonish vs, that we should not receiue grace in bayne or without fruite: as he also admonished the *Corinthians* in his latter epistle. Hereby we gather, that the members and powers of them that are regenerate, ought to be so prompt and redy vnto the obeyssaunce of God, as are the powers and members of the vngodly prone & redy to commit sinne. And we are plainly taught that we ought to fight. And in the Epistle vnto the *Ephesians* we are commaunded, to fight not only agaynst flesh and blood, but also against naughtines, and wycked celestiaall spirites. For they are mighty and of efficacy against vs, thorough the body, flesh, and blood. For even as weapons may serue both to a good and also to an euill vse (for sometyme a theefe occupieth them against his countrey: and sometimes a good citizen bleseth the to defend his countrey) so the members of our body & powers of our mynde, may fight on righteousness side, and also against sinne. We see moreover what difference there is betwene a kingdome, and a tyrannous gouernment. We obey tyrannes against our willes, but vnto kings we obey willingly: for by their good and iust lawes the publike wealth is established. Therefore there are two things which follow in a iust and lawfull kingdome. For first all men of their owne voluntary wil & accord, obey the king: vnles peraduenture, there be some wicked or seditious persons. Moreover they are redy to fight for his sake. But it is farre otherwise where tyranny raigneth: for none will gladly and willingly obey tyrants: neither will they fight in their quarels. Therefore *Paul* although he cannot prohibite in vs the tyranny of sinne, but that of it we suffer many things against our willes, yet he forbiddeth that it should raigne in vs. And he by name excludeth those two things, which we haue now reherfed, that is to say, that we should not obey it, nor beare weapons with it against righteousness. And very warily ioyneth he vnrightheousnes with sinne. For all they which sinne, do worke vnrightheousnes either agaynst themselves, or against their neighbours, or els against God: for against some one of these, sinne euer worketh injury. This is also to be marked, that *Paul* in this place expessedly calleth that lust, sin, which remaineth in vs after regeneration: which is not only in such maner so called, as a writing is called a hand, or cold is called flouthfull. For a writing is called a hand, because it is written with the hand, and cold is called flouthful, because it maketh vs flouthfull. So nourishment & lust, which after regeneration is still in vs, is both a remnaunt of Originall sin, and also stirreth vs vp to sinne, and therefore is called sinne. But besides these two reasons which are metaphoricall, it is also of his owne nature sinne. For sinne according to the true definicion thereof, is that, which in vs is by any meanes repugnant vnto the lawe of God. Therefore seeing that lust which remaineth after Baptisme, is repugnant vnto the lawe of God, and stirreth vs vp against it, it cannot but be sin. Neither is this to be admitted, which some commonly boast of: namely, that there is no sinne, vnles it be voluntary and committed by free election. For this definition agreeth not with sinne vniuersally, but only with that sinne which is called actual. For otherwise originall sinne should not be called sinne. For no man contracteth it willingly or of his owne election. Therefore let vs agree with *Paul* what soeuer wicked lust remaineth in vs after regeneration, the same is sinne. Wea rather



ther if we would rightly weigh the matter within our selues, actual sinnes shall appeare to be partes of our naturall lust: or to speake more vprightly, euil fruites comming of that euill roote. The Apostle concludeth that we ought not to fight in the quarell of sinne or vnrighteousnes: but rather we must apply our selues vnto God, which hath both created vs, and also perpetually gouerneth and renueth vs through Christ.

Actual sinnes are the fruites of originall sinne.

But applye your selues vnto God, as they that of deade are on lyue, and geue ouer your members as weapons of righteousness vnto God. In that he sayth: that we shoulde applye our selues vnto God, he excludeth not thys, whiche in an other place he sayth: namely, that God woorketh in vs. The Apostle speaketh here of men regenerate: whiche for that they are in some parte made newe, may bee fellowe woorkers of God. And therefore they ought continually to be admonished, to obey the institutio of the holy ghost. Farther by these kindes of speeches is shewed the difference betwene those actions, which God stirreth vp in me, and those actions which he woorketh in stocks and stones, and also in brute beastes. For in stocks and stones he so woorketh, that they neither fele nor desire any thing. In brute beastes he so woorketh, that he bleseth theyr sence and appetite, for they haue neither will nor reason. But in me (and especially in them that are regenerate, and are his) he so woorketh, that he bleseth the strengthes of theyr reasonable soule, wherewith they are endued. And forasmuch as we are sayd to moue our selues according to these powers, it ought not to seme straining, if Paul write, that we should geue ouer our selues vnto God: for he speaketh of our nature, as is mete for it to worke. And yet nevertheless this absoerth firme and vnechangeable, that whatsoever good thing is wrought of vs, the same is wholly wrought in vs by God and his spirite. Farther he addeth: Pour selues, because he requireth the strengthes not only of the body and of the minde, but also the whole and perfect man.

Men regenerate are the fellow woorkers of God.

How God woorketh in men.

As they that of deade are on liue. We ought to exhibite our selues aliuely: namely, with the life of God, whiche herein consisteth that we shoulde be moued by the spirite of Christ, and whatsoever we do, we shoulde doo it by his impulsio. For they liue vnto God and vnto Christ, which are moued vnto the best things and which utterly passe the nature of man. Wherefore this life of God, whereof we now intreate, differeth two maner of waies from the common life of me: first, for that it floweth from an other ground or principle, namely, from the spirite of Christ: secondly, because it tendeth to an other end, then doth theyr life which are moued by Sathan: for they alwayes runne hedlong into most grievous euils, and at the length fall into eternall distructio, and therefore as touching God, they ought to be sayd and also to be counted dead. But such were we sometimes also: for which cause Paul sayth, As they that of deade are on liue. Although this be the playner and simpler sence to referre this sentence vnto that death, whereof was before made mencion: namely, whereby we being conuerted vnto Christ, do dye vnto sinne. For they that are such, can not but exhibite themselves bening vnto God, which thing being brought to passe, straight waye followeth that which Paul addeth, That your members also may be geuen ouer as weapons of righteousness vnto God. Here is agayne signified vnto vs, that when we come once to God, we ought to fight in his cause. And forasmuch as God is ioy ned with our righteousness, it sufficiently appeareth, that we haue not our righteousness of our selues, but of him.

The life of God in what thinges it differeth fro the corrupte life of men.

For sinne shall not haue power ouer you. For ye are not vnder the law, but vnder Grace. These thinges are added, as though he shoulde haue sayd, Fight stoutely and with a valiaunt courage: for it shall neuer come to passe, that sin shall beare dominion ouer you, which thing yet shoulde happen, if ye shoulde not fight. And hereby he assureth them, that they shall haue the victorie, because they haue the grace of God to helpe them, whose might and strength is farre greater then the power of our lust. For the spirite of Christ and his grace can easelye

The grace of God is mightier then our lust.



same and overcome sinne: ye are not sayd to be under the law, which only sheweth what is to be done, and bringeth no helpe at all thereto. Chrysostome in this place admonisheth, that the law sheweth only what is to be done, or what is to be avoided: but nothing helpeth or aydeth them that trasle: but only setteth forth a bare exhortation of wordes. But the Gospell setteth forth Christe, of whome are ministred the holye ghost and strength to accomplishe good thing, which through faith we haue knowen. And thereby commeth to passe, that men execute theyr office not beinge compelled of feare, but of theyr owne accord and willingly. Whiche his saynges are not so to be vnder stande, as though the fathers whiche liued in the olde tyme vnder the lawe, were bitterlye boydes of grace. For they also beleued in Christe. But here Paul so speaketh of the lawe, to put a difference betwene it and the Gospell and Christ, as did the Hebrewes at that tyme. Wherefore if the fathers were confirmed by the helpe of grace and of the holy ghost, y came not then vnto them by the lawe. Wherefore Paul sayth, so farre is it of that ye ought to be subiect vnto sinne, that ye also are free euen from the lawe. And he semeth to drawe his argument from the effectes. For soasmuch as the lawe was therefore only geuen, that sinne shoulde be felt and perceaued, then the lawe being taken away, it plainly appeareth, that as touching the beleuers, the strengthes of sinne are now broken, so that it can no more beare dominion ouer vs. For that children ought by reason of age to be hydded from errors, they haue appointed vnto them scholemasters to chastise them, and to keepe them vnder. But afterward when through age and discretion, ignorance, and error are gone, the scholemasters are taken away from them. So here Paul speaketh vnto the saythful: Ye are no more in age like children, that ye haue nede of the hydle of the lawe. Wherefore sinne shall not get the mastery ouer you, so that ye fight. Whose commentaries whiche are ascribed vnto Ierome, haue vpon this place a very trim similitude: When a yonge man is brought from Grammer vnto Rhetorike, he is warned no more to be incongrue lattine, soasmuch as he is no more vnder a Grammatician, but vnder a Rhetorician. And euē by the same selfe reason the Apostle saith, Sin shall no more haue dominion ouer you, because ye are not now vnder the law, but vnder Grace. Ambrose sayth: When we walke not as the lawe commaundeth, then are we vnder the lawe. Sinne by the authority of the lawe maketh the sinner guilty. And whome the lawe maketh guilty, those are deliuered vnto it of sinne. Wherefore he can not be vnder the law, which hath renounced sinne. Contrariwise he which fighteth against sinne, is not vnder the law. Paul in these wordes semeth by pꝛeuention, to comfort the Romanes. For they mought haue sayd: Although we geue ouer our selues vnto God, as they that of dead are on liue, and though we applye our members as weapons of righteousness vnto God, yet can we not bying to passe, whilst we continue in this life, but that we shall now and then sinne. Paul answereth, although there be grafted in you a naturall lust, yet it shall not raigne in you. For soasmuch as ye are not vnder the law, sinne shall not beare dominion ouer you. For sinne through the Grace, vnder which through Christ ye liue, shall not be imputed vnto you: And your obedience, although it be but begonne and imperfect, yet shall it be acceptable vnto God, notwithstanding it satisfieth not the lawe. For ye are not vnder the lawe. And according to this meaning Paul afterward sayth, There is now no condemnation vnto those which are in Christ Iesus. For the lawe in accusing and condemning, pꝛeuaileth nothing agaynst them that beleue. For Christ hath deliuered them from the curse of the lawe. But they do not a litle erre, which thinke that these things are written onely of the ceremonies of the law, and of the iudiciall lawes: as though we are still bounde vnto the ten Commandementes. For soasmuch as Paul entreateth in this place of sinne, whose kingdome we ought to beware of, that we be not obedient vnto it through lustes, and straight way maketh mention of the lawe, which was made agaynst it, it most manifestly appeareth, that in these wordes are also comprehended the ten Commandementes. For in the commandementes are our lustes most of all prohibited, and restrained. And soasmuch as to the Galathians it is written, That by Christ we are deliuered from the

The fathers which attained vnto grace had it not by the law.

Commentaries ascribed vnto Ierome.

The law nothing pꝛeuaileth agaynst the beleuers.

These things are to be vnder stand of moztall precepts also.

curse



curse of the law: and in *Leuiticus* the 27. chapter, and also in *Dent.* are mentioned those which are execrated and cursed: namely, they which make a molten image or an idol, which geue not due honour vnto father & mother, which make the blind to erre, which strike their neighbour (all which thinges pertain vnto the tenne Commandementes) it is manifest that by Christ we are deliuered chiefly from them. Wherefore let vs vse this distinction, that as touching iustification, we are sayd to be exempted from the lawe, because by it we seeke not our righteousness before God: for already are we iustified through faith in Christ. But on the other side, we are not loosed from the obedience which we owe vnto God, but that we ought of necessity to do those thinges, which are prescribed vnto vs in x. commandements. Wherefore y<sup>e</sup> lawe also, as touching y<sup>e</sup> part which is morall, forasmuch as it nether condemneth, nor accuseth, nor compelleth y<sup>e</sup> elect, is said to be abrogated: for these are y<sup>e</sup> chiefest proprieties of y<sup>e</sup> law. As touching the ciuile precepts of *Moses*, no man doubteth, but y<sup>e</sup> they are now no more in force. For the Gospel, as it taketh not away any helpes pertaining vnto mans life: so doth it in no case take away ciuile administration, but leaueth vnto all nations they<sup>r</sup> forme of rule and gouernement, so that it be not repugnant vnto the word of God, and vnto pierce. God in dede gaue vnto the Israelites those lawes, that by them they<sup>r</sup> publike welth should be gouerned: but afterward when his will was, that it should so be cleane dissipated, that it should neuer hereafter be restored agayne, he would that those lawes, which pertained vnto ceremonies, should quite be cutte of, and abolished. For they were only a certayne doctrine to leade vs vnto Christ, who when he was once come, it was conuenient that they should vnterly be taken away. Neither should it haue auayled vs, any longer to haue retained the ceremonies of the Iewes. For forasmuch as men would haue perswaded them selues, y<sup>e</sup> by them they should haue God pacified and mercifull, of necessity some part of y<sup>e</sup> glory of Christ would thereby haue bene diminished: for it is he only, by whome God is pacified towards men. Wherefore by Christ we are deliuered, as well from the ceremonies, as also from the ciuile lawes of the Iewes. But some are in doubt, how it cometh to passe, that sithen all these partes are abrogated, so that of ceremonies and ciuile lawes there remaineth nothing, yet (as we haue now taught) we are bound vnto the Ten commandementes as touching the obedience thereof. Hereunto I answer, that no man fulfilleth the Ten commandementes, though he be neuer so holpe: for all our workes are so imperfect: that they answer not vnto the precept and rule thereof. Howbeit by cause the precepts which are there containned are agreeable vnto the law of nature, and are grafted, and printed in our minde, it cometh per accidens, that is by chance, that the good workes, vnto which, the children of God being now regenerate thorough the holy ghost are stirred by, are one and the selfe same with those workes which are written in the Ten commandementes. For it is mete for them whome God hath adopted to be his childre, that they apply them selues vnto good workes, and to such workes as are acceptable vnto God. And those workes are vnterly one and the selfe same with those, which nature rightly instructed bringeth forth of his owne accord, and which the Ten commandementes appoynted by God containeth. But so is it not of ceremonies, and ciuile or iudiciall lawes: for they are not so known of all men, that they appeare vnto all men by right and iust, if they should iudge of them by the light of nature only. Paul to encourage them that fight, putteth them in remembrance, to consider, that they liue vnder grace, and not vnder the lawe. For two wayes are the mindes of men accustomed to be stirred by vnto battayle: first, by the goodness of the cause, secondly, by the certaynty of victory and rewards. As touching the goodness of our cause, there is already spoken sufficiently: for in it we exhibite our selues vnto God, and for righteousness sake we fight agaynst sin and death. And now he promisseth also an assured victory: for he sayth, the grace of God is one our side. Grace, as touching this place signifieth two thinges: first, the for-

How we are bound vnto the law, and how we are deliuered from it.

Why the ceremonies of the Iewes were abolished.

Why we are bound vnto the ten commandementes & not to the other partes of the law.

Two thinges do chiefly encourage the fight. What grace in this place signifieth.



Differen-  
ces betweene  
grace and  
the law.

¶ facili.

¶ Whereby is  
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genes of sinnes by imputing of righteousness thorough Christ: secondly, the gifts of the holy ghost, & the renning of our strengths. This latter part because it is receaued in vs corrupt and filthy vessels, although it is somewhat worthy to drawe vs from sinning, yet it is not such, that we ought to leane and trust vnto it. For our workes, though they be succored and holpen by these aydes, yet are they not so perfect, that they can stand in the iudgement of God. But by the first kinde of exhortation, we receaue greate consolation in our consciences. For although in our sight, sinne doth thrust in it selfe, whether we will or no, yet ought we not to be discouraged, so much as we assuredly know, that it is not imputed vnto vs for Christs sake. For liuen thorough Christe we are receaued of God into fauor, our workes (although otherwise they be imperfect) yet for his sake are acceptable vnto God. But Paul encourageth his souldiers with bothe these kindes of exhortation, when as he admonisheth them, both that they are vnder grace, and also that they haue the holy ghost a stay and an helpe vnto them: so that sinne which is naturallie planted in them, shall not be able to destroye them. But it shall be good to note certayne differences betweene the Lawe, and betweene Grace, which Chrysostome also noteth: The law (sayth he) setteth forth a crowne, but first requireth workes and battayles: grace first crowneeth, and afterwarde bringeth vnto the battayle. By this difference he teacheth, that the righteousness which is set forth of the Lawe, is obteyned by workes. For we can not be iustified by the Lawe, vnlesse wee haue accomplished all the thinges which are commaunded in the lawe. But that other righteousness, which we haue by grace thorough faith, doth first crowne vs with a new generation, and adoptiō to be the children of God: and then we being regenerate, it bringeth vs forth vnto battayles and vnto good workes. Hereunto Chrysostome addeth: The lawe reproveth sinne, but loseth not from sinne: grace loseth from sinne, and reproveth not: The lawe reproveth sinne encreaseth it: grace forgoueth it, suffereth vs not to be vnder sinne. These things are true and very agreeable with Pauls saying: but that which he addeth not long afterwarde: namely, That before the coming of Christ, the body of man, when he liued vnder the law, was such that it might easily be overcome of sinne, because the helpe of the holy ghost was not yet present, neither also Baptisme nor mortification: but man (for that the law shewed only what was to be done, but nothing helped therunto) went at randon and erred like an unbridled horse. This (I say) if it be vnderstande vniuersally of al men, is not true. For who dare presume to say, that David, Esay, Jeremy, Daniell, and a great many more holy fathers wanted the holy ghost: or the grace of regeneration, which was sealed by Circumcision, as ours is by baptisme? Or who will thinke, that they wanted mortification, whereby they brake the wicked appetites and lustes springing in them? Wherefore those wordes of Chrysostome are to be vnderstande of the vngodly, which had utterly reiecte Christ from them, and liued only vnder the letter of the law, and sayned vnto themselves a Messias, which should come to bring only an earthly kingdome, and procure worldly riches and pleasures vnto the people of the Jewes, of which manner of men, there were many among the Jewes. And since the coming of Christ we haue no small number not much unlike vnto these, which onely in name are Christians. But to returne vnto Paul, he comforteth them by reason of easines, and promisseth vnto the victorie, because they are vnder grace. In this place are reproveth those, which commaund vs perpetually to doubt, whether we be in the fauor of God, or no. For they which in such manner doubt, do receiue no fruit of this consolation of Paul. For thus they thinke with themselves, how can we certainly know, that we are vnder grace? For peradventure we are strangers from God, and are by reason of our sinnes odious vnto him: for how can we be assured, that they are for Christ his sake forgiven vs? But by this meanes the reason of Paul is utterly overthrowne. Wherefore it behooveth, that with an assured sayth, and an vndoubted hope, which confoundeth not, we certainly appoint that God loveth vs, & hath thorough Christ receiued vs into fauor. And so shall we out of these wordes of Paul receiue wonderfull



derfull great comfort. Now haue we finished the first part of this chap. wherein Paul hath proued, that we ought not to abide in sinne, because we are now dead vnto it. And this hath he confirmed by the sacrament of baptisme. And when he had many wayes set forth this reason, he at the last added an exhortation, that we should not suffer sinne to raigne in vs, but should earnestly resist it, as much as we are able: and to the end we should not be faint harted, he comforteth vs in promising vs an easy victorie: because we are not vnder the law, but vnder grace.

What then: shal we sinne because we are not vnder the law, but vnder grace: God forbidde. Knowe ye not that to whomsoever ye geue your selues as seruantes to obey, his seruants ye are to whome ye obey: whether it be of sinne vnto death, or of obedience vnto righteousness: But God be thanked that ye were the seruants of sinne, but ye haue obeyed from the harte, vnto the forme of the doctrine, wherunto ye were deliuered. But being made free from synne, ye are made the seruantes of righteousness.

What? shall we therefore sinne, because we are not vnder the law, but vnder grace? Now cometh he vnto the second reason (whereby he entendeth to proue, y<sup>e</sup> we ought not to abide in sinnes) none otherwise then he came at the beginning of this chap. vnto his first reason. For euen as before he depresseth the law, & commendeth grace, wherupon his aduersaries toke occasiō of speaking standzous words, saying, shal we abide in sinne, that grace may abound? So concludeth he the reason now brought forth by these wordes: For ye are not vnder the lawe, but vnder grace. At whiche wordes the false prophetes cried out, saying, that many were offended, and accused the doctrine of Paul. And therefore he oftentimes obiecteth vnto himselfe such interrogations. For his doctrine for that cause was euer where euill spoken of. Wherefore here is vsed the figure Antipophora. If it be so, as thou sayst, that we are deliuered from the lawe, then may we sinne, and that without punishment. But they which make this objection, are wonderfully deceaued. For the deliuey from the lawe is not geuen to liue licenciously, but rather for a more perfecter absolutenes. Wherefore Paul addeth, God forbid, signifying that he exceedingly abhorred from such kinde of doctrine. And this absurdity might haue followed, if Paul had affirmed only, that we are deliuered from the lawe, and had added nothing els. But in that he addeth, But ye are vnder grace, he sheweth, that they are so deliuered from the lawe, to the ende they should lyue vnder a more excellenter scholemaster: for by grace and the holy ghost we are not only so illustrated, that we see what thinges we ought to do, but also we are exceedingly stirred vp and pricked forward to execute the selfe same thinges. Wherefore the Apostle doth not so leaue the godly without the lawe, that he woulde haue them let loose the bzidle vnto wicked lustes: but he setteth forth grace which through the benefite of the Gospell succeeded the lawe. And forasmuch as men are much better gouerned by grace, and by the holy ghost, then they are by the lawe, it easely appeareth, how weake the argument of these men is. For in their disputation they take (as it was said at the beginning) that, for the cause, which is not the cause. But so farre is it of, that that which Paul sayth is the cause of sinne, that of it rather the contrary followeth. For they which are vnder grace, and are gouerned by the conuite thereof, sinne not: yea rather forasmuch as Christ through grace liueth in them, they can not sinne, so farre forth as by hym they are stirred vp to any kynd of worke. For Paul sayth vnto the Galathians, I liue, but not I now: but Christ liueth in me. But they sinne which liue vnder the Lawe which accuseth and condemneth them: as Paul writeth vnto Timo. The law is not geuen vnto a righteous man, but vnto the vngodly, and vnto sinners, to the unholy, and to the prophane, to murderers of fathers and mothers, to manslayers, to whoremongers, and to abusers of nature: and if there be any other thing, that is contrary to wholesome doctrine. By these

Antipophora is a figure.

Grace is a more excellenter scholemaster than the law.

They which are gouerned by the conuite of grace sinne not.



By what  
reasons the  
regenerate  
are bound  
to liue holi-  
lye.

They  
which liue  
vnder grace  
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bey God.  
A simili-  
tude of ser-  
uauntes.

Why Serui-  
tude is, ser-  
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Serui-  
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Seruitude  
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We are  
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Christ hath  
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Two con-  
trarie  
Lords set  
before vs.

place we see, that they which are infected with these wicked vices, are vnder the dominion of the lawe: namely, by it to be accused and punished. But the Gospell suffreth vs not to remayne in sinne: for it doth not only preach the remission of sinnes, but also vnto the that beleue, it bringeth the spirite of God, whereby they are wonderfully inflamed and stirred vp to holy workes. Neither is this reason of any force: We are not compelled by threatninges and punishments of the law, to withhold our selues from sinne, therefore, we are by none other meanes im-  
pelled to liue innocently. For we are bound of deuoty, piety, and sayth, to liue ho-  
nestly and holily: which things vndoubtedly are of greater force and doo more  
vehemently stirre vs vp, then any bond of the Lawe. This is the effect of the rea-  
son aledged: They which liue vnder grace, ought to obey God, but to make the  
thyng more playne, we will expresse it by a similitude of seruants: for they ought  
in all things to be obedient vnto their masters, and to be conformable vnto theyr  
willes: thus therefore he reasoneth: It is mete that seruants obey their Lordes.  
But ye are now made the seruantes of righteousness: wherefore vnto it oughte  
ye to do seruite, and not vnto sinne. Farther to strike vs more sharply, he addeth  
to this reason a double spurre to pricke vs forward: firste he sayth, that they came  
into this seruitude not against their willes, or by compulsion, but willingly and  
of theyr owne accorde: secondlye, as muche as lyeth in hym, he sayth before  
theyr eyes the haynousnes of synne: and geneth thanks vnto God, who deli-  
uered them from it, and made them the seruantes of righteousness. If a man  
demaunde, at what tyme we addide our selues to be seruantes vnto righte-  
ousnes, *Chrysostome* answereth, that we then do it, when we are baptised. So by  
the sacramēt of baptisme he declareth, both this reason, and also the other, whereby  
he proueth, that we are dead vnto sinne. This similitude of seruantes and Lordes  
is confirmed by that right or law, whereby seruantes are bound vnto theyr  
Lordes: which law, whether it be the law of god or the law of man, maketh the  
bound to obey theyr Lordes, and this thinge may be knowen by the finall cause:  
if we consider the property of the name. *Augustine* in this 19. booke *De ciuitate*  
*Dei*, the 15. chap: writeth, that Serui, that is, seruants, were so called of the Latine mē,  
bycause being taken in warre they were saved of theyr enemies. For they which were ta-  
ken, were not alwayes slayne by them that overcame them: but sometimes were reserued  
one liue, for this purpose, that they should be seruantes vnto them that tooke them. And  
seruitude had his first beginning of sinne: for it is not lawfull to make warre, but against  
those which haue sinned. With these wordes of *Augustine* agreeth *Florentinus* the  
Lawyer, as it is red in the *Institutiones*, and this etimologie right well agreeth  
with this place, which we are now in hand with. The deuill assaulting by bat-  
tyle our first parentes, overcame the and toke them: and by that transgressiō  
hath made all our nature captiue, and hath still in subiection, and to be his ser-  
uauntes as many as thorough Christ are not set at liberty. For so sayth *Paul*  
in his latter epistle to *Timoth*: That they may come to amendement out of the snare of  
the deuill, which are take of him at his will. But Christ came and hath fought with  
that strong armed man, the gouernor of the world, and prince of darkenes, and  
hauing gotten the victorie, hath redeemed vs all. Neither vndoubtedly did he it for  
any other cause, but that we should be obedient to his will and vnto righteous-  
nes. Wherefore these wordes of *Paul* signifie as muche, as if he shoulde haue  
sayd: Christ hath not therefore deliuered vs from sinne, and addid vnto him-  
selfe, to the ende that henceforth we should bee seruantes vnto sinne, but onely  
that we should be obedient vnto righteousness. Nowe let vs diligently weighe  
the wordes.

Knowe ye not that to vvhomesoeuer ye geue your selues, as seruantes to  
obey, his seruantes ye are to vvhome ye obey: vvhether it be of sinne vnto death,  
or obedience vnto righteousness. Here let vs first note, that the Apostle setteth  
before vs two Lordes, the one is, sinne, the other is, that obedience which we ren-  
der vnto God. By which diuision (so far as much as the partes thereof be contrary)



It appeareth, that I nothing erred from the sentence of the Apostle, when before I defined sinne in generall to be, whatsoeuer is repugnant vnto the lawe of God. For, soasmuch as sinne is a p[er]uersion, it can not be known but by his opposite or contrary forme or quality, which it remoueth away: and what the forme is, Paul here exp[re]sseth by the name of Obedience. Wherefore, that is sinne, & ought so to be called, which is repugnant vnto such an obedience. By which it is most manifest, that that corruption, which is still remaining in vs, and the motions which are by it stirred vp, are sinnes: soasmuch as they are apertly repugnant vnto obedience, which is opposite and contrary vnto sinne. Whereouer this diuision of the Apostle, if it be sufficient, comprehendeth all men: so that every man is of necessitie either the seruant of sinne, or els of righteousness. The seruantes of righteousness are these, which are now deliuered to be obedient vnto the forme of the doctrine of the gospel. Wherefore in this place are ouerthrowne those woordes which they call preparatorie: for they can not be placed in any members of this diuision. For, if thou wilt say, that they pertaine vnto them which are seruantes of righteousness, they are now already regenerate, and do beleue the Gospel: wherefore those woordes can not now be preparations, but fruites of the Gospel. But if thou wilt stand in contention, and say that they pertaine vnto them, which are seruantes of sinne, they haue no fruit of their woordes, but only death, wherefore their woordes turne vnto them vnto destruction: so farre is it of, that they can be preparations vnto grace. We say in dede, that God oftentimes bleth our sinnes, and by them appointeth as it were certain degrees, by which we may come vnto Christ. But this thing our woordes haue not of themselves, neither in respect that they are done of vs: for in that respect spring forth damnable and obious fruites, as it were out of a corrupt tree. Vnto these two Lordes are appointed two manner of rewarde: namely, vnto sinne is appointed, death, and vnto obedience, righteousness. But it seemeth, that Paul ought otherwise to haue disposed these things, and especially as touching the second member: for, righteousness is opposite or contrary vnto sinne. Wherefore euen as vnto sinne is ascribed death as a rewarde, so vnto righteousness also, ought eternall life to haue answered as a rewarde. But this ought we assuredly to thinke, that Paul erred not: but by this disposition would teach vs, wherein the righteousness of woordes consisteth: namely, in this, that we shoulde be obedient vnto GOD: for there is nothinge either holpe or iust, but that which he hath commaunded: for the intentions of men pertaine not to righteousness, but rather vnto lust. Wherefore the Apostle, to the end he would the more manifestly instruct vs of this thing, hath set the definition in place of the thing defined. And it is not to be meruailed, that he putteth righteousness in the place of rewarde: for the beginning of blessednes and of eternal lyfe, is to liue iustly, and hereof it cometh, y in the holy scriptures eternal life is a continuall companion of righteousness. And Chrysostome vpon this place sayth, that by righteousness ought to be vnderstand, whatsoeuer followeth righteousness. And yet oughte no man therefore to perswade himselfe, that they which liue iustly, are miserable: although sometymes they are greuously bered with aduersities. For with Paul righteousness and innocency of life do signifie the self same thing that eternall felicity signifieth. Death also, which is ascribed vnto sinne as a rewarde, is not only the dissolution of the outward body, but therewithall comprehendeth also eternall infelicity, wherewith both body and soule shalbe punished. And by this worde, Syme (which thing also I haue before admonished) Paul vnderstandeth the luste which remaineth in the beleuers, and also the corruption of nature. And therefore the godly, when they are sorry for any faulte that they haue committed, do chiefly complayne of this corrupt nature, and of the rotten roote thereof. David when he lamented the murder and adultery which he had committed, ranne chiefly vnto this, as vnto the fountayne of all euils, sayinge, Behold in iniquities was I conceaued, and in sinnes hath my mother conceaued me. And when we pray vnto God to deliuer vs from sinnes, for this thinge we chiefly praye, that by his

spirit

The definition of sinne before alleged is confirmed.

This partition comprehendeth all men.

An argument against those preparatorie.

The two Lordes do distribute contrary rewarde.

There is nothing holpe or iust but that which God hath commaunded. The beginning of eternal life is to liue iustly.

They which liue iustly are not miserable although they are greuously bered.

They which are sorry for sin are chiefly sorry for the roote of the sin example of David.



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spirite he would breake and weaken this domesticall and familiar enemy. *They* thing the Apostle ment, when he cryed out, *Unhappy man that I am. Who shall deliuer me from the body of this death? Paul* after he had thus deuoted seruitude, that of necessity we must be seruauntes ether of righteousness or els of sinne, doth now by the great worke of the holy ghost excellently declare, what maner ones we be, which beleue in Christ.

Before regeneration we were all the seruantes of sinne.

The calling of God findeth none holy.

They which are regenerate do of thepp owne free will liue holily.

We are deliuered of God, because it lieth not in our power, and therefore he giveth thanks vnto him. Of the drawing, & how by we are stirred vp of God.

It is not sayd, vnles the father shall lead, but, vnlesse he shall draw.

God of his willing per sōs maketh vs willing.

Unlesse we be lyke made as sheepe, we can not follow God when he calleth vs.

The drawing of God is with pleasure.

What pleasure is.

How many thinges cannot be light vpon, vnlesse we be as touching nature chaunge.

But God be thanked, that ye were the seruauntes of sinne: but ye haue obeyed from the hart vnto that forme of doctrine, whereunto ye were deliuered. *He* thought it not sufficient to put vs in remembrance, that we are brought to obedience, but would also moreouer admonishe vs, what maner ones we were before, namely, seruauntes of sinne. This was the state of vs all, before we were conuerted vnto Christ. For the calling of God findeth none ether holy or iust. Neither was it sufficient to say, that we are now the seruauntes of righteousness: but he addeth, *from the hart.* They which are truly regenerate in Christ, and grafted in him, do worke those thinges which they vnderstand to be acceptable vnto God, not of compulsion or of hypocrisie, but of their owne accord, and free will. Wherefore Paul, when he maketh mencion hereof, giveth thanks vnto God, for that he vnderstande, that that thing is the chiefest and singular benefite of God, and lyeth not in our power, as many men sayne that it doth. And therefore he addeth in the passiue signification, *Ye were deliuered.* By which wordes he meaneth nothing els, but that which Christ ment, when he sayd, *No man cometh vnto me, vnles my father draw hym.* But what maner of drawing is this, and how hard it is to expresse, he that diligently waigheth the wordes of Christ, shall easely perceauue. It is written (sayth he) in the prophetes, they shall be all taught of God. Which sentence Christ doth yet more playnly expound, sayng, *He which shall heare of my father, and shall learne, cometh vnto me.* By which wordes he sheweth, that an outward calling is not sufficient, vnles there be added of God a full perswasion inwardly, and in the mynde. For after that God hath once inclined and bowed our mynde, then at the last we come vnto Christ. And Augustine in his first booke vnto Bonifacius, agaynst the two epistles of the Pelagians noteth, that the Lord sayd, *Vnles my father shall drawe him, and sayd not, vnles my father shall leade him: as though we our selues as of our selues coulde will any thinge, or geue assente vnto hym that calleth vs.* For he which is willinge is not drawen, but led: not that the father draweth anye, but those that are willing. For it is not possible, that we should beleue vnles we be willing. But God worketh wonderfully in our hartes, so that of unwilling persons he maketh vs willing. And the same Augustine vpon Iohn expounding this place, compareth the beleuer wyth a young sheepe, whome the shepherd wyth holding forth a grene bowe draweth after hym, not indeede by violence, but of hys owne accorde, and wyth a desire. For the sheepe hath inwardly an appetite which stirreth hym vp to followe the bowe. In which comparison this we ought to note, that it is the proprietye of a sheepe so to do. For an other beaste will not follow greene bowes, though it be agaynst their willes. So ought we by regeneration to be renewed, and to be made the shepe of Christ, before we can follow him. For otherwise we despise all greene bowes and callinges. Augustine addeth moreover, that this drawing is with a certayne oblectation and pleasure, so that that is true which the Poete sayth: *Trahit sua queng; voluptas: That is, Every man is drawen by hys owne pleasure.* And we are led by the bondes not of the body but of the hart, and we are stirred vp by a holy pleasure. But the very definition of pleasure sufficiently teacheth, that first the chaunging of our corrupt nature is necessary. For pleasure is nothing els but an affection and motion stirred vp in vs of thinges agreable vnto our nature: as contrarywise grieve or sorrow cometh of thinges that are repugnant vnto our nature. And now to the end we may take some pleasure by the admonitions of God, and heavenly wordes, it is necessary that they be agreable vnto our nature. But forasmuch, as it is corrupt, y thing can by no meanes be brought to passe: For Paul sayth vnto the Cor. *The carnall man vnderstandeth not those thinges which are of the spirite of God: for they seeme foolish vnto hym: and therefore he refuseth them*



them, as thinges contrarye vnto himselfe. What is then to be done, that the same thinges may be pleasaunt vnto vs? Are the commaundements of God to be altered, and bended to our lustes? No vndoubtedly: Our nature ought rather to be changed, and regenerated by God. And that thing doth God bying to passe in vs, when he through fayth endueth vs with his righteousness, and so draweth vs vnto Christ. And therfore Paul when he had vsed these verbes of the active signification, obey and exhibite, or geue your members, &c. Afterward vseth the passive signification when he sayth: Ye are deliuered, ye are made free from sinne, ye are made the seruantes of righteousness. By which wordes is signified, that in that we lyue by righte and follow God, is from without vs, and commeth not from our selues. By the forme of doctrine he vnderstandeth the Gospell: for it is not a simple doctrine, as philosophy or the law: but such a doctrine, as offreth vnto vs Christ, and his spirite and grace: wherby are ministered vnto vs strengthes to performe those thinges which are commaunded. And although this draught be the worke of God, yet ought preachers & pastors to serue therein as ministers of God. And forasmuch as we call that draught a motion, the terme and cride both from whence it beginneth, and wherunto it tendeth, Paul declareth when he thus writeth, *Ye were the seruantes of sinne*. By which wordes he sheweth, from whence we are drawen. But when he addeth that we are deliuered, that we should be obedient vnto the Gospell, he sheweth the end of our mutation. For therfore are we regenerate, and brought to Christ, that we should be obedient vnto his word. Neither thought Paul it sufficient in such sort to set forth his change, but he wold also declare the maner of change. For when he sayth: *that we obey from the hart*, he sufficiently teacheth, that this motion is not by compulsion or violent, but willing and of our owne accord. Here let vs marke, how farre the doctrine of the Apostle is from that error, wherof he was accused: namely, that we should sinne, because we are exempted & deliuered from the law. Lastly he thus concludeth his reason:

But beyng made free from sinne, ye are made the seruantes of righteousness. Here we ought to know, that this word seruants is improperly taken. For he is called a seruant, which obeyeth not his owne will, but the will of an other man. Now if there be any thing which we earnestly desire, & if that we obey him, which sheweth himself vnto vs as a guide vnto the thyng that we desire, and wold also helpe vs vnto the same, then are we sayd not so much to serue him as to serue our owne desire. So they which are truly conuerted vnto Christ, do aboue all thinges couet to satisfy the wil of God. Wherfore if by the word of God, by grace, & by righteousness they be stirred by vnto that scope or marke, they are not then sayd properly to serue. But he continueth in his metaphore which he began, to declare the Antithesis or contrarietie betwene the state of men regenerate, and the tyranny of sinne. By this conclusion is this gathered, that we now being deliuered fro sinne, ought so to serue righteousness, that hitherto willingly we haue no more fellowship with sinne. And thus (sayth Chrysostome) is all one, as if one shoulde say vnto a man that is escaped the handes of a tyranne. Now thou hast escaped: take hede therefore that thou come not agayne into his power. None vlt more to abhorre from tyrannicall seruitude, then they whiche sometymes lyued oppressed vnder it. The Romanes when they had driuen out Tarquinius, vnto afterwarde so exceedingly hate hym, that they banished Lucius Tarquinius Collatinus beyng a good man and an innocent, for that he was of the same name. We also beyng now made the members of Christ, and grafted into the liberty of righteousness, ought not only to expell and banish all maner of sinne, but also ought to temper our selues from all maner of thewe thereof, though it be neuer so small. The same Chrysostome rehercing the goodnes of God towards mankind, sayth, that he is like a riche and liberall prince, which first with a greete somme money redemeth a child being an orphan and forsaken, and brought not only into bondage, but also compelled to do all maner of vile slavery and drudgery, and when he hath so redemed hym, being not content with that, he adopteth him also to be his son, and maketh him an heyre of exceeding greete possessions. All these thinges ought to prouoke vs to be seruantes vnto right-

To make the law pleasaunt vnto vs, the law must not be changed but our nature must be altered. Paul right well vseth the passive manner of speaking. The forme of doctrine is the Gospell.

Although this drawing be the worke of God yet the ministers of the word ought to do theyr seruice therein.

The motto of the drawing of God is not by compulsion.

Seruitude properly obeyeth not, his owne will but the will of another man.

They most of all abhorre from tyranny which haue sometimes liued vnder it. An example of the people of Rome.

A similitude.



# Cap. 6

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righteousnes. Neither let any man flatter him selfe, that he is able at one time to serue both these Lords, righteousness (I say) and sinne. For Christ affirmeth that thing to be impossible. No man (sayth he) can serue two masters, especially when they commaund thinges contrary: as do righteousness, and sinne: God, and Mammon. Yea and Augustine addeth, that it is not possible to be obedient vnto one and the selfe same Lord, which commaundet contrary thinges. Wherefore forasmuch as in Baptisme we haue professed obedience vnto righteousness, we ought wholly to stand vnto our promises, vnles we will be those hypocrites, of whom Esay sayth: This people honoureth me with theyr lippes: but theyr hart is farre from me. If we be Christians, and do professe the seruitude of righteousness, we oughte not to go on warfare in the campes of sinne.

I speake after the maner of man, bycause of the infirmity of your flesh. For as ye haue geuen your members seruauntes to vncleines, and to iniquity for iniquity, so now geue your members seruauntes vnto righteousness in holines. For when ye were the seruauntes of sinne, ye were free vnto righteousness.

In instruc-  
tion for pre-  
chers.

The places  
of perswas-  
ding and  
disswading.

It is not  
humane  
to require  
hard thinges.

Græca  
Scholia.

I speake after the maner of man, bycause of the infirmity of your flesh. I now amplifieth the reason alreedy set forth, and vnto it addeth an exhortation. For he desireth them, that they should with no les endeuor do seruice vnto righteousness, then before they serued sinne: and he sayth, that he requireth nothing of them but that which is iust: so that he should be an vniust man which would not graunt vnto so iust a request. And he extenuateth his petition, lest they that here it, should steppe backe, as it were from hard and vniust conditions. Whereby let preachers learne, that whatsoeuer doctrine they let forth vnto people, they so let it forth that it may seme iust: so that every man may vnderstand that he ought to follow and to accomplish it, and that for most iust causes. This thinge only Paul requireth, that we should now with the same obedience serue righteousness, wherewith before we serued sinne, although in so greata a diuersity of Lordes, it semeth most iust, that we more promptly and diligently serue the excellentier and gentler Lord. And Paul, to the end he would the more manifestly lay before they eyes the equity of his petition, on the one syde setteth forth the filthines and hurte which we haue by sinne: and on the other side the honesty & commodyty of righteousness: for these are the places which we chiefly vse to perswad and disswad by. But by the comparison of these contraries it semeth, that he mought haue inferred, that we ought more gladly & willingly to serue righteousness, then before we serued sinne. But (sayth Paul) I speake after the maner of men, is, I dele getly. I require not so much as I might iustly require. Forasmuch as man is of nature gentle, it seemeth a thinge strange to require of hym thinges hard & sharpe. I speake after the maner of men, signifieth as much as if he had sayd: I speake getly. Although many expound it thus, as if it should haue bene sayd, I require nothing which they that haue the vse of humane reason ought not to graunt. The Greke Scholies referre this vnto the thinges that go before: as though Paul should there render a reason, why he sayd, that we are made the seruauntes of righteousness: for, that is not properly seruitude. Wherefore he sayth, that he speaketh after the maner of men: for men vse to call that which is greuousome and full of trouble, by the name of seruitude and tyranny. And it is very manifest, that righteousness is vnpleasant vnto our flesh and so is also whatsoeuer the sayd righteousness appointeth our flesh to do. But that which straight way followeth, semeth not to agree with this exposition.

For as ye haue geuen your members seruauntes to vncleines &c. In these wordes this particule, for, semeth to geue a reason why he sayd before, that he desired a certayne thing after the maner of men, by reason of the infirmity of theyr flesh. Ieron. vnto Agostin, in the 2. question being required to expound this place



place vnto *Colloſſe*. Take heed leſt any mā preuent you of the price or reward, ſayth, that *Paul* in his writings deſired not to follow the phraſes of ſpeech uſed of moſt eloquent writers, as of *Plato*, of *Demosthenes*, and of ſuch like: but uſed words & ſentences that were common, and ſuch as were in a manner known to all men. And for example ſake he gathereth together many of his phraſes, which were obſerued of the *Cilicians* euen vnto his tyme. For of that countrey was *Paul* boyn in the city of *Tarſis*: amongſt which phraſes he rehearſeth y<sup>e</sup> which he was the in hand with, *καταβριῦται*, which ſignifieth, ſhould preuent y<sup>e</sup> reward: Alſo that which is written in y<sup>e</sup> firſt vnto the *Corinthians*. As touching me, I paſſe very little to be iudged of you. *οὐκ ἀπὸ τῆς ἀνθρώπων ἰμάρσεως*. that is, of mans day, which ſignifieth in that place, mans iudgement. And in the latter epiſtle, *οὐκ ἐν ἀρχῇ οὐκ ἔμας*, that is, that ye ſhould not be grieved: and the place which now we reade, *ἀνθρώπων λέγω*. that is, I ſpeake after the manner of men.

*Paul* uſed phraſes of ſpeech of the *Cilicians*.

Because of the infirmity of your fleſhe. This therefore he ſayth, because ſo long as we lyue here in this world, we are not fully regenerate. For there remaineth in vs much fleſhe and much of olde Adam. Yet by theſe wordes, as *Chriſtoſtome* noteth, *Paul* ſetteth not at liberty the endeavour of the will. For although by reaſon of the burthen of our fleſhe we can not perſorme ſo much as is required of vs, yet our will ought alwayes to contend to farther thinges. Neither oughte we to thinke, that the Apoſtle would here teach, that we ſhoulde adde an equity or moderation vnto y<sup>e</sup> law of God: as though there were not required at our hands, that we ſhould perſorme ſo much as it commaundeth, but ſo much as we can. For in this place he releaſeth nothing of the lawe of God. For, to moderate or lenefie it, neither lieth it in the Apoſtle, nor in any other mortall man. And this ſemeth to be the meaning of theſe wordes. Reaſon in dede would require, that ye ſhoulde exhibite a greater ſeruitude vnto righteousnes, then vnto ſinne. But I ſpeake onely after the manner of men: and require that ye ſhould do only the like thinges. And that is to require all whatſoever the Lawe commaundeth. For they which are not yet regenerate, but lyue ſtrangers from *Chriſt*, do wholly ſerue ſin, and do applye all their ſtrengthes and powers to ſinne. But the lawe requireth nothing els, but that we ſhould with the whole hart, with the whole ſoule, and with all our ſtrengthes loue God. We haue ſo utterly ſerued ſinne, that although it may ſeme, that ſomewhat moze ſhould be attributed vnto innocency, then before was geuen vnto ſinne, yet that can now by no meanes be brought to paſſe. For we haue with all our ſtrengthes ſerued ſinne. Therefore the faulte is in vs, that probability of reaſon can not take place. And yet *Paul* in the meane tyme in writing theſe thinges diminuiſeth nothing from the lawe of God. Yea rather by theſe wordes he highly commendeth it: as a thing which requireth nothing of vs, but that which is agreeable with the nature of man. It is a common ſaying, a man muſt aſke moze then right, to the ende he may attayne to his right. But *Paul* ſayth, that he asketh but gently, not ſo much as he mought of outye require. As touching the wordes he ſayth, that we haue hether to geuen ouer our members as ſeruauntes to vncleanes and iniquity, where vnder the name of vncleanes and iniquity are comprehended all kyndes of ſinnes. For whatſoever ſinne we commit, the ſame tendeth ether to enioy our owne commodities and pleaſures, and this is called vncleanes, because of the moze groſſe workes, wherewith the fleſhe is contaminated: or els to be iniurious towardeſ God, or towardeſ our neighbours: which kynde of ſinne he calleth iniquity.

*Paul* will haue nothing releaſed of the endeavour of the will.

We muſt not adde a moderation vnto the lawe of God.

*Paul* in ſo ſpeaking requireth al our ſtrengthes.

We haue with al our ſtrengthes ſerued ſinne.

How vncleanes and iniquity comprehend all kynde of ſin.

And he addeth, For iniquity, to teach vs to vnderſtand, that there is no ſinne that is alone: but one ſinne alwayes driueth and impelleth to an other. And he addeth not, for vncleanes: because y<sup>e</sup> mought eaſely be vnderſtand, or becauſe he taketh the name of iniquity moze generally in the latter place, then in the firſt.

There is no ſinne in a manner that is alone.

So now geue your members ſeruauntes vnto righteousnes for liues. Even as vnrightheouſnes leadeth vs vnto filthynes & vncleanes, ſo righteousnes leadeth vs to holynes. The Apoſtle ſetteth forth theſe thinges by an *Antithetiſis*, to

to



A Commentarie vpon the

What sanctification  
or holiness  
is.

They  
which sancti-  
fye them-  
selves, do  
the will of  
God.

to the ende we should the better marke and consider. And sanctification or holyness is nothing els then a purification from all uncleanes. Wherefore the Greke word ἅγιος, that is, holy (as Plato affirmeth in Cratylo) is so called of α, which is a particle priuatiue, and γῆ which signifieth the earth: because they are called holy, which are purged from earthly spottes and filthines. And the Apostle speaketh very aptly, that we should serue, righteousness, or God for sanctification: for when we sanctify our selues, we do his will. For vnto the Thessalonians, Paul writeth: This is the wyll of God, your sanctification, that every man may know how to possesse his vessel not in uncleanes, and in lust of desire. &c. Also, God hath called vs not to uncleanes, but to sanctification. And in the latter to the Corrinth. Let vs make cleane our selues from all uncleanes of the flesh and spirit, performing holyness in the feare of God.

The liberty  
unto rich-  
tousnes  
is pernicious.

Against  
Smoking pipe-  
paratopy.

For when ye were the seruantes of sinne, ye were free vnto righteousness. ¶ He bringeth a cause, why he admonished them, that they shoulde in such maner geue their members seruantes vnto righteousness: because, sayth he, when ye were before seruantes of sinne, ye were vtterly free vnto righteousness: that is, ye were vtterly straungers from it. And in this place vnto righteousness, is the Datine case. And such a liberty is pernicious, and far worse then all seruitude, most like vnto that liberty, which the prodigall sonne so much desired. Again by this place also are ouerthrowen workes preparatory. For Paul sayth: When ye were seruantes of sinne. That is, not yet regenerate, but were still strangers from Christ, ye were free vnto righteousness. that is, ye were wholly disagreed from it. And if such men haue no fellowship with righteousness, how can they worke good workes, which should of congruity merite grace?

What fruite had ye then in those thinges whercof ye are now ashamed: For the ende of those thinges is death. But now being freed from sinnes, and made seruauntes vnto God, ye haue your fruite in holines, and the ende, euerlastyng lyfe. For the stipende of sinne is death: but the grace of God, is eternall lyfe through Iesus Christ our Lord.

An argu-  
ment from  
honesty and  
fikhness.

What  
Chain is.

Why the  
Ethiopes  
ought to be  
ashamed of  
their life  
past.

What fruit had ye then in those things wherof ye are now ashamed? He confirmeth his exhortation from the place of honesty and dishonesty. We ought to abstaine (saith he) from your old workes: for they were vile and filthy vnto you: so that if they should now be called to remembrance, ye should be compelled to be ashamed of them. Shame is an affection, which springeth by reason of some filthy thinges, and it may be either a feare or els a griefe: for if a man be afraid, lest of y<sup>e</sup> which he doth or which he taketh in hand, should happen any dishonesty vnto him he is made ashamed: as we see happeneth in yong men, which when they are either demanded, or bidden to do any thing, they blush, because they are afraid lest they should not answer aptlye, or should not very well be able to do that thyng which they are bidden to do. But if an old man or a young man be put in remembrance of any thing, which seemeth not to be well done, they blush because of the sorrow of the dishonesty, wherinto they see themselves to haue incurred. And why the Romanes ought to be ashamed of those thinges, which they had committed before they came vnto Christ, there may be two reasons: namely, the vnpurenes of lyfe, or els the vnpurenes of religion, which they professed, that is, either filthines or foolishnes. And their former lyfe Paul describeth in his first epistle vnto y<sup>e</sup> Cor. Be not ye deceiued (saith he) neyther fornicators, nor worshippers of images, nor adulterers, nor effeminate persons nor abusers of nature, nor thenes, nor conetous personnes, nor drunkardes, nor cursed speakers, nor raueners shall receaue the inheritance of the kingdom of God. And these thynges were ye (saith he) but ye are washed, but ye are sanctified. And as touching the vncleannes of religion, the Ethnike writers abundantly testifie. And Ambrose vpon this place maketh mention of the sacred seruices of Cybeles y<sup>e</sup> goddess of Phrygia, & also of other such like most filthy sacred seruices. And Chrysostome saith: that this commeth through a singuler benefite of God, that me



are ashamed of the wicked actes which they haue before committed. For they were nothing ashamed of them, so long as they were conuersant in them. As dronkards and mad folkes are nothing ashamed, so long as they wallow in that offence. This place also teacheth vs, that although sinnes before committed are forgiven, yet the shame and griefe for them can not be taken away: yea rather godly men can not remember them without detestacion. But y<sup>e</sup> shall not be so in our heauenly countrey. There in dede the elect shall detest sinnes, but the greatnes of the felicity shall swallow by al feeling of shame & griefe. For as we rede in y<sup>e</sup> Apocalips, God shall wipe away all teares from their eyes. He seemeth in mockage to call it Fruite, especially of those thinges, whereof they should be ashamed. For in such thinges there is no fruite, but rather losse,

For the ende of them is death.] *¶* **W**hen he had demaunded of them what fruit they had, there could nothing els be answered, but that they had none. And he addeth a reason, because death is the ende of them. So *Paul* because he would y<sup>e</sup> more vehemently moue the, addeth waight to his speech, and to losse, he ioyneth shame. Some by this worde *τελος* vnderstand tribute or tole: as though it should haue been sayd: Vnto sinne is recompensed nothing els but death. But if we will rather haue that worde *τελος* to signifie an end, the same (as y<sup>e</sup> Philosophers also affirme) may be taken two maner of wayes: First, for the last ende or terme: and so death may be called the end of lyfe: Secondly, it may be taken for that for whose cause any thing is take in hand, which thyng forasmuch as of necessity it ought to be good cannot agree with death. For there is no man y<sup>e</sup> sinneth with this purpose, y<sup>e</sup> therfore he would dye. *¶* Therefore, in the first signification, death is called the ende of sinnes, because in it is the ende of sinnes.

But now beyng freed from sinne, and made the seruantes of God, ye haue your fruite in holines, and the ende eternall lyfe.] In these wordes he finisheth the Antithesis or contrariety, and against sinne he setteth God, against shame holines, and against death eternall lyfe. Againe also in this place he vseth verbes of the passiue signification, sayeng:

Ye are freed from sinne, and made seruantes vnto God.] But before he sayd when ye were seruantes of sin, ye were free vnto righteousness. In these verbes there is no nede of the passiue signification. For we are of our selues apte inough to sinne: but so are we not to be deliuered from sinnes, and to serue God. But in that *Paul* in this reddition or coparison writeth not, that we are made seruants vnto righteousness, but vnto God, it is a matter of no greate waight. For God is only the cause of our righteousness. We haue fruite sayth he, namely, holynes, and the end eternall life. Here *Chrysostome* noteth, that by this it appeareth that we possesse not all thinges by hope only, but that in very dede there is much geue vnto vs. And forasmuch as we haue alreadye (sayth he) attained vnto iustificacion, our hope is exceedingly confirmed for the obteynement of that thinge which is yet behind.

For the reward of sinne is death, but the Grace of God, is eternall life thorough Christ Iesus our Lord.] In these wordes he closeth vs his exhortation: and proueth that the end of filthy workes is death. For it (sayth he) is the reward of sin. Which thinge, forasmuch as it is well known of it selfe, he would not stand about to proue. For rede euery where in y<sup>e</sup> holy scriptures, that God threatneth death vnto sinners. Agayn he by the figure *Catachresis*, calleth it a stipend. For no man committeth sinne with this intent, that for a reward he would obteyne death. Here *Paul* inuerteth the Antithesis or contrary position: for he sayth not that eternall life is the reward of righteousness: but rather attributeth it vnto Grace, which thinge he therefore doth to assigne and appointe the whole nature of merite in Christ only. And therfore he addeth, thorough Iesus Christ our Lord, that no man shoulde imagine any other mediators, other deade santes, or els they: othne workes. Farther *Paul* seemeth of purpose againe to set Grace or a gifte: and by that meanes he exceedingly stirreth vs up to the study of eternall life: then it is a thing so excellent, that vnles it be geuen by God, it can not

Holy men are alwayes grieved and ashamed for the sinnes which they haue committed. In our heauenly countrey they shall be taken away. There is in very dede no fruite of sin.

Vnto sinne is recompensed nothing but death. Two significacions of this wordes end.

*Paul* speaketh to the passiue signification.

God the cause of all our righteousness.

Death is improperly called a reward.

Eternall life is not called a reward.



## Cap.6 A Commentarie vpon the

The maner  
of the elders  
to wardes  
souldiers.

Unto labo-  
rers is ge-  
uen a re-  
warde.  
Unto war-  
riours is ge-  
uen a sti-  
pende.

The diffe-  
rence be-  
tweene the  
cause and  
meanes.

Against  
merite.

The nature  
of merite.

When eter-  
nall life is  
geuen after  
workes it  
is grace for  
grace.

be gotten by any of our workes. He taketh this greke word *μισθω* for the stipend  
or wages of a souldier: and he continueth still in his metaphoze of a king and of  
a Lord, which he a little before bled. For they vse to geue stipendes vnto theyr  
seruaunts. And the Greke word sauozeth much of the maner of the elders where  
by they were wont to geue vnto theyr souldiers vittayles to eate when they  
were one warfare. And at Rome it was the maner a long time, that the souldi-  
ers with theyr owne meate, but afterward were vittayles geuen them of the  
common treasore. And it well appeareth by the etimology of the word, that it  
was first instituted only for releauing of necessity, and to signify some honour  
not as though they seemed stipendes of such worthines for which men should put  
theyr life in danger. Wherefore as to laborers was geuen a reward, so vnto  
warriours was geuen a stipend. But now let vs especially consider in what sorte  
grace and workes are as touching eternall life. And as much as may be gather-  
ed ether out of the holy scriptures, or out of those thinges which *Augustine* hath  
left in writing as touching this matter, we will playnly declare so that it shall  
be made manifest how much our aduersaries disagree from vs in thys poynt:  
As touching the first, if by Grace we vnderstand the fauour and mercy of God  
then is it the only cause thozonghe *Jesus Chyriste*, why we obteyne eternall life.  
For our workes can by no meanes be the causes of our felicity. Howbeit they  
are certayne meanes, by which God bringeth vs vnto felicity. As the way is  
not the cause of the end thereof, nor the runninge place the cause of the goale or  
marke: and yet by them men are led both vnto the end of the way, and vnto the  
marke. So God by good workes bringeth vs to eternall life: when as yet the  
only cause thereof is the election of God, as *Paul* most manifestly teacheth in  
thys epistle. Whome he hath predestinate sayth he, those also hath he called, whome he  
hath called, those also hath he iustified: & who he hath iustified, those also will he glorifie.  
Thys declareth that all these thinges do so come from the Grace of God, that  
they consequently follow the one the other, and God which geueth the one, will  
also liberally and freely geue the other. Wherefore the whole consideratio, and  
nature of merite ought vnto to be taken away. For that which properly me-  
riteth any thing, must of necessity haue in it a free geuing by, nether ought it by  
any other meanes to be due. Wherefore soasmuche as we owe of dewty vnto  
God all thinges that we haue, vndoubtedly whatsoeuer we do, it can merite no  
thing. Farther those thinges by which we will merite any thing, ought to be our  
owne. But good workes are not our own, but are of God. Besides this also, all  
imperfection and uncleannes must of necessity be remoued away: otherwise our  
workes are contaminated, nether can they be leueled to the rule which is pre-  
scribed by God, wherefore we ought rather to craue pardon, then once to thinke  
vpon price or reward. Farther betwene merite and reward there ought to be  
some proportion. But there can be no proportion betwene our workes and eter-  
nall felicity. Wherefore they can not properly be called merites. Whereouer God  
will, that there should be taken fro vs all matter of glorying: which thing were  
not possible, if by our workes we should deserue eternall life. And soasmuch as  
*Paul* in this place describeth eternall life by the name of grace vndoubtedly it can  
not be of workes. Let this suffice as touching the first. Now will I briefly de-  
clare what *Augustine* hath written as touching this place. In his *Enchiridion*  
to *Laurentius* the 107. chapter: A stipend, sayth he, is payd in warfare as a debt,  
and not geuen as a gift, therefore *Paul* sayth, the stipend of sinne is death, to declare that  
death is rendred vnto sinne not wythout desert, but as due. But grace vnles it be free it  
is not grace. Wherefore as touching the good workes of man, forasmuch as they are the  
giftes of God, in that vnto them eternall life is rendred, grace is recompensed for grace.  
The same *Augustine* in his booke *De gratia & Libero arbitrio* the ix. chapter.  
In the Gospell of *Iohn* (sayth he) it is written, that we all haue receaued of hys fulnes,  
and grace for grace, euery man as God hath denided vnto him the measure of sayth. For  
euery man hath receaued a proper gift from God, one thus, and an other thus. Where-  
fore when eternall life is rendred, grace is rendred for grace. But so is it not of death: be-  
cause



cause it is rendred, as due unto the warfare of the deuill. Wherefore where as the Apostle mought haue sayd and that rightly, the stipend of righteousness is eternall life, he would rather say, But the grace of God is eternall life, that thereby we myght vnderstand, that God bringeth vs vnto eternall life, not for our owne merites, but for his mercy. Wherefore it is written in the 103. Psalme. Which crowneth thee in mercy and compassions. Because it is he which worketh in vs both to wyll and also to performe. The Apostle had sayde before, Worke your saluation wyth feare and trembling. Afterward, least we should attribute this thyng vnto our selues, he sayth, that God worketh these thynges in vs: and that not for our merites, but according to his good pleasure. And in the same booke the 8. chapter he sayth, that there is no small ambiguitie, how eternall life is rendred vnto good workes. For the scripture sayth that euery man shall haue according to his works. And yet on the other side Paul calleth grace eternall life. But the propriety of grace is to be redred freely. Paul also sayth, vnto hym which worketh not, the reward is not imputed according to debt, but accordyng to grace. And saith moreouer that grace, if it be of workes, is not grace: Also, that the reuantes shall through the electio of grace be saued: Agayne vnto the Ephesians: Grace hath made vs safe through he sayth: and that not of our selues: Agayne, Not of workes, least peraduenture any man shoulde glory. This doubt Augustine sayth can not otherwise be dissolued, vntill we graunt that an vpright and holy life is grace. For so ether sentence may take place. For eternall life is rendred vnto workes. But because workes are freely geuen vs of God, therefore also is eternall lyfe called grace. And in his booke De correctione & Gratia, the 13. chapter he sayth, that Iames writeth, that iudgemente shalbe wythout mercy vnto hym, which sheweth not mercy. By which wordes (saith he) appeareth that they which lyue well, shall in the last iudgement be iudged wyth mercy, and they which haue liued wickedly shalbe iudged wythout mercy. And if that in iudgement we haue nede of mercy, the is it not now done for merites. And in the same sence he alleageth the mother of the Machabees: who as it is written in the 2. booke and 7. chapter thus speaketh vnto her son: That in that mercy I may receaue the wyth thy brethren. In which place she calleth the day of iudgement, mercy. And vndoubtedly when we shall come before the iudgement seate of God, who shall boast that he hath a chaste hart? Or who shall boast that he is cleane from sinne? Wherefore there also mercy is nedefull, whereby he may be made blessed, vnto whome the Lord hath not imputed sinne. The same father in his 105. epistle to Sixtus. When the Apostle had sayd. The stipend of sinne is death, who would not iudge, that he should most aptly and consequently haue added, but the stipend of righteousness is eternall lyfe? And it is true. Because euen as vnto the merite of sinne is death rendred as a stipend, so also vnto the merite of righteousness is eternall lyfe rendred as a stipend. But the blessed Apostle most vigilantly warring agaynst pride, when he had sayde, that the stipend of sinne is death, least humane ryghteousnes should extoll it selfe sayd not contrariwyse, that the stipend of ryghteousnes is eternall lyfe, but the grace of God (sayth he) is eternall lyfe. But it is not sufficient to thynke that these things are spoken for humility & moderation sake. For the matter is so in very dede. For our workes receaue not eternall life for a iust and deserued stipend. And therefore he sayth, that humane righteousness is pride, and which in name only is called righteousness. But that ought to be a true righteousness vnto which eternall life is due, which righteousness if it be not of thy selfe, then is it from aboue, descending from the father of lightes. Wherefore O man, if thou shalt receaue eternall life, it is in dede the stipend of righteousness: but vnto thee it is grace, vnto whome also euen righteousness is grace. For it should be rendred vnto thee as a debt, if the righteousness vnto whome it is due were of thy selfe. By all these thinges is gathered, that, with Augustine, eternall life is therefore called grace, because the workes which go before it, are geuen freely. Farther he confelleth, that in the last iudgement, when God shall reward them, we shall haue nede of mercy and compassion. And that also we haue alwayes nede of mercy, that our sinnes should not be imputed vnto vs. Lastly that eternall life, although it may be the stipend of righteousness being taken by it selfe, yet vnto vs it is grace: partly because it is not of our selues, and partly also because it is vnperfite. Hilarinus also writeth vpon the 50. Psalme: My hope is in the mercy of God for euer, and euer, world without

The Apo-  
stle mought  
haue sayd  
and that  
iustlye that  
eternall life  
is the sti-  
pend of righ-  
teousnes.

A holy life  
is grace.

Eternall  
life is ren-  
ded vnto  
workes.  
Good workes  
are geuen by  
grace, there-  
fore eternall  
life is geuen  
by grace.

We shall  
haue nede of  
mercy in the  
iudgement  
day.

The day of  
iudgement is  
called merce  
or compassio.

Paul might  
haue sayd  
that eternall  
life is the sti-  
pend of righ-  
teousnes.

Eternall life  
is a stipend  
vnto righ-  
teousnes, but  
vnto man it  
is grace.

If righteous-  
nes were of  
our selues we  
should haue  
eternall life  
as a due.

When God  
shall reward  
workes he  
shall deale ac-  
cording to  
mercy.

Eternall life  
may be the  
stipend of  
righteousnes  
being taken  
by it selfe.



unto be it is  
are, because  
good woꝝkes  
are not of our  
selues, and  
because they  
are vnper-  
fect.

That good  
woꝝkes are  
geuen by  
grace both  
we and our  
aduersaries  
geaunt, but  
with a differ-  
ence.

They which  
defend me-  
rites do say  
that good  
woꝝkes are  
sufficient to  
attaine vnto  
eternall life,  
which thinge  
we deny.

Augustine  
saith not  
that Paul  
was with-  
out sinne,  
but affir-  
meth the  
contrary.  
Note what  
Augustine  
thinketh of  
this place  
vnto the  
Phillipiā.

Sinne is  
mingled  
with our  
good woꝝkes

out ende. For the woꝝkes of ryghteousnes are not sufficient vnto the merite of perfect bles-  
sednes, vnles in thys wyll of ryghteousnes the mercy of God impute not the fautes of hu-  
mane changynges and motions. Also Ierome vpon Esay the 46. chapter, If we should  
consider our owne merites, we shoulde dispayre. Our aduersaries and we contende  
not, whether by the grace of God good woꝝkes are geuen vnto the regenerate. Al-  
though neither herein also do we vtterly agree with them. For they thinke, that it  
lieth in our power, to receaue good woꝝkes, when they are offered. But we say,  
that it is needefull, that our will be changed by the grace and spirit of God: other-  
wise as touching in this point also we abhorre from the gistes of God. But of this  
matter, we haue befoze sufficiently spoken, when we entreated of grace. Where-  
foze I will now stand no longer about it. But there is an other thing, about which  
there is at this day a moze waighty controuersye. They which defend merites,  
do thinke, that the good woꝝkes which are geuen of God vnto men, are sufficient  
vnto eternall life. Which thinge we do vtterly deny. And this maketh very much  
on our side, which a litell befoze we alleged out of August. That in the last iudgement  
we shall nede the mercy of God: not only because good woꝝkes were geuen of hym freely,  
but also, because, when the iust iudge shall sit in hys throne, no man can boast that he  
hath a chaste hart, or that he is cleane from sinne. Wherefore it is needefull, that sinnes  
(as sayth Dauid) be not imputed vnto hym, which shall come vnto felicity. Where-  
fore sayng we haue nede of mercy, it is manifest that our good woꝝkes are not sufficient.  
The same Augustine writeth in an other place that the perfection of the sayntes  
herein consisteth, to acknowledge, how much they want still of perfection. And that sen-  
tence of Paul, I haue fought a good battayle, I haue finished my course, I haue kepte  
sayth, he so expoundeth: that he thinketh, that the Apostle sayth not, that he is vtter-  
ly wythout sinne, but that he, leaning vnto sayth, and vnto hope, did wholly appoynte  
wyth hymselfe, that it shoulde come to passe in the laste houre of hys death, whiche  
was euen then at hand, that whatsoeuer sinne or wickednes had crept into hym, the same  
should by the mercy of God through Christ be wholly forgiven hym, euen as he had for-  
geuen vnto others theyr offences. And it is so farre of, that Augustine thought, that  
Paul was vtterly without sinne, that he interpreteth this place vnto the Phillip-  
pians (Yea also I thinke all thynges to be but losse for the excellent knowledge sake of Je-  
sus Christ my Lord, for whome I haue counted all thynges losse, and iudge them to be  
dongue) of woꝝkes done after he came to Christianity. For when as befoze, ha-  
uing made mencion of woꝝkes done when he was yet of the Jewishe religion he  
sayd, But the thynges that were vantage, the same I counted losse for Christes sake,  
those woꝝdes which are afterward added, he addeth by the way of correction, shew-  
ing, that not only woꝝkes of Jewishe religion, but also all other were to bee  
counted for losses and thynges vncleane. For he considered that in all thynges is  
some fault and defect or want. And that sinnes are mingled with our good woꝝkes,  
the scriptures most manifestly teach, when they say, that no man can be iustified  
in the sight of God. And the sayntes do make intercession against that exact exa-  
mination of righteousness. Enter not (say they) into iudgement wyth thy seruauit O  
Lord. And Ihon sayth, If any man say, he hath no sinne, he deceaueth hymselfe, and the  
truth is not in hym. And Salomon sayth in the bookes of kinges, That there is not a  
man on earth so iuste, that he sinneth not. Which woꝝdes Augustine diligently weigh-  
ing, applieth them vnto the forme of the present time: least any man should referre  
that sentence of Salomon vnto those thynges which we haue committed befoze re-  
generatio. We ought all to pray, that our trespasses may be forgiven vs: as which  
in this life may rather thirst after righteousness, then y we ca attaine vnto a per-  
fect & absolute righteousness. For, that precept of y lord, wherein we are comanded  
to loue God with all our hart, with all our soule, and with all our strengths,  
shall then at the laste be performed, when we shall come to that place where we  
shall se God face to face as he is: as Augustine writeth in his booke, de Spiritu &  
Litera, towarde the end. In which place also he demaundeth, why this commande-  
ment was geuen, if it can not be performed in this life. He answereth, that therefore God  
commanded it, that we should know, what by sayth we ought to desire, whereunto our  
hope



hope shoulde be leueled, and what we ought continuallye to go aboute in all our actions. And he thinketh him to haue much profited in this life, which can at the length se, how farre he is of fraim that, which is perfect. The same *Augustine* (in his seconde booke *De peccatorū meritis, & remissione* chap. 16. 17. 18. writing many thinges as touching this matter) sayth, that in the scriptures men are sometimes called perfect, not because they are viterly without sinne, but because in innocency of life they haue much profited, and because that to obtaine perfection they continually bend theyr studie and endeuour, & because also God forgiveth them theyr faultes, and that whiche they wat of righteousness, he imputeth vnto the of the fulnes of the righteousness of Christ. Neither denieth he but that God requirerh of men, that they shoulde viterly be without sinne. For there could be no sinne, vntill there were a law, which whē we sinne we transgresse. Farther he demandeth, why God gaue that Lawe, which he right well saw, could by no meanes be perfozmed. And he answereth, that he did it for this cause, that he mought worthely condemn those which contemned it, & thorough contempt transgressed: & mought here theyr prayers, which applied theselues vnto it, and more and more helpe them dayly to accomplishe the same. And to this purpose he bringeth that sentence which is written: namely, that God correcteth and chastiseth those whom he loueth: but yet not with fury or auengment, but with a fatherly correction. But there is none chastised or afflicted which is without sinne. For this thing only suffred our Saviour: namely, wout any fault committed of him selfe to susteyne most bitter paynes. Wherefore seeing all men whom God loueth are corrected with aduersities, it followeth of necessity that they all are subiecte vnto sinne. Which thing Paul vnto the Galathians most assuredly affirmeth of the saintes. For he sayth, that in them the flesh so repugneth against the spirite, that they can not doo those thinges which they would. And in the next chapter he writeth, that he himselfe did the euill which he hated. By all these things may easely be gathered, that a man though he be neuer so holy, yet so long as he here liueth hath alwayes somewhat in him that hath nede to be forgiven of God. Which thing *Augustine* also testifieth towarde the end of his booke *De Spiritu & Litera*. And hereby is most evidently gathered, that our good workes are not sufficient vnto eternall life. But our aduersaries crake and boast, that the regenerate are not vile in the sight of God. But we say, that we before God are not without miserie. For vnles we were so, God could not vse mercy toward vs: which mercy yet, *Augustine* writeth, that we haue altogether nede of, if we desire to be crowned. For mercy is an effectio wherewith we are moued towards them that are in miserie: wherefore, if eternall life be geuen vnto vs of mercy, then must we nedes be viterly miserable before God. But, if they vnderstand, that the regenerate are not vile in the sight of God, because God beawiseth them with many giftes and ornamentes, we graunt to that. Yet those giftes whatsoener or how great soener they be, ought not to seme of so great force, to be sufficient vnto eternal life. And that commeth not thorough defaults of the giftes, but thorough our default, which in all thinges obey them not. For we still cary aboute in our flesh much of old Adam, and of naturall corruption. Farther, our aduersaries put a difference betwene the good workes of men regenerate: for they say y those are partly of our selues, and partly of God. Those (say they) as they are of vs can merite nothing, but as they are of God, they do merite, and are causes of eternall life. And by this distinction they thinke that y matter is made playne. But we graunte not so much vnto them. For if we diligently and thoroughly consider any worke, we shall of necessity graunte that it commeth of the grace of God, and that we muste not leaue vnto our selues any prayse thereof, though it be neuer so smal. But because God vseth vs to worke, who so long as we liue here are not fullye cleansed, thereof it commeth that our workes are alwayes vnperfect. Wherefore, if they were the causes and merites of eternall life, we might with security put confidence in them. But that the holy scriptures playnely forbid. For Paule in this epistle sayth: *I iudge,*

Gg.ij.

that

Why the  
saintes are  
called per-  
fect, not-  
withstan-  
ding they  
obserue not  
the com-  
mandes  
mentes.  
God requi-  
reth at men  
hands, that  
they should  
be without  
sinne.

Why God  
gaue a lawe  
which he  
knew could  
not be ob-  
serued.  
No man is  
afflicted,  
which is  
without sin

They  
which are  
loued of god  
are not  
without sin  
We haue e-  
ner in vs  
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edeth for-  
giuenes.

Unles we  
were mis-  
erable before  
God he  
should not  
vse mercy  
towards  
vs.  
What mer-  
cy is.  
How the re-  
generate are  
not vile be-  
fore God.  
Note a cer-  
taine distin-  
ction.

Why our  
workes are  
alwayes vn-  
perfect.



We haue it  
not of our  
selues to suf-  
fer for  
Christe.

Workes are  
not the cau-  
ses of eter-  
nall lyfe,  
sine qua  
non.

Good  
workes are  
a beginning  
of eternall  
lyfe.

Howe good  
workes are  
said to be  
meanes by  
which God  
leadeth vs  
vnto eter-  
nall lyfe.

This word  
merite vsed  
among the  
fathers.

It is the sa-  
fett way to  
abstaine fro  
this worde  
merite.

This word  
merite is  
not vsed in  
the holy  
Scriptures.  
A place vnto  
the He-  
brewes.

A place of  
Ecclesiasticus  
Res.

Of that  
that Iugu-  
stine said  
howe  
Paul might  
haue sayde,  
eternall lyfe  
is the dis-  
pend of  
righteous-  
nes.

Argument  
ought to be  
taken of  
that which  
is writtē  
in the holy  
Scriptures  
and not of  
that which  
might  
haue bene  
writtē.  
I can could  
not write o-  
therwise  
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wrote.

that the sufferings of this time are not worthy the glory to come, which shall be revealed in vs. In this place Paul considereth good workes in that they are of God. For we haue not of our selues, to suffer aduersities for Christes sake. For it is God which worketh in vs that suffering. And yet though it be neuer so greace, Paul sayth that it is not to be compared vnto the glory to come. But these men appoint in a merite, as they vse to speake, de Condigno, that is, of worthines. Thirdly, the aduersaries contend that good workes are the cause of eternall lyfe, sine qua non, that is, without which it cannot be obteyned. Which sentence howe ridiculous it is, younge infantes (whom we knowe are saued without workes) can testifie. For although they by reason of age can do nothing that is good, yet do they obtayne eternall lyfe. Wherefore this cause is not of so great weight, that without it no man can be saued. And in those that are of full age, to speake properlye, good workes can not haue the nature of a cause. For in them those are nothing els, but a beginning of eternall lyfe. Wherefore saying they are a certaine part of eternall lyfe, they cannot be counted causes thereof. Yetther ment I any other thing els, why before I said, that good workes are meanes, and as it were certaine steps, by which God leadeth his vnto eternall lyfe. I graunt in dede, y among the fathers is oftentimes found y name of merite: which word I would to God they had more seldom, & with greter consideration vsed. For that word hath engendred most vile errors. Although the fathers themselves in many places mitigate and lenise that worde by expositions: to the end we should vnderstand, that they ment not the iust and proper nature of merite. For they alwayes aduonish, that eternall lyfe is geuen freelye, and that the saintes are crownded by the mercede and compassion of God: and that we oughte not to truste vnto merites, because they can be noton- sistent before the iudgemente seate of God: and other such like. Whiche sentences if our aduersaries would earnestly weigh and ponder, they would not so malepertly and stubberly defend those merites which they call ex Condigno. But (as I haue said) it is y safest way utterly to abstain fro this word, especially seeing it is neuer once vsed thorough out the whole Scriptures. But they vse to obiect a place out of the 12. chap. of the epistle vnto the Hebrewes. Talibus hostis promeretur deus which after the Latine is thus englisshed: With such sacrifices is God worne as by merite. But in the Greke in the place of this word promeretur, that is, is worne or merited, is writtē this word, εὐδοκῶ, which signifieth, is delighted, or accep- teth the. They obiect also a place out of the 18. chap. of Ecclesiasticus. Omnis misericordia faciet locum unicuique secundum meritum operum suorum: which according to the Latine is thus englisshed. All mercy shall make place vnto every one according to the merite of his workes. But first, that booke is not in the Canon: farther the place is not wel cited. For in Greke it is thus writtē: ὁ θεὸς ἕκαστον κατὰ τὸ ἔργον αὐτοῦ ἀποδοῖ. That is, all mercy shall make place: every one shal finde according to his dedes. In which wordes is no mention at all made of merite. Now let vs examine that which before we said, Augustine writteth: namely, that the Apostle might truly haue sayd, eternall lyfe is the stipend of righteousness, but he would not. Here first I say, that argumentes ought to be taken of that which we are taught in the holy Scriptures: and not of that which might other wise be writtē in the Scriptures. Wherefore it is a weak argument for a mā to say, y apostle might haue said, eternall lyfe is y stipend of righteousness wherfore righteousness deserueth eternall lyfe. Because y argument ought to be take of y words of Paul. For if it were lawfull to reason after this manner, the sound arguments, which leane vnto the worde of God should be weakened: For there might be alwayes obiected, although the Scripture so haue it, yet it might haue ben spoken other wise. And by that meanes we should haue nothing certain. And although I haue declared what Augustine ment by these wordes, yet I can not therfore be easily persuaded to thinke that the Apostle could haue writtē other wise then he wrote. For if the other kinde of speech should haue geuen occasion of hauntnes and pride, then could it not redesse: it behoued him also to follow the say- ings



inges of the holy ghost. And although that sentence mought peradventure be spoken of righteousness taken by it selfe, yet can it by no meanes be spoken of vs, & of our righteousness. Wherefore seeing that sentence could neither edifie, nor make any thing to the purpose, I see not how Paul could so haue written. Howbeit in this matter I will not contend more then is mete with Augustine.

### The seventh Chapter.

**N**ow ye not brethern (for I speake to them that know the lawe) that the law hath dominion ouer a man so long as he liueth. For the woman which is in subiectiō vnto a man, is bound by the law to the man while he liueth: but if the man be dead, she is deliuered from the law of the man. So then if while the man liueth, she take an other man, she shall be called an adulteresse: but if the man be dead, she is free from the law, so that she is not an adulteresse, though she take an other man. Wherefore ye my bretherne are dead, also to the law by the body of Christ: that ye should be vnto an other: namely, to him which rose agayne from the dead, that we should bring forth fruite vnto God. For when we were in the fleshe, the affectes of sinnes which were by the law, had force in our members, to bring forth fruite vnto death. But now ye are deliuered from the law, being dead vnto it, where in ye were bounden, that we should serue in newnes of spirite, and not in the oldnes of the letter.

In this chapter the Apostle answereth vnto the other objection of the aduersaries, namely, that he seemed to deie the lawe more then was mete. And he declareth, that he for this purpose did it, that they which had once taken vpon them the name of Christ, should no more take to be vnder the lawe, when as by the benefit of Christ they are deliuered from it. And here he at large prosecuteth that which in the chapter before he had but briefly touched, when he said, *Ye are not vnder the law, but vnder grace.* Wherefore first he setteth forth our liberty, wherby we are deliuered from the seruitude of the law. Secondly, that he should not seeme to haue abrogated it, for that it commaundeth things vile & vniust, he declareth that it is not sinne, but only sheweth and uttereth sinne. Thirdly, after he had declared that by the prohibitions of the law, sinne is both encreased, and more vehemently killeth, he defendeth the law it self not to be that cause of our death, and that it cannot by any meanes be counted guilty thereof. And after that he had taught, that all destruction, and the whole cause of evils is deriued of the corruption & perversity which is by nature in vs, at the last he addeth that it exerciseth a very sore and violent tyranny in men euen being regenerate, and with great affect crieth out & wylleth that he might be out of hand deliuered from that violence. Now at the beginning he doth not absolutely write, that we are deliuered from the seruitude of the law: but he addeth that as a reason to open vnto vs the way & meane wherby we come vnto such a liberty: namely, the death of Christ. After that he declareth the ende, wherfore we are brought from the law vnto Christ: which is, that euen as before we brought forth fruit vnto death, so now we should bring forth fruit vnto God. And because the Jewes which were now come vnto Christ, mought bene bane offended with this sentence of the deliuey from the law, therefore by a louyng and gentle name he calleth them brethern, and attributeth vnto them the knowledge of the law, lest he should seeme to be moved either of hate, or of contempt toward them, to abrogate the law wherin they so much glozied.

Know ye not brethern (for I speake to them that know the lawe) that the law hath dominion ouer a man so long as he liueth. The purpose of that, that he

Ex. iij.

sayd,

Method  
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Why he  
callethe the  
brethern.



## Cap. 7 A Commentarie vpon the

We are  
sayd to be  
deliuered  
from the  
law, for that  
we are dead.  
It seemed  
filthy to the  
Jewes a  
thing vile  
to lay away  
from the  
law of God.  
We depart  
not from  
the law a-  
gainst the  
will therof.

In the ma-  
trimony of  
vertuous  
and honeste  
people  
lowes di-  
uorcement  
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place.

By this  
place can  
not be ga-  
thered, whe-  
ther di-  
uorcement  
be lawfull  
for Christi-  
ans or no.  
Matrimo-  
ny is two  
swapes loo-  
sed.  
We in this  
comparison  
occupie the  
rome of the  
wife.  
Wiues in  
the old law  
repudiated  
not their  
husbandes.

A profitable  
diligence of  
speech, whe-  
re it may in-  
crease  
verie sense  
be true.

saied, that we are deliuered from the law is taken of no other thing, but for that we are dead. For they which are dead are not bound vnto the law. And y<sup>e</sup> we are dead, he declarerh by the body of Christ: in which (he saith) we are mortified vnto the law. And this argument the Apostle therfore so diligently handleth, for that vnto the Jewes (of whom in those first tyme the greatest part of the church consisted) it seemed a thing vile and filthy, suddenly to fall away from the law, which they had receiued both of their elders, and also at the handes of God. Wherefore the Apostle now sayth, that that ought not to be layd vnto vs for a fault, seeing that we are exempted from the law, neither depart we from it against the will therof. For it also sendeth vs away from it self vnto Christ. But of what law Paul here speaketh, all men are not of one minde. Ambrose thinketh, that those things which are here spoken, pertaine to the commaundement of the Gospell, and not vnto the law of Moses. For in it is permitted diuorcement, neither is separation alwayes waited for till the death of the husband or wife. But (sauiug the authoritie of Ambrose) a man shall not easily finde in the scriptures, that the Gospell is plainly called a law. Farther it is very plaine, that Paul reasoneth these thinges against y<sup>e</sup> Jewes, who thought the obseruation of the law necessary also in the Gospell. Wherefore it was needfull to confute them, not only by the Gospell, but also by the authoritie of the law. In which law although diuorcement were permitted, yet the Apostle now speaketh not therof. For he followeth the ordinary way vied in matrimony right ly instituted, wherein separation happeneth not but only by death. But that matrimony should thorough diuorcement be loosed, happeneth not, as Chrysostome vpon this place noteth, but thorough some default. For therfore oftentimes in the olde law were wiues put away of their husbandes, for that they were infected w<sup>th</sup> some great haynous sinne: or, if they were vertuous and honest, for that their husbandes were to much froward and malicious towardes them. But Paul would not ascribe any such thinges vnto the law. And soasmuch as he had a certayne and necessary cause of separation, as which came by the meanes of death, therfore he thought it not good to make mentiō of y<sup>e</sup> other cause, which neither hapned alwaies, nor was at any tyme vied of the vertuous and honest. Wherefore by this place we cannot define, what and how much Paul permitteth as lawfull vnto Christians in the case of diuorcement. For here he bringeth only a similitude taken of matrimony. But it is not of necessitie, that similitudes should vniuersally & in al points be correspondent: which thing Erasmus also in this place noteth. And Paul therfore made no mention of that separation which happeneth by repudiation, for that we depart not from the law by repudiation, but by mortification. Wherefore he thought it good to set forth that cause of separation, which made best to his purpose. For, soasmuch as there are two causes of separation: namely, death, and diuorcement: Paul toucheth that only, whereby we are deliuered from the law. And that is death. Farther, soasmuch as in this similitude we occupie the roome of the wyfe, and the wyfe in the olde law, although she mought be put away by diuorcement, yet could not she repudiate her husband, only it was lawfull for her being put away to depart from her husband, vnles her husband had chance to haue died in y<sup>e</sup> meane tyme: therfore I thinke with Chrysostome, that the Apostle speaketh not of y<sup>e</sup> Gospell, but of y<sup>e</sup> law of Moses. Whereunto also I am so much the rather moued, for y<sup>e</sup> Paul after ward expessedly maketh mention of the commaundement of not lying: which without all doubt is contained in the decalogue or tenne commaundementes. But in these wordes, The law beareth dominion ouer a man, so long as he lyueth, there is some ambiguitie, whether this word, liueth, ought to be referred vnto the mā, or vnto y<sup>e</sup> law. Which thing I thinke y<sup>e</sup> apostle did of purpose. For at the last he concludeth, that not only we are dead vnto the law, but also y<sup>e</sup> the law it selfe is dead, and abolished. And therfore to whether part so euer that word liueth, be referred, it agreeth very well with his purpose. Chrysostome thinketh, y<sup>e</sup> this reason is concluded of an argument taken a minori, that is, of the lesse. For if the death of the husband deliuer the wyfe from the yoke of matrimony, then shall there



there happen much greater liberty, if the wyfe her selfe also die. Whereas there were two wayes of liberty, yet Paul it should seme persecuteth onely one of them. For he addeth.

V Wherefore my brethern ye also are dead vnto the Law by the body of Christ. But he inferreth not, wherfore the Law is dead. The Apostle did that for the infirmity of the Jewes: howbeit in the meane time he sayth that which is al one as if he had sayd, the Law is dead. But it is necessarie to consider what Paul meaneth by, to be vnder the Law. And that is nothing els, but to be obnoxious vnto sinne. For the Law thorough sinne cōdemneth vs as guilty: but to be dead vnto the lawe is nothing els, but to haue that ertingished in vs, by which the law accuseth and condemneth vs. And that is, the olde man, the flesh, naturall lust, and corruption of nature. When these thinges be once deade in vs, and that Christ liueth and reigneth in vs, we can by no meanes be cōdemned of the law. But soasmuche as so long as we liue here, sinne can not be plucked by by the rootes out of our flesh, therfore it is most likely that the Apostle had a respect vnto that, which we hope shall one day come to passe, althoughe be so wyte as though we had already obteyned it: howbeit in the meane time he setteth before our eyes a marke, whereunto we ought to leuell in all our actions, namely, perpetually to repress this lust grafted in vs. Wherefore every one ought so far, soth to iudge himselfe deliuered fro y<sup>e</sup> law, how farsoth he cā mortify his lusts and alwayes more and more contend to go forward, that at the length he may attayne to that end wherunto we are predestinate, namely, to be made like vnto the image of the sonne of God, being made partakers of his death and of his resurrection. And wheras there is set forth a double death, namely, of the law, and of vs, Paul expessedly prosecuteth our death only, whereof also followeth the death of the law. For the law prouoketh not, compelleth not, accuseth not, nor condemneth them that are dead: nether can by any meanes be troublesome or odious vnto them. And they which are dead and ioined together with Christ, do in no case wayte to be iustified by it: partly for that the law can not performe that, and partly for that they haue already by the grace of Christe obteyned true righteousnes. And we are sayd to be mortified by the body of Christe: ether for that being now made the members of the Lord we followe our hed: that as he was crucified and died as touching this mortall and corruptible life: so we also must dye vnto sinne: or els for that the body of Christ was an oblation and sacrifice, wherby God being now pacified and merciful geneth vnto vs bys spirite, by whome the power of sinne is weakened. And sithen Paul preacheth not this liberty but vnto them that are dead vnto sin, thereby we vnderstand that there is no danger, least men should by reaso of this liberty geue themselves to vices: For they that are dead cā not be stirred by to sinne. Farther we should be vnder the law, if we should liue vnto sinne, and vnto the flesh. But being dead, we are not holden vnder it: vnles we will say that the commandementes of the Law pertayn also vnto the dead. Forasmuch as Paul in this place vseth a metaphoze taken of matrimony, we ought to marke, that it is the office of the husband to gouern his wife. But when as the lawe had long time possessed the rōme of the husband, nether could execute his office, namely to gouern men, and to call the backe from sinne (for so is it afterward witten, That it was vnpossible vnto the law, in as much as it was weakened thorough the flesh) therfore the Apostle when he teacheth, that we are deliuered from the lawe, as from an infirme and weake master, teacheth also, that we are led vnto the spirite as vnto a better & mightier master: who alone hath that force to change a man: and that that whiche letted the law from doing of this, came not thorough the default of the law, but thorough our default. Here is to be noted, howe great a conformitie there ought to be betwene the man and the wife in matrimony rightely instituted. For the proprietie of the husband ought to be cōmunicated with the wife. Wherfore euen as Christ died, so also ought we to dye vnto sinne: And as Christ rose agayne

What to be vnder the law is. What it is to be dead vnto the law.

The scope of our life. How much every man is free from the law.

The deliue ry from the law is to be preached vnto those onely that are dead vnto sinne.

The commandementes of the law pertaine not vnto the dead.

The law was not able to do the office of a husband.

In matrimony there is a great confor mation betwene the man and the wife.



## Cap. 7 A Commentarie vpon the

The end of  
our new co-  
iunction  
with  
Christ.  
The law  
made not  
men fruit-  
full.

again to an incorruptible and immortall life, so also ought we to rise againe to beginne workes of eternall life. Wherefore Paul when he had made mencion of death, added,

That ye should be vnto an other: namely, vnto him which rose againe from the dead. He setteth forth an example also of the resurrection of Christ: in which wordes as sayth Chrysostome he ment to stirre vs by to the desire of a new matrimony, by reason of that excellent estate of Christe, vnto whome we shall be ioined. And the end of this new coniunction is expessedly put in those wordes which follow

That vve should bring forth fruite vnto God. In the first matrimony we were baren: for the law of good workes can not make men fruitfull. But men being filled with the spirit of Christ, streight way aboundantly bring forth fruit. And this is it, which God promised by Esay should come to passe in hys. 53. chapter, If he shall geue his life for sinne, he shall see his seed for a long time. And the lord sayth in Iohn: when I shall be lifted vp from the earth, I will draw all thinges vnto my selfe. This is it which Paul sayth to bring forth fruite vnto God. And this at the length is brought to passe, when not only we our selues do good workes, but also we bringe others vnto Christ. These two ends are not seperated a sonder. For neither can we winne others vnto Christ (if we consider the matter as it most commonly happeneth) vnles an example of an vpright life be correspondent vnto our sound doctrine. Neither is it rashely done, that the Apostle chaungeth the person, for before he vsed the second person, when he thus wrote: ye are mortified vnto the law by the body of Christ, that ye should be vnto an other. And straight way he addeth, That we should bring forth fruite vnto God. When rather according to nature of the consequente he should haue sayd, that ye should fructifie vnto God.

There is  
none so ho-  
ly but he  
hath nede  
of these  
fruites.

When we  
are dead vnto  
sinne we  
cannot be  
without a  
new hus-  
band.

The office  
of an honest  
wife.

Against  
workes pre-  
paratory.

The differ-  
ence be-  
twene the  
old mat-  
rimony and  
the new.  
What is to  
be obserued  
of prea-  
chers.

But he changed the person to declare that this is a generall sentence: least any man should thinke himselfe to be so holy, that he now hath no nede of these fruites. For that cause the Apostle putteth himselfe also among the. Chrysostome excellently well noteth, that it happeneth not in these thinges, as it commonly happeneth in ciuill matters. For there, the husband being dead, the widow if she wil, may abstaine from the second matrimony. But we, when sinne is dead thorough the holy ghost, must of necessity be brought vnto Christ as vnto a new husband. For we are not now in our own power. For he hath redeemed vs with a price, as Paul sayth vnto the Corinthians: and for that cause we are not our own. Wherefore we ought to glorifye and to beare Christ in our bodies. And in the latter to the Cor: One died for all: that they which liue, should now not liue vnto themselves, but vnto him which died & which rose againe. Wherefore seeing we are now married vnto Christ, we ought to imitate vertuous wives: which whatsoever they do, haue not a regard what may please themselves, but what may be acceptable vnto their husbands. Agayne by these wordes is ouerthrowe that middle estate, wherein some are dreemingly imagined to be. Which are nether deade vnto sinne, nor bozne againe in Christ, and yet worke certayne good workes, which are acceptable vnto God, and prepare them vnto iustification. Paul here manifestly teacheth, that they which are not grafted into Christ, are bound vnto the law, and doo liue vnder sinne, and bringe forth fruites vnto death only: so that whatsoever they doo, the same is wholly vnto them deadly. But they which are married vnto Christ: they I say bring forth fruite vnto God. For God by them, as by his members and instrumentes sheweth forth his fruites and good workes.

For when vve were in the flesh, the affects of sinnes which were by the Law had force in our members, to bring forth fruite vnto death. In these wordes is set forth the Antithesis betwene this newe matrimony and that olde. And the sence is: Now we ought to bring forth fruite vnto God. For hitherto we haue brought forth fruite vnto death. Our olde estate also is here described, namely, that we were in the flesh. He doth not say, while we were in the law. For he would eschew offence not necessary: which thing teachers and preachers ought also to imitate: neither they kepe in silence things which are necessary to be hard, nor also

by



by speaking out of ceason, alienate the myndes of the hearers. When we were (sayth Paul) in the fleshe, the affectes of sinnes, which were by the law. &c. In these wordes he semeth so to speake of sinnes and of wicked affectes, as though before the lawe they were not in vs. But that we shoulde not erre from the meaning of Paul, we ought to know, that we all haue from our birth a corruption and lust naturally grafted and planted in vs, which continually stirreth vp in vs wicked motions, and rages, and sundry kindes of vices. And these motions and violences Paul calleth παθήματα. For there is a difference betwene ἡδον and πάθος. For ἡδον are called moderate and laudable affectations. But πάθος are more vehementer affectes, which are caried with a greater force. These strong affectations are sayd of the Apostle, διεγείδαι, that is, by an inward force mightely to worke. And therefore there is sayd to be in the sede and likewise in the minde of man δύναμις, that is, a certayne power, which although it be hidden, yet is it of most great efficacy. Now these παθήματα, or vehement affectes are sayd to be by the lawe, not that they were not before, but partlie because by the lawe they are made open, and partlie for that when as the lawe withstandeth them as a let in their waye, they are made much more vehement. And therefore Augustine in his questions vnto Simplicianus the first question. Sinne (sayth he) is increased by the lawe, fyrst, because by it, it is knowen: secondly, because by it, it is the more provoked. For we contend to that that we are forbidden. And he addeth, that sinne by the lawe is made more greivous: for the lawe being once put we are made transgressors. When he sayth, that these vehement motions are of efficacy in our members, by members he understandeth all the powers and faculty both of the soule and of the body. Neither yet ought we to thinke, that Paul accuseth the naturall constitution of the body and of the members. Only he condemneth the wicked affectes, which range abroade through these partes. Chrysostome applieth this reprehensio to the thoughts. But this vice is spred abroad through out all the powers, both of the soule and of the body. The Marcionites, Valentinians, and Manichies which condemned the lawe as proceeding from an euill God, took occasion out of this sentence of Paul and certaine other like places vnto whome Augustine maketh answer in his 4. Sermon De verbis Apostoli. For he sayth, That they beguile Christians, not such as are simple, but such are negligent. For it is no hard matter (sayth he) euen of these selfe same thynges, which the Apostle hath writte in the selfe same chapter to refell the blasphemies of these men. Which sentence of that holy man confirmeth that which we haue offentimys sayd, namely, that the holy scriptures touching these thinges which pertain to saluation is sufficient, and may be of the faithfull vnderstand: so that they be not sluggish and slouthfull, and neglect the reading of the holy scripture. Hereafter when we come vnto it we shall declare, in what maner, and with what moderation and wise dome the Apostle defendeth the lawe. And as touching this sentence, we ought to note that Paul therefore sayth, that the wicked affectes of sinnes by the lawe were of efficacy in our members, because we were in the fleshe. Upon this is the blame to be layd, and not vpon the lawe. For vnles we had bene in the fleshe, the lawe had nothing binded vs. And to be in the fleshe is nothing els, but to be stirred vp by our owne strengthes, and to be moued and impelled of our vitiate and corrupt nature: for whatsoever is in vs besides the spirite and grace, is called fleshe. Wherefore in that in vs are increased sinnes and lusses, that cometh hercof, for that we are in the fleshe. Men vse as much as lieth in them to eschew a pestilent and hurtfull ayre. So we also, if we will be saued must abhorre and fye this contagiousnes of the fleshe, and fye vp into heauen vnto Christ. And we can not depart from the fleshe, but by death. And for that cause Paul exhorteth vs that by the body of Christ we shoulde dye vnto sinne. For the fleshe is a slippery place. Wherefore so long as we abide in it, we must needes oftentymes slide. Wherefore we must cleue fast vnto Christ, which may so gouerne and uphold vs, that in this slippernes of the fleshe we fall not into eternall destruction.

But now ye are deliuered from the lawe, being dead vnto it, wherein

vehement  
affects why  
they are  
sayd to be  
by the lawe.

Paul accuseth not the naturall constitution of the body.

The holy scripture is sufficient touching those thinges which are necessary to saluation.

Unles we had bene in the fleshe the lawe had not binded vs what is to be in the fleshe.

The fleshe a slippery place.



ye were holden. &c.] Now he returneth vnto that estate, wherein we are now placed by Christ. Now (sayth he) are we deliuered from the lawe: he sayth not from the flesh or from sinne: for these two thinges he counteth for one and the same. Being dead vnto it, wherein we were holden. He sayth not that either sinne is dead, or that the lawe is dead. He sayth only, that we are dead. By that wherein we were holden, he vnderstandeth the lawe, and not sinne. For in the Greke is *redde* in *ε*, being the neuter gender. But *ἀμαρτία*, that is, sinne, is the feminine gender. Whobest it appeareth, that there were sundry readings amongst the Grecians. For whereas we haue now *ἀποθανόντες*, that is, being dead, some *redde* *θανάτου*, that is, of death: so that the sence should be, But now ye are deliuered from the lawe of death, that is, from the lawe that bringeth death. Others *redde* *ἀποδυνάστεως*, in the genetive case: as thought Paul would say, that we are now deliuered from the lawe that is dead. Although that reading, which we first followed and interpreted is both more common and also more receaued. And the Apostle in such sort sayth that we are deade vnto the lawe, as before he sayd that we are mortified by the body of Christ. And as Chrysostome sayth, we are therefore sayd to be deliuered from the law, for that that bond is now broken, whereby the lawe held vs obnoxious. And that bonde was sinne. And we were holden in the law, not as obseruers thereof, but as men condemned and guilty. Now are we, which are made partakers of the death of Christ, deliuered from it. By these thinges we vnderstand, that the lawe is sayd to be dead and to be abrogated, not through it selfe, but by reason of an other thing. For therefore it ceaseth now to accuse, to prouoke, to compell, to condemne and to be grieuousome, because sinne is dead. Wherefore the ende thereof was not to iustifie vs: for, that thing could it not performe, in as much as it was weakened through the flesh. The ceremonies also of the lawe were taken away by reason of an other thing: namely, because Christ is now come. And ciuile commundementes are now abrogated, because the common wealth of the Israelites is destroyed. And therefore Paul escheweth plainly to say that the lawe is dead, for that this thinge is not agreeable with it according to his owne nature. But he alwayes runneth vnto our flesh and vnto sinne, and freely pronounceth that they are dead. For by reason of their death, the lawe it selfe also ceaseth and dieth. But this is to be marked, that we in the meane while so long as we liue here are not perfectly dead. And therefore the lawe so long is not vnprofitable. For we are not endued with so plentifull a spirite, that we do all thinges by the impulsion thereof. Wherefore there are many thinges in vs, which the lawe may accuse and reprove. Wherefore holy men so long as they liue here, cease not to looke vpon the lawe, that slieng the condemnation thereof, they may be more and more conuerted vnto Christ. For although we be by sayth grafted into Christ, yet may that coniunction euery day encrease. For the life of the godly is sayd to be a perpetuall mortification and repentance. Neither is this any let vnto our regeneration, that we say, that much of the olde Adam is still remayning in vs. And therefore when we consider the lawe, and see what is still to be mortified in vs, we are more and more drawn vnto Christ. And this is it which Paul writeth vnto the Galathians: that he by the lawe is dead vnto the lawe. Wherefore euery Christian ought thus to count with himselfe, that so long as he seeth any thing in his conscience worthy to be reprovied, or any prouokemente to sinne, or any hatred or lothsomnes against the lawe of God, or that he is drawn against his will to do good, so long (I say) sinne is not in him dead and there is much remayning in him which may be reprovied of the lawe.

That we should serue in newnes of spirite, and not in the oldnes of the letter.] If thou demaunde whome we must serue, and were is to be made, we must serue God, to worship him as it is mete. The Apostle in this place bleseth this Greke word *δουλεύειν*, that is, to serue. Wherby it is manifest, that that difference which Augustin assigneth betwene *δουλεύειν* & *λατρεύειν* is not alwayes obserued. For Scriptures vse either word indifferently to signifie & worshippung of God. Vnto

Now we were holden vnder the law. The law is abrogated not by it selfe, but by an other thing.

So long as we liue here we are not perfectly dead.

Our conjunction with Christ may euery day be made greater and greater.

What are the tokens of sinne yet liuing.

The difference betwene *δουλεύειν* and *λατρεύειν* is not perpetuall.



to the spirite is attributed newnes. For the spirite by regeneration, reneweth vs both in body and in soule: and moreover in the beleuers it sheweth forth new and vnaccustomed workes. The antithesis also is to y<sup>e</sup> oldnes of our old estate, which y<sup>e</sup> Apostle expresseth by the name of letter: in which word he comprehendeth what soeuer doctrine may be outwardly set forth vnto vs. For whatsoeuer is such, proceedeth from the strengths of nature. And it is called old, because it cometh not from a hart regenerate, and a will changed. In this also is a certaine kind of obedience: but yet not such an obedience as God requireth. And therefore it is called y<sup>e</sup> oldnes of the letter, for that it is a certaine slender imitation of that doctrine which is set forth vnto vs. *Workes of this kinde, come not of the impression of the lawe in the harts of men. For God in Ezechiel promiseth to geue vnto his people a fleshy hart. Those thinges also, may after a sort pertaine to outward discipline. But they neither please God, and moreover to them that do them, they are sinnes, and therefore Paul sayth: that they pertaine to oldnes. Certaine of the fathers imagine many thinges touching the spirite, and the letter: but by the letter they vnderstand an historicall sence, by the spirit they thinke are signified allegories. But the Apostle ment farre other wyse. But of this matter we haue spoken somewhat vpon the second chap. of this epistle, vpon these wordes of Paul, the circumcision of the hart is, which consisteth of the spirite, and not of the letter. Neither ment Paul any thing els in the latter to the Corinthians, when he sayth: That the law killeth, but the spirit quickeneth. For he calleth the law grauen in stones, the ministry of death: & sayth that he is not appointed the minister of the letter, but of the spirite. Chrysostome thinketh, that this sentence, that we should serue in newnes of spirite, is therefore added of the Apostle, that we hearing mention made of liberty, should not liue loosely through licentiousnes of the flesh: but should vnderstand, that we are bound to a certaine other kynd of seruitude, and that is, to serue God. Although, as we before admonished, it can not properly be called seruitude: for in it we follow not an other mans will, but our owne. Neither are these wordes of Paul so to be taken, as though all the fathers of the old Testament liued in sinne, and in the oldnes of the letter. They pertaine vnto them only, which either in this tyme want Christ, or in the old tyme liued without him: such as were many of the Israelites, which waited for Christ according to the flesh: as though Messias should be onely a pure man, which should come and bring nothing vnto the Iewes but a carnall kingdom, pompe, riches, glory, and a large dominion. But the godly fathers as Abraham, Iacob, Dauid, Esay, and many others of that race, wanted not the benefite of Christ: but being endewd with the spirite of God, had the fruition of the liberty of the Gospell, so much as the nature of the tyme then suffred. They in dede obserued the ceremonies of their times, & such other like precepts: but this they dyd of their owne accord, not being compelled, neither bare they any hatred against the law of God. And although at this day after y<sup>e</sup> Christ hath appeared, y<sup>e</sup> spirit of God be more largely poured abroad, and the mysteries of our saluation are more plainlier manifested, then they were in times past, yet dare I not affirme that those holy patriarches had lesse of the spirite of Christ, then haue many cold Christians in our tyme. And I wonder at Chrysostome being so great a man, y<sup>e</sup> when he wrote vpon this place, he would say: That the elders had a body heavy, and sluggish, and vnapt vnto vertues: but our bodies after the comyng of Christ are made lighter, reddier, and cherefuller: and for that cause the preceptes of the Gospell are more hard & higher then were the commaundementes of the law. For vnto them it was sufficient not to kill: but vnto vs it is not lawfull so much as to be angry. Vnto the it was sufficient not to commit adultery, but vnto vs is also prohibited the lustful looking vpon an other mans wife. And such other thinges of y<sup>e</sup> same sort. I graunt in dede y<sup>e</sup> certaine thinges wer permitted in y<sup>e</sup> old law, which were reuoked by Christ. For it is not lawfull for christians as it was for y<sup>e</sup> Iewes, for euery light cause to geue a boke of divorcement. But those thinges which Christ admonished of lust & of anger pertained no lesse vnto y<sup>e</sup> Iewes in y<sup>e</sup> old time, then they do to vs in this time. And wheras Christ sayth: It was said to the*

Hh. j.

Why newnes is attributed vnto the spirite.

What is to be vnderstand by the name of letter.

The difference receaued touching the spirite and the letter is refelld.

To obey God is not a seruitude. Not all the fathers of the olde testament liued in sinne

The interpretation of the law deuinered of Christ pertained also vnto the elders. Somewhat was graunted in the law which is denied vnto vs.



## Cap. 7 A Commentarie vpon the

Christ re-  
fected the  
corrupte in-  
terpretati-  
ons of the  
scribes and  
of the Pha-  
risees.  
An error of  
many of the  
fathers.  
Sondry  
affectes stir-  
red up by  
the law.

*in olde tyme*, that is not to be referred vnto the sentence of the law, but vnto *the* wis-  
ked interpretations of the scribes and pharisees. For otherwise, when as in the  
ten commaundements it is sayd, *Thou shalt not lust*, all maner of wicked lust both  
of the flesh, and of vengeance, and of other mens goods is vtterly forbidden. But  
not only Chrysostom, but also many other of the fathers erred in this matter. But  
to returne to our purpose, we ought to know that certaine men are by the lawe  
stirred up only to certaine outward ceremonies, and certaine cold woorkes, which  
pertaine only a certaine discipline: but those selfe same can in no wyse attaine to  
the iust and perfect obseruance of the will of God: but there are others, which whē  
they very diligently consider the law, and behold the boyroz of sin, and the unclea-  
nes and weakenes of their strengths, at the last vtterly dispaire and begin to hate  
and abhorre God, and to blasphemize him and his law, and to fall hedlong into all  
mischiefe and wickednes, vntill they drowne themselves in eternall destruction.  
But vnto godly men the consideration of the lawe is profitable and healthfull: for  
when as in it, as in a glasse, they consider their owne infirmity, they are compell-  
ed, to get them vnto Christ as vnto an haven, of whome they may both obteyne  
forgiuenes of sinnes, and also day by day greater instauration of strengthes.

What shall we say then: is the law sinne? God forbidde. But I  
knew not sinne but by the law: for I had not knowen lust, except  
the law had saide: *Thou shalt not lust*. But sin toke an occasion by  
the commaundement, and wrought in me all manner of lust. For  
without the law sinne was dead. For I once was aliue wpythout  
the law: but when the commaundement came, sinne reuiued, but  
I was dead, and the same commaundement which was ordeyned  
vnto lyfe, was found to be vnto me vnto death. For sinne tooke an  
occasion by the commaundement, and deceaued me, and thereby  
slew me. Wherefore the lawe is holy, and the commaundement is  
holy, and iust, and good.

What shall we then say? Is the law sinne? God forbid. Here Paul begin-  
neth after a sort to defend the law. For before he sayd, that we are deliuered from  
it. And he mought haue seemed not very godly to haue esteemed of the law, especial-  
ly when he sayd: *That the affectes of sinnes, which are by the law, were of efficacy in our  
members, that we should bryng forth fruite vnto death*. For these and such other lyke  
things which seemed to be contumeliously spoken agaynst the law, he was comon-  
ly ill thought of, of the apostles. Wherefore by pzeuention, he obiecteth vnto himself  
that, which he knew was by them layd to his charge. *Is the law (sayth he) sinne?* By  
the figure *Metonymia* he putteth sinne, for the cause of sinne, or for that doctrine  
whiche perswadeth to sinne. He speaketh it by way of interrogation, as though he  
would put forth a question to be debated. And to cleare himselfe of all manner of  
suspicion, and to declare how farre he was from this impietie, straight way with-  
out any tarpeng, he answereth, *God forbid*. But to make that which followeth  
easlier and plainlier to be vnderstand, this is to be noted, that Paul attributeth  
not vnto the law the woorkyng of sinne. For sinne commeth of it only per accidēs  
that is, by chaunce. For the true and proper cause of sinne is in our selues. For, *the*  
lust which is grafted & infused in vs, when the law of God setteth it self agaynst it,  
wareth more fierce, and is more vehemently kindled: not that the law bringeth oc-  
cassions to this infection. For it only sheweth things which are euill, setting forth  
what things are to be done, & what to be eschued. But when the corruption of na-  
ture perceyueth that those thyngs which are set forth of the law, are agaynst it, it  
gathereth together his strengthes, and strengthneth it selfe to resist as much as ly-  
eth in it, and therefore it poureth out greater forces. As we see in the sommer, whē  
cold cloudes hange ouer vs, then in these lower regions are much greater heates.

The law is  
not proper-  
ly the effici-  
ent cause of  
sinne.

In our  
selues is the  
true cause  
of sinne.

A simili-  
tude.

And



And when as of the sonne al things are inflamed and made whole, yet by Antiprison, welles and places vnder the earth are moze cold. For such is the nature of things contrary, that to repell the presence of their contrary, they moze vehemently bend themselves, and gather greater strengthes.

The nature of things contrary.

But I knew not sinne but by the Law, For I had not knowen lust, except the Law had sayd, Thou shalt not lust. By these wordes the Apostle teacheth, that the Law encreaseth not sinne, but so farre forth as it setteth before our eyes the knowledge thereof. And he speaketh of himselfe, to geue vs to vnderstand, that he speaketh or declareth nothing, but that which he had learned by feeling and experience. And by the same example he secretly exhorteth vs, wholly to discend down into our selues, if we will together with him know the grounds of our saluation. If thou demandst what time Paul sayth, that he knew not sinne, and was ignorant of lust, many thinke he meaneth this of his childehood: in which time by reason of age, he could not vnderstand the commaundementes of the law. This answer although I meane not to disprove, yet do I not thinke it to be sufficient. For after that we are come to discretion, nether age nor naturall knowledge can of themselves shew sinne, vnles we most attentively consider the Law of God. For if it be but lightly and skenderly looked vpon, it engendreth not a true knowledge of sinnes. Wherefore we may say, that sinne is not knowen of men, both when they are letted by age, and when being come to age they neglect the Law of God, and also when they doo not attentively enough either heare or rede it. This place manifestly teacheth, that Paul entreateth not only of ceremonies, but also comprehendeth the ten commaundementes. For out of the he bringeth a confirmatiō of his sentence, when he citeth this precept, Thou shalt not lust. And even this Law whereof he speaketh, is it from which he pronounceth that we are deliuered. Which thing were not possible, if, as our aduersaries affirm, we should be iustified by the workes thereof. But thou wilt say, did not the Law of nature shew sinne? why then doth Paul say, that he knew not sinne, but by the law geuen of God by Moses? Indee the law of nature shewed sinne, but yet so long as it was sound and whole. But it being in a maner cleane blotted out, partly by the fall of the first parentes, and partly by many other corruptions, which it had now by long vse and continuance contracted, could not performe his office so much, as should be sufficient vnto the saluation of men. Wherefore God gaue a law which should restore all things, which our prauity had corrupted in the Law of nature. And yet could not the presumption of men be so repressed, but it went aboute in the Law also geuen of God to deprave many things. For the Scribes and Pharisees with theyr interpretaciōs had corrupted the nature and proper sence of the Law. Wherefore Christ was compelled to bring it to perfection from theyr deprauation: and to shew that it is farre otherwise to be vnderstand, then they in the olde time had interpreted it. And hereby we vnderstand that there is no small difference betwene the Law and the Spirit. The Law may be blotted and corrupted by euill interpretations. Farther also, although it be perfect, yet hath it not suche strengthes that it can either extinguishe sinne, or alienate the minde from sinne. But the spirit can not be vitiated nor corrupted: and it breaketh sinne, and chageth the minde. But we ought to know that the Law geuen by Moses could not so much be corrupted, as the Law of nature. For although it were by interpretations corrupted, yet the Law written remayned alwayes one, which being rightly examined was able alwayes to reprove the corrupters thereof. But the Law of nature inasmuch as it is situated in the mindes of men, if it be there once corrupted, can neuer be made sound agayne. But there are many which say that Paul vnderstode these things of the Law of nature, of which opinion Origen seemeth to be. But Paul himselfe confuteth them when he bringeth a testimony out of the Law of Moses. Others thinke, that the Law of nature did indeede shew sinne, but taughte not the offence of God, and as they say the guiltines whereby we are by reason of the sinnes

How the law encreaseth sinne.

At what time Paul knew not sinne.

Both age and sinne let vs from the knowledge of the law. Where is proved that Paul entreateth also of morall preceptes. The law of nature also shewed sin. The law of nature was in a manner cleane blotted out.

The presumption of hypocrites went about to deprave many things in the law of God. An euident difference betwene the letter & the spirit.

The law geuen by Moses could not be so corrupted as the lawe of nature was.



The law committed, condemned to punishmentes. But the Law geue of God performed both. And forasmuch as this guiltines and the offence of God are the principall thinges which are considered in the Law, therefore the Law geuen of God is sayd to shew sin. But this can not be attributed vnto the Law of nature, because it sheweth not that thing, which in sinne is the chiefest. But nether is this sentence sufficient as I thinke. For vnles men had by the Lawe of nature vnderstande, that God had bene offended, they woulde neuer haue endeouored themselves by sacrifices and oblations to satisfie his wrath, or by bowes and purifications to redeme theyr murders. Farther those thinges whiche happened in the floude and in Sodome, and in many other places, may be a sufficient argument, that God punisheth sinnes. This thing also the historiographers, poets, orators, and philosophers, haue euery where in theyr writings taught: and in the holy scriptures bothe Pharao and Abimelech testified the same, as we haue before sayd.

Wherefore omitting all these opinions, we say, that Paul speaketh these thinges of the Law geuen by Moses. For of it arose the controuersie. And although it be longe to all good lawes, to better and to shew sinne, yet is there no law which so fully doth it as doth the Law geuen of God, so that it be rightly vnderstande: that euen for this cause chiefly, for that it is geuen of God. For other Lawes, although sometimes they commaund thinges by right, yet because they are thoughte to be onely inuencions of wise men, doe not much moue the minde. Iudebe the excellent sentences of philosophers, and poetes, delight the mind: but they doo not so vehemently reprove a minde hardened, as doth that Law which we are fully perswaded to haue ben geue of God. For in it we seme to hear God himselfe speaking vnto vs. Farther it may at the firste bryng some wonderfull, why the Apostle amongst all other preceptes, brought this only precept, Thou shalt not lust. But the Apostle did this, as he did also all other thinges, moste warely. For he thought chiefly to take that kynde of prauity, which is most hidden from the iudgement of men, and is not set forth in other lawes. For the naturall lust and corruption which impelleth vs to all euils, is in this place touched, and layd abrode, as the fountayne and hed of all euilles. Wherefore this is an excellent sayinge of Augustine, that no sinne is committed without luste.

The lawes of men not such efficacious as the law of Moses.

Why the precept of not lusting is aboute other here brought. Lust is here touched because it is the heade of all euils.

Wherefore Paul woulde not speake of the grosser outward sinnes, for that he saw that they pertained vnto discipline, and are not onely set forth by the ciuill Lawes, but also punished. Rather woulde he speak of wicked affections and perturbations, for that he saw them condemned of the philosophers in theyr Morall discipline, and rules geue by them, to bring them to a mediocrity: he wot rather to the very roote of all sinnes, and sheweth that it being vknownen and hidden, is manifested and brought to light by the law of God. And to expresse this thing more playnly, this is to be obserued, that all the commaundementes of God ether commaund something, or forbid something. And they commaund not only that a thing should be slenderly done: but also that it be done, with all the soule, with all the hart, and with all strengths, and most exactly: so that there be utterly nothing in vs, which is not obedient vnto the will of God. And that which they forbid, they doe not only so forbid it, that it it self be not in vs, but also that there be not least in vs any affect or proues thereunto. And therefore God gaue this commaundement, Thou shalt not lust, that we should both in minde, will, and wholy in al the partes both of the soule and of the body, abhorre fro those thinges which God hath prohibited. And in this manner answere together these two commaundementes: Thou shalt loue the Lord thy God with all thy soule, and with all thy hart. &c. Whiche is to be repeated in all the preceptes that commaund any thinge to be done: and the laste precept, Thou shalt not lust, which agayne is to be vnderstand in all thinges that are forbidden. Wherefore in these two commaundementes is the pith, and if I may so speake, the soule of the lawe, as without whiche the other commaundementes of God can not be full and perfect. And all men although they be neuer so holie, yet are they accused, ouercome, and condemned of



of either of these preceptes. For unless the grace of God throughte Christe shoulde succour vs, we haue nothing before our eyes but certayne destruction. For so long as we here liue, how free we are from lust, Augustine most plainly declareth in many places: and especially in his 200. epistle to *Asellius* the bishop. For thus he sayth, That in mynde, he may do that which he loneth, and not consent vnto the flesh, which doth that which he hateth: that is, not that he should not lust at all, but, that he should not follow after his lustes. And straight way: We shall one daye come to the ende thereof, when the lust of sinne shall not be restrained or bridled, but shall not be at all. For this thyng hath the lawe set forth saying, thou shalt not lust: not that we are here able to performe this, but as whereunto by going forward we bend our selues. And against *Julianus* in his 6. booke and 5. chapter; but who doubteth, but that lust may in this tyme be diminished, but yet not consumed. What is the property of the lawe *Paul* now declareth, namely, to shewe sinne. And that alwayes it doth, where soeuer any commaundement of the lawe is, whether it be in the five bookes of *Moses*, or in the prophetes, or in the bookes of the new testament. For the lawe is not distinguished from the Gospell by bookes, but in forme and maner of teaching. But this property of the lawe, when it is lightly weighed, appeareth not. For the knowledge of sinne is two maner of wayes: the one is whereby we only beholde the nature thereof: the other is whereby by experience or some certayne byting, we haue a feeling thereof, in our selues. And this latter way is the fruite that cometh of the reading of the lawe: namely, not only to know sinne, but also to be daunted at the feeling thereof when we vnderstand that we are in a maner consumed of the wrath of God. The Apostle waresly sayth, that he knew not sinne, and was ignorant of lust, vnles the lawe had sayd, thou shalt not lust. But he sayth not, that he had not sinne before the lawe. For there was euen then also sin in him, but it was not acknowledged. And a litle afterward, how sinne was in him then he declareth, saying, Sinne before the lawe was dead: but so soone as it came it reuiued agayne. Sinne in dede was before, but yet not so vehement: wherefore also it seemed the les to be accused. And for that cause Christe said, If I had not come, and spoken vnto them, they should haue had no sinne. By which wordes he signifieth, not that they should vtterly haue bene without all sinne, if he had not come, but that they should not haue sinned so greuously. But thou wilt say, seing the lawe sheweth not only sinnes, but also good dedes, why doth the Apostle only say, that it sheweth sinne? I answer, as before I answered. For that the lawe was not able to shew vertues (which are known by experience and feeling) neither in men strange from Christ, nor in the regenerate. For in men strange from Christ, the lawe found nothing but sinne. And in the regenerate it found rather certayne inchoations or beginnings, then perfect vertues. Farther by this place we vnderstand, that the lawe is with great diligence to be learned and to be peysed in the minde: as without which both the force of sinne is not knowen, and the grace and mercy of him that forgaueth is contemned. And because this is very hurtful, therefore the holy scriptures alwayes inculcate into vs the knowledge of the lawe, and pronounce them blessed, which are occupied in it day and night. Which is true if therewith all be ioyned Christe the only ende of the lawe. And that the lawe might the easelper be vnderstand, God alwayes rayled by and inspired holy prophetes to expound it vnto the people: when they sharply cried out agaynst the sinnes of their times. Christe also our Sauour hath deliuered vnto vs a most exquisite interpretation of the lawe. Now they at the last are to be counted to rede the lawe of the Lord with fruite, which so often as they lay away the booke, acknowledge in themselves somewhat, which must be by the mercy of God forgiven, and by his grace be amended. Agayne by these wordes of the Apostle, is the lawe defended from their slander, which crye out that it is euill, and proceedeth from an euill God. For they say, that the lawe is euill and sinne, which thing *Paul* expessedly denieth. For he answereth, God forbid. Farther how can it be ill, which condemneth and forbiddeth lust, which they are compelled to confesse to be ill? But wher-

Wh. iij.

as

These two precepts accuse men though they be neuer so holy.

Where the law sheweth sinne. In the scriptures the lawe is not distinguished from the Gospell by bookes. The knowledge of sinne is two fold.

Why the law is sayd to shew sinne and not vertues.

The law is diligently to be learned.

Who are with fruite occupied in the contemplation of the lawe.



as he saith by the law sin entred in, that is spoke by a metaphore. For that blame which the same ascribe vnto þe law, ought to be transferred vnto corruptiō þe natural ly grafted in vs. And although the lawe in many seme to worke nothing els, but moze and moze to heape vp sinnes, yet that commeth not therefore, for that it selfe is euill, but for that it can, of a corrupte nature bying forth no other thing.

Why the  
law is obli-  
gous vnto  
vs.

But why the lawe is vnpleasant and hatefull vnto vs, that hereof commeth (saith *Ambrose*) for that it alwayes sheweth thinges euill, namely, sinnes, and con- demnation. But there is none which will gladly heare of those thinges. Yet they, that be godly indee, although they are by it bitten, for it, doe geue thanks vnto God. For they feele, that by the preaching thereof they get incredible frutes. But before we passe ouer this place, there are a fewe thinges to be spoken of, whiche in my iudgement seme very necessary to the full vnderstanding thereof.

What is  
prohibited  
in this com-  
maundement  
Thou shalt  
not lust.

There are some which thinke, that this commaundement, *Thou shalt not lust*, forbiddeth not the prauity and corruption of nature, or the first motions, whereby we are afflicted towarde those thinges which God hath forbidden: But by that commaun- dement (say they) is only prohibited the consent of the will and of the minde. And then at the length they confesse that we sinne, whē we geue place vnto those first motions, and suffer sinne to raigne in vs. But those thinges, whiche followe in this selfe same chapter do most manifestly reprove them. For *Paul* sheweth, that he entreateth of that lust, which is irkesome vnto a minde that serueth the lawe of God. And he addeth, that by it he doth that euill which he hateth. But these thinges haue no place, where the consent of the minde is ioyned with all. And of this kinde of lust he cryeth out: *Unhappy man that I am, who shall deliuer me fro the body of this death?* And he addeth, that he is of it drawen captiue agaynst his will, and resisting it. Wherefore seeing this lust is of this nature, there is no cause, why it should be wpested vnto the consent of the minde.

That com-  
maundement  
which can  
not be ful-  
filled is not  
in vaine ge-  
uen.

But herein our aduersaries are exceedingly deceaued, for that they thinke, that this precept is in vaine geuen, if it prohibite that which can not be aloyded in this life. And it is a thing ridicu- lous, say they, to commaunde any thing vnto the brute and foolish fleshe, and to the irrational partes of the minde, whiche vnderstand no such thing, and are of necessity moued to do that whereunto they were instituted. But these men ought to haue remembred, that this precept was geuen vnto man endued with reason: and that not in vaine, nor without purpose. For God had created man to hys owne image and likenes. Wherefore it was requisite, that he should haue nothing in him, which should not agree with the will of God. Neither are the commaun- dementes, which can not be perfozmed in this life, geuen in vaine to men, as these men sayne. For the lawe of God hath a farre other ende, then that it should be absolutely perfozmed of vs, or that we should by the obseruation of it obtayne righteousness.

Lust of two  
sortes.

Wherefore lust is of two sortes: the one is a manifest consent of the minde, which pertayneth to euery one of the commaundementes of God. For anger and hatred pertayne vnto this commaundemente, *thou shalt not kill*: Lust and filthy desire pertayne vnto this commaundement, *thou shalt not com- mitte adultery*: the other is a generall lust, which is a prouesse against the will of God, and is, with all the motions thereof expzessed in the last precept, *thou shalt not lust*, but there is yet remayning a doubt, for *Moses* setteth not forth that pre- cept, so simply and playnely as doth *Paul*: but sayth he, *Thou shalt not lust after thy neighbours house, hys field, hys seruauit, hys mayde, hys oxe, or hys wyfe*. The cause of this diuersity is, for that whē as *Moses* should geue the lawe to men being rude, he would moze openly and moze plainely describe lust by the obiectes whereunto it is caried, that they mought the easlier vnderstande it. But *Paul* which sawe that he had to do with them that knew the lawe, thought it inough precisely to say, *thou shalt not lust*, supposing yf it should neede no farther declaration. Yea neither did *Moses* reckon vp all thinges, whereunto we are by lust led. He thought it sufficient to reckon a certaine fewe thinges which straight way were perceaued of euery man, as grosse and manifest. And so we see, that God in like maner vsed the figure

Moses re-  
counted not  
all thinges  
whereunto  
our lust is  
caried.

Synecdoche



Synecdoche in a maner in all the rest of the commaundementes. Which thing Christ in *Matthew* hath plainly taught vs, when against the traditions of the Scribes and of the Pharisees, he defended the true meaning of the law. For he taught, that in that commaundement, *thou shalt not kill*, is not only prohibited the hand, but also continually, hatred and wrath. And that in this commaundement, *Thou shalt not commit adultery*, is not only forbidden the vncleane action, but also the lustfull looking and all maner of inflammatiō of the minde towards a woman not being thy wife. After the same maner we could easily declare that in all the rest of the commaundements is used the figure Synecdoche. Farther in every one of the commaundementes are commended the vertues, which are contrary to that vice which is there prohibited. For when we are forbidden, to beare false witnes against our neighbour, therewithall also we are commaunded, to defend the truth, and earnestly to succour the good fame of our neighbour & when we are forbidden to steale we are also commaunded to be liberal towards our neighbours & to communicate such things as we haue to them yf want. And so declare yf which oftentimes cometh into my minde, the ten commaundementes of the lawe seme in my iudgement in all partes as touching honesty, filthynes, vertue, and vice, to extend as farre as the ten predicamentes of Aristotle, For, as there can nothing be found in the nature of thinges, which pertayneth not to those predicamentes, so is there no vertue, no vice, nothing honest, nothing filthy, which can not be referred to some of the ten commaundementes. And as all the generall wordes, and perticular kindes of the other predicamentes are resolved into the predicament of substance, so may all outward sinnes be resolved into lust. And as the predicament of substance hath matter and forme, as the first and chiefe ground, so the whole consent of our minde to sinne, is resolved into the prauity of our nature. Wherefore although in the lawe are set forth thinges knowen and grosse, yet in them God requireth that, which is commaunded in the first and last commaundement, namely, that we should haue the motions both of the body and of the minde honest and cleane, and that we should abhorre from all those thinges which God hath forbidden vs. Farther this to be noted that *Paul* bringeth this as one only precept. *Thou shalt not lust*. Wherefore I meruaile at certayne amongst whom also is *Augustine*, which of one commaundement do make two: as though in the one is prohibited adultery, when it is sayd, *thou shalt not lust after the wife of thy neighbour*: and in the other is forbidden, that we couet not an other mans land, house, ore, seruaunt, and maide. But if the preceptes shoulde increase in number according to the number of the thinges that we lust after, we shoulde of one commaundement make in a maner infinite commaundementes. For it is possible that we may couet our neighbours honours, dignities, vessels, money, garments and infinite other such like thinges. But there are others, which to kepe the full number of ten in the commaundements, haue left this commaundement: *Thou shalt not lust*, vndeuided and haue deuided the first precept into two partes: so that in the first part they put this, *thou shalt haue none other Goddes*: and in the second, *thou shalt not make to thy selfe any grauen image &c.* But I thinke that either of these partes pertayne to one and the same precept. And I suppose the first commaundement to be that, which is set before the rest in steede of a prohemie: *I am the Lord thy God which hath brought thee out of the land of Egypt*. For in those wordes are we commaunded to count him for the true God. And that we should not thinke that he is to be worshipped together with other Goddes, straight way is added the second precept, wherein we are prohibited to worship strange Gods, and grauen thinges and images. And if a man will more narrowly consider the thing he shall see that together with as it is his first commaundement is offered vnto vs the Gospell. For God in it promiseth that he will be our God. And in that which is mencioned of the deliery out of Egypt, is containned a promise touching Christ. But to returne from whence we are digressed, we ought certainly to hold, that in this precept, *Thou shalt not lust*, are prohibited our corrupt inclinations

God in the commaundementes used the figure synecdoche.

In all the commaundementes are commended the vertues contrary vnto that vice which is prohibited. The ten commaundementes like the ten predicamentes of Aristotle

The commaundement against lust is not well deuided into two.

Whiche is the first precept.

In the first commaundement is offered vnto vs the Gospell.



nation and euill motions of the minde: which we should not acknowledge to be sinnes, vnles the lawe had shewed them vnto vs. *Aristotle, Pighius*, and such o-  
ther like, for that they were ignozante of the lawe of God, contende that these  
are not preceptes.

**Difficiles  
past hope.**

**Certaine  
things seme  
sweete euen  
therfore for  
that they are  
forbidden.**

**The scope  
of Paul.**

**A simile  
made.**

**Infidelitie  
confirmeth  
& strength-  
neth lust.**

**The condi-  
tion of our  
lustes.**

But sinne tooke an occasion by the commaundement, and wrought in  
me all maner of lust. *Hetherto Paul* hath declared, that the lawe only sheweth  
sinne. Now he toucheth the true cause of all transgressions, which cause he plain-  
ly calleth sinne by which word he vnderstandeth the corruption of nature & rem-  
nants of original sin. The law is as a scholemaster: & therfore it only teacheth & in-  
structeth. But of it selfe it bringeth not forth these euils. This place of *Paul* excel-  
lently setteth before our eyes, what maner ones we are by the transgressiō of our  
first parentes. When we are called vnto God, we flye away from him, when we  
are inuited to brightness and eternall life, we runne away hedlonge vnto sinne  
and death. So that thing which ought to be vnto vs a remedy, increaseth & aggra-  
uateth the disease. Desperate diseases, as a canker, and the leprosy, are of so great  
stubburnes, that by laying remedies vnto them they ware worse and worse, wher-  
fore the phisitions geue them ouer. Euen such is our lust. Who will abide such an  
hoise, which how much the more he is picked forward with spures, so much the  
more goeth backward: Undoubtedly that sonne is of a very wicked nature, which  
as soone as he heareth the commaundement of his louing father, straightway with  
all his endeour laboureth to the contrary. But we are fallen so farre, that cer-  
taine thinges therfore seme sweete, for that they are forbidden vs. Therfore  
*Salomon* sayth: *Waters stollen are the sweeter.* *Augustine* wisely waighyng wyth  
hymselfe thys prauity, in his booke of confessions accuseth hymselfe, for that  
when he was yet a childe, he wyth others stole away other mennes peares, not  
for that he was hungry, or for that he would eate them himselfe, or geue them  
vnto others (for they were sower, and he had much better at home) but only to  
do ill, and to committe those thinges which were forbidden him. *Pauls* whole  
scope is this, to transfer the fault which was layd vpon the Law, vnto our prau-  
ity. For the Law ought not to be accused, that it was an occasion of sinnes.  
For there is nothing so good, but that it may be an occasion of greates euilles.  
*Our* sanctor saith of himselfe, *If I had not come & spoken vnto the, they had had no sin.*  
And in the 10. chapter to the *Hebrewes*: *How much more greauous punishment se-*  
*meth be worthy of, which hath troden vnder foote the sonne of God? And Paul* straight-  
way in the beginning of this epistle reponeth the wise men of the Gentles, for  
that when they knew God by the wonderfull order and beawty of thinges crea-  
ted, they yet glorified him not as God. Whereby it came to passe, that the know-  
ledge of God, which they had gathered by nature, was vnto them an occasion of  
greater damnation. If a phisition should forbid vnto one sicke of an agew cold  
drinke, and he should therfore begin more feruently to thirst, that is not to be  
attributed vnto the phisition. And euen as in this case, the corrupt affection of  
the sicke party is the ground of this euill, so the corruption of our nature is the  
true and proper cause of sinne. Therfore we must continually pray vnto God,  
that it would please him to renew in vs our will. Farther we must put away  
infidelitie, which exceedingly strengthneth the lust that is grafted in vs. For if we  
verily beleue, that those thinges which are prohibited of God will certainly  
bring vnto vs destruction, we would not vndoubtedly commit them. For when  
before our eyes is set present death of the body, we all flye from it. But when we  
beleue, that that which is set before vs is not present death, or that we thinke we  
shall escape it by some meanes, we contemne the admonition: so if we beleue  
God when he threatneth death vnto sinners, we would vndoubtedly obey his  
commaundements. But forasmuche as there still cleaueth vnto vs that payson  
of infidelitie, which the deuill breathed into Adam, when he perswaded him, that  
that thinge should not come to passe, whiche God had threatned, our luste thus  
subtelly reasoneth with vs, that those punishments which God hath threatned in  
the law, shall not be inflicted vpon the transgressors so roughly, as they are there  
set



set forth: and that it is possible that we may by some meanes escape them. More  
ouer by this place we see, that they are in miserable and vnhappy case, which are  
straungers from Christ. For al thinges though they seeme neuer so good, turne  
to them vnto euill, which thing Paul durst affirme of the law, that is, of the word  
of God, how then can it be doubted of other thinges? And that which Paul sayth,  
by the law is wrought in vs all maner of lust, some so interpretate, as though before  
the Law there was no lust in vs. But these men ought to consider, that Paul wrote,  
that sinne by the law wrought in vs all maner of lust. And if sinne wrought it,  
then must it nedes be, that it was in vs before. And when as such sinne is called  
lust, it is not simply sayd, that it wroughte luste, but there is added this word  
All, which signifieth, whole, perfect, and absolute lust. Wherefore Augustine ex-  
pounding this place, sayth, lust was before the law, but not full and absolute. Neither  
disagreth Chrysostome from this exposition. Ambrose also sayth, when the Apostle  
sayth, All maner of lust, he thereby signifieth all maner of sinnes. Wherefore it is very  
manifest, that Paul ment nothing ells, but that out of our contaminate and cor-  
rupt nature, when it was prouoked by the Law, sprang all maner of sinnes, or  
(as they vse to say) actuall sinnes. Neither wanteth this an Emphasis, in me. For  
if these thinges happened in Paul, who, as he himselfe writeth vnto the Galatians,  
had profited in the religion of the lawes above all the men in his time, and as he sayth vnto  
the Phillippians, Had walked without blame in the righteousnes of the law, and as he  
writeth in the first to Timothee, Had from his elders serued God in a pure conscience,  
What is to be thought of vs, whiche are neyther studious of the Lawe, nor  
yet do in any part performe the thinges which we do know? I know there are  
some which thinke, that the Apostle here toke vpon him the person of an other man,  
so that these thinges are not pertainyng vnto him, but vnto men not yet regene-  
rate, or still wallowing in sinnes. And Augustine semeth sometimes to haue bene  
of that minde. But in his. 2. booke of Retractions the. 1. chap. he sayth, that he  
was moued vpon most iust consideration to reuoke that. For it is very playne  
by those thinges which follow, that Paul entreateth of such a man, as in mind ser-  
ueth the Law of God, and delighteth himselfe therein, which hateth euill, and is  
drawen agaynst his will vnto the Law of sinne. Wherefore he concludeth that  
these wordes ought to be vnderstand both of Paul and of all the godly. And yet  
followeth it not of necessity that we should say, that Paul by reason of natural lust  
fell into al kindes of sins. For here is not entreated of the outward actions, but  
of the affectes of the mind, and the first motions. Neither is here considered what  
is done, but what may be done by our naturall prones vnto euill.

For without the law sinne was dead. ] Then men are sayd to be without  
the Law, when ether by reason of age they can not attayne to the vnderstanding  
therof, or ells whē now being come to full age, they ether nothing at al pesse it,  
or very scenderly. He sayth that sinne was dead, because, as it is written to the  
Corinthians, The force of sinne is the Law. And euē as that body is said to be dead,  
which utterly wanteth all maner of strenghts, so sinne also was said to be dead  
for that whē the Law was not, it was not of efficacy, & waited his power. That  
which is dead moueth not it selfe. So sin, whē it was not impelled by any law,  
nothing at all moued vs: but was sluggish, & after a sort dead, so that it was ether  
litle or in a maner nothing at al felt. But as sone as the Law came, it receaued  
strenghts. Chrysostome interpreteth That sinne was dead, for that it was not  
known. Vnto which opinion Augustine leneth, when he sayth that it was hid-  
den. But al these thinges tend to one end. For the Law strereth not by sin, but by  
knowledge. Ambrose sayth, that sinne was dead, because men before the Law thought  
they might sinne freely without punishment. But this sentence we haue before con-  
futed. For we haue shewed, that men also by the Law of nature felt, that God  
was angry agaynst sinne, and greuously punished it. Vnto paradueneure Am-  
brose ment this, that thing was the more obscurely knowne then it was after-  
ward, when the Law was geuen. But he sayth moreouer, that by sinne may be vn-

All thinges  
turne to eu-  
ill to them  
that are  
straungers  
fro Christ.

Whither  
the Apostle  
here tooke  
vpon him  
the person  
of an other  
man.

How sinne  
was dead.



## Cap. 7 A Commentarie vpon the

The law  
sheweth sin  
and shew-  
eth not the  
deuill.

derstand the deuill. For he toke an occasion by the Law, to worke in vs all manner of lusts and he is sayd of Paul, to haue bene dead before the Law, for that he not so carefully temp-  
ted men, as being sure of them, as of his owne possession. But as sone as the Law was geue,  
he ceased of from that quietnes. But this interpretation is farre from the scope of  
the Apostle. For he entreateth of sinne, which is shewed by the Lawe. And the  
Law sheweth vices and wicked actes, and not the deuill. Which thing is proued  
by that which streight way followeth.

For I knew not lust, except the Law had sayd, Thou shalt not lust. But it  
is wonderfull how Ambrose entreating of this argument, should say, that the  
deuill when the Law was geuen, lost his dominion ouer men. For by the Law  
and sinne, we were made more obnoxious vnto the deuill. This benefite we owe  
vnto Christ, and not vnto the Law. Howbeit the Greke Scholies I knowe not  
by what meanes bend vnto this sentence touchyng the Deuill. For they say, that  
it is possible, that as our sauiour is sayd to be the way, the truth, and righteousness:  
So the deuill may be called sinne, a lye, and death. The commentaries which are  
ascribed vnto Jerome, fauouring this sentence, bying a similitude of an enuious ma,  
which is commonly so much the more moued against him whom he enuieth, how  
much the greater the benefite is which he seeth is bestowed vpon him. So the deuill  
when he saw the singular gift of the law of God, geuen by God vnto man, began  
so much the more to rage against him, and by the commandement of God, toke  
an occasion of raging. But whatsoeuer these fathers say, it is very plaine by the  
wordes of Paul, that he in this place speaketh of that sinne which is by the lawe  
brought to light, such as is lust. But they when they heard, that sinne toke an oc-  
casion by the law, and seduced, and killed, thought that these things ought to be re-  
ferred vnto some certaine person, which might be distinct from vs which are sedu-  
red and killed. But they saw not, y Paul by the figure Prosopopeia speaketh eue  
of our sinne and lust. And they followed Origene as their author. But most of all,  
do those commentaries erre, which beare the name of Jerome. For they in this  
place utterly make with the Pelagians touching originall sinne. For thus in the  
is it written. If when the law was not, sinne was dead, they are out of their wits whiche  
anouch, that sinne by traduction cometh from Adam vnto vs. Therefore here he sayth  
sinne was dead for that it liueth not in infantes, which are without the law: that is, it is  
in them committed without punishment. For when the infante speaketh ill vnto the pa-  
rentes, it seemeth to be sinne, but yet sinne not liuing, but dead. Although the child sinne,  
yet sinne is dead in hym: for he is not subiect vnto the law. Thus much in that place.  
But touching the sinnes of infantes, and especially of them that are not regene-  
rate, Augustine, was of a farre other opinion, and especially in his booke of con-  
fessions. Neither do the Catholikes doubt, but y Originall sinne is traduced from  
Adam into his posteritie, and that by it are condemned those infantes which are  
straungers from Christ. Howbeit sinne may be said to be dead in them, for that it  
is not known of them, and for that they feele not themselves moued therewith.

Paul bleth  
the figure  
Prosopope-  
ia.  
The com-  
mentaries  
ascribed vn-  
to Jerome  
make wryth  
the Pelagi-  
ans.

How sinne  
in infantes  
is sayd to  
be dead.

A simili-  
tude.

But when the commandement came, sinne reuiued: but I was dead, and  
the commandement which was ordeyned vnto lyfe, was found to be vnto  
me vnto death. When sinne was dead, he saith that he liued, for y he was not  
troubled, neither was his conscience made ascard. Yet did he not liue in dede: but  
as Augustine saith, he seemed vnto himselfe to liue. As, when a man thinketh that  
his enemy now cealeth, and is quiet, he beginneth to be secure. So Paul saith, that  
when he was without the law, he seemed vnto himselfe to liue: but when the com-  
mandement came, things began a new course. Sinne (saith he) reuiued, and I was  
dead. So vndoubtedly standeth the case. When sinne is dead, then do we seeme vn-  
to our selues to liue. But when it once reuiueth, we straight way are dead. For we  
feele in our selues the wrath of God, and condemnation. And when the elect are so  
dead, Christ rayseth them vp agayne, and killeth sinne in them. For he pardoneth  
whatsoeuer is done amisse: and breaketh and diminisheth whatsoeuer of the cor-  
rupt lust is remayning. Therefore the death of sinne is two manner of wayes, the  
one



one is not a very death, but a counterfeit death, so that the law is absent. For sinne without the law is neither knowne, nor any thing moueth vs. But the other death of sinne, is the true death, when as it is slayne of Christ, and crucified together w<sup>th</sup> him. But this is to be noted, that whereas sinne reuiueth, and killeth m<sup>e</sup>, some are killed to saluation: as are those which flye vnto Christ, and are by him reuiued: but others are killed to destruction: as Judas, Cain, and such other lyke, which when they knew their sinne, dispaired of saluatiō. Sinne is sayd to haue reuiued, because it was in vs before: and as sayth *Augustine* and other interpreters, because it had from the beginning, sone after the fall of Adam, liued in the nature of man: but by little and little all the feeling therof was cleane blotted out. But because these m<sup>e</sup> seme by the law to vnderstand the commaundement geuen vnto the first parents in Paradise, which (as I before declared) is strange from the purpose of *Paul*: therefore we must simply say, that sinne reuiued, for that it now began to poure forth his strengths, which before it did not, when it seemed to be dead.

And the commaundement which was ordeyned to lyfe, &c.] He sayth of the commaundement was instituted to lyfe: not that it gatte lyfe, but for that it teacheth those thinges which serue vnto lyfe, and severely requireth them, and vntles they be done threatneth destruction. He sayth not, that the commaundement is death, but only turned to death: for otherwise the scope of the law is, to shew and aduance lyfe as much as lieth in it. But that it cannot performe it, it cometh through our default.

For sinne toke an occasion by the commaundement, and deceiued me, & by it slew me.] He repeteth that which he before sayd, that sinne toke an occasion by the commaundement, to encrease in vs transgressions. This repeticion (as the *Græke Scholies* note) declareth that this doctrine is very necessary. For so great was the authozity of the law amongst the *Iewes*, that they could not be perswaded that they were through Christ deliuered from it. But in this repeticion *Paul* addeth certayne thinges, which before he spake not of. For before he wrote, that sinne taking an occasion by the commaundement wrought in him all manner of lust.

Now he declareth also, how it wrought it: namely, by deceauyng. Farther also he addeth, what followed after al this lust, being thus wrought. By it (sayth he) it slew me. In summe he sheweth three thinges, which sinne (being stirred by by the law) wrought in vs. First, it deceaueth: Secondly, in them that are deceaued, it engendreth manifold kindes of sinnes: which is to worke all manner of lust: last of all it slayeth. But what this deceauyng is, all men are not of one opinion. Some which by sinne will haue to be vnderstand the deuill, referre these thinges to hys temptyng, wherby they say that he deceaueth vs, taking an occasion by the law. But sayyng this exposition is not (as we haue sayd) to be allowed, therefore we must of necessity seeke for an other. *Augustine* thinketh, that here is vnderstand a double deceauyng: for first by the prohibition of the law is stirred by our lust, so that sinnes forbidden vs, are moze pleasant vnto vs, & we take greater delight in them. Farther if there be any thyng done of vs rightly, & same we wholly attribute vnto our own strengths, and thynke that we haue fully satisfied the law. Others say, that our corrupt and vitiate nature herein deceaueth vs, for that it sayneth it selfe gladly to admitte, and wyth great reioycing to allow the law. For we wyll all seme to be louers of the vertue. And hereof it cometh, that so many so sone as they heare the Gospell preached, wyth great reioycing receiue it: but when a life correspondeth to the Gospell is required at their handes, straight way they step backe fro it. So sinne grafted in vs, although it sayn it selfe to fauour the law of God: yet it continually dratweth vs from it, so far is it of, that it truly consenteth vnto it. Although all these thinges be true & worthy of noting, yet vnto me this semeth a moze playner exposition, to say, that sinne therefore deceaueth vs, for that it perswadeth vs, that those thinges which are against the law, are profitable, and for that it turneth away our thought from the punishments which the law threatneth vnto vs, and biddeth vs to trust that those punishments may either be auoyded, or els shall not be

The death of sinne two maner of wayes. All are not after one & the same manner killed of sinne. For by sinne is said to reuiue.

Howe the commaundement is sayd to be instituted vnto lyfe.

The repeticion declareth the necessity of the doctrine

The effects of sinne irritated by the law.

What is the deceits of sinne.

We will all seme to be louers of vertue.

What is the true deceits of sinne.



# Cap. 7

# A Commentarie vpon the

be so greuous as they are there set forth. And so in all sinnes which we committe is mingled some ignozaunce, which is poured into vs by the decreate of our naturall lust.

VVherefore the Law is holy, & the commaundement is holy, & iust, & good.

The conclu-  
sion of this  
part.  
Paul follo-  
weth Da-  
uid.

Here haue we the conclusion of this part. The Lawe is acquitted from all that suspicion, whereby it was sayd to be the cause of sin. For it (sayth he) is holy. The Apostle semeth to haue taken these properties of the Law, out of the 19. Psalm, where the Law in the Hebrew is sayd to be: Torah lehouah Temimah meshi- uah nephelch, that is, perfect, upright, and pure. And when he had pronounced, that the Law is holy he addeth touching the commaundement, that it also is ho- ly, iust, and good. He so sayth as I thinke for no other cause, but for y he would commend the Law, and whatsoener is contained in it. Chrysostome vpon this place proueth, that the Apostle speaketh these thinges of no other Law, but of the law of Moses, which thing seeing we also before proued, there is no neede here to re- hearse again his reasons. And although the Law by very good right, be set forth with these praples, yet ought we not therefore to thinke, that we are by it iustifi- ed. For Paul most manifestly sayth, that it was ordeyned to life, but is turned yn- to vs to death.

Was that then which is good made death vnto me? God forbid but sinne that it might appeare sinne wrought death in me by that which is good, that sinne might be out of measure sinnefull by the commaundement. For we know that the Law is spirituall, but I am carnall being sold vnder sinne.

VVas that then vvhich is good, made death vnto me? God forbid; but sin, that it might appeare sinne, vvrought death in me, by that vvhich is good. ] Wither to he hath cleared himselfe of the sleauner which was rayled by agaynst hym by his aduersaries, as though he should teach that the Lawe is the cause of sinne. Now he dischargeth himselfe of an other crime wherof he was publickely accu- sed, as though he should say, that the Law is the cause of death. For so much as death and sinne are so ioyned together, that the one is alwayes engendred of the other, therefore Paul, when he had confuted the first obiection touching sin, goeth to the other obiection concerning death. For before he denied, that the law was of it selfe the cause of sinne: now he also denieth it to be the cause of death. And euen as before he defended the Law by translation, when as he sayd, that the lust naturally grafted in vs is the true and proper cause of sinne: So now al- so he vseth the selfe same translation, and ascribeth death not vnto the Law, but vnto the vice grafted into vs by nature. If a man demaund what commoditie hereof followeth, that our lust beinge irritated by the Lawe, committeth more hapnauer wicked facts and bringeth death, he answereth, that we are thereby brought opely to the knowledge of the malice of our naturall prauity: which prauity herein chiefly consisteth, that it perniciously abuseth the most excellent Law of God: so that y which was ordeyned to good, both now bring vnto vs de- struction. And yet must we not sticke & stay in this knowledge of our misery. For the more we know, that we are in perdition, with so muche the greater endea- our ought we to flye vnto Christ: at whose hands alone we must looke for saluation, and who is the only remedy of our so greate misery. And this is the scope of the whole scripture. For euery where in it is ether declared our prauity, or els set forth the mercy of God thorough Christ. The reason whereby Paul proueth, that the Lawe is not the cause of death, is this: That whiche is spirituall and ordeyned vnto life, can not bring death: But the Law of God is spirituall and or- deyned to life, wherefore it can not properly be the cause of death. The 11. of 1. Cor. first proposition hath two parts: the first is, that the Law can not bring death, so: that it was ordeyned vnto life. This sentece is proued by the nature of things

As the law  
by it selfe is  
not the  
the cause of  
sinne so also  
is it not the  
cause of  
death.

We must  
not stay in  
the know-  
ledge of our  
misery.

The scope  
of the whole  
scripture.

Why the  
law is not  
the cause of  
death.

contrary



contrarie: For death and life, so much as they are things contrarie, can not at one time be found in one and the selfe same subject. For it is not possible, that of one and the same Law, should in the selfe same men together at one and the same time, be engendred both life and death. The second part is, that the Law is spirituall, and therefore can not bring death. And that is hereby proued, for that the nature of the spirit is, to quicken, and not to destroy.

Vvas that then which vvas good, made death vnto me? ] Thys he therefore objecteth vnto himself, for y<sup>e</sup> before he seemed to speak things repugnant, namely, y<sup>e</sup> the commaundement was ordeyned vnto life, but yet turned to him to death. These things seme at the first sight not well to agree. It semeth that he should rather thus haue sayd: What then? Is the Law which bringeth life, made vnto me death? But Paul to set forth the oblation more vehemently, comprehendeth the Law vnder this word Good: or this promise which, is referred to y<sup>e</sup> which was before spoken, namely, ordeyned to life. For before he had affirmed both: namely, that the Law is both good, and also ordeyned to life. Wherefore he now not without cause objecteth vnto himself: Was that then which was good, made vnto me death. God forbid. But Sinne (here vnderstand) vvas made vnto me death. For so is the sentence to be made perfect. Now he declareth what vtility the Lawe, which was geuen, brought. For he sayth that sinne abused it and by it slewe vs: that (sayth he) it mought be knowen and appeare that sinne, by that which was good, wrought vnto me death. God would haue vs to vnderstand, that our corruption is greate, that by the Law, that is, by a thing most good, it bringeth death. Paul speaketh not here chiefly of the death of the body, althoughe it also doo follow, but rather of that death, whereinto we incurte, when we earnestly fele our sinne by the knowledge of the Law. For hereby we see that we are obnoxious vnto the wrath of God, & adiudged to hell fire. Which thinge when we w<sup>th</sup> efficacy & seriously consider we fele in our selues some taste of eternall condemnation. By which meanes it cometh to passe that although in body we liue, yet we are sayde to be slaine of sinne by the Lawe. And as they which are kept in prison, after that they know that sentence of death is geue vpon the, although they are permitted to liue two or three dayes to take their leue of theyr friends, yet are they filled with incredible heauines and hozro, and every houre haue a taste of theyr death, so that al that time they may seme rather to dye then to liue. And eu<sup>e</sup> as they which are sure to be very shortly rewarded with a greate and looked for reward, although in the meane time they take greate paynes, yet do they nothing weighe that trouble, for that eu<sup>e</sup> in theyr labors they seme to the selues to haue after a sort the fruition of theyr hoped for reward, and to haue it in a manner in theyr hands: So they which by the Lawe see & fele, that they are now condemned to eternall death, take no pleasure at all in the delights of thys life, For eu<sup>e</sup> now they fele in themselves, that those paynes are begon. But many maruell, that Paul should say that this came to passe in himselfe, and especially when as he writeth vnto the Galatians, that he had profited in the religion of the Iewes aboue all the men in his time. And vnto the Phillippians, That he had bene conuersant in the righteousness of the Law, without blame: And vnto Timothee, That he had from his elders serued God with a pure conscience. But Augustine in hys first booke agaynst the two epistles of the Pelagians in the 8. and 9. chapters diligently dissolueth this doubt. He mought (sayth he) be honestly conuersant in outward workes, so that before men he mought without blame performe the righteousness of the Lawe. But before God, and as touchinge the affectes of the minde he was not free fro sinne. For it mought be that he thorough feare of men, or through feare of punishments, which God threatneth vnto transgressors was moued to liue vprightly: but as touching lustes and inward motions, agaynst which, men would not that God had made any Law, he also was obnoxious vnto vice & sinne. Nether was he by faith and charity as he ought to haue bene, stirred vp to the workes whiche he did. And that he erred, he hymselfe testifieth of himselfe in many places. Vnto y<sup>e</sup> Eph. the 2. cha. he sayth, And you that wer dead in sinnes, wherein in times past the walked according to the course of this world,

Li. i.

after

What is the nature of the spirit.

What death Paul here meaneth.

A taste of eternall condemnation. A similis taste.

In other similitude.

How Paul was decreed and slaine of sin.

Paul acknowledged himselfe obnoxious vnto the last grasse into him by nature.



after the prince that ruleth in the ayre, euen the spirite that now worketh in the children of distrust. Among whome we also had our conuersation in times past, in the lusts of our fleshe, in fulfilling the will of the flesh, and of affections, and we were by nature the children of wrath as well as others. But G O D, which is rich in mercye, thorough hys great loue, where with he loued vs, euen when we were dead by sinnes, hath quickened vs together with Christ. And vnto Titus: For we also were once fooles, disobedient, straying out of the way, seruing the desires, and pleasures in malitiousnes and enuy, one of vs hating an other. Such a one was Paul befoze he was conuerted vnto Christ, although he mought not vnworthely make great boast of his outward righteousness. And that thou shouldest not say, that he was changed and deliuered fro these sinnes, when he began earnestly to apply himselfe vnto the doctrine of the lawe, wherein he so much profited, that he coulde now be neither accused nor slayne of it, he hymselfe in the selfe same epistle to Titus auoucheth, that he was by Christ only iustified, and by the benefite of the holyghost acquitted. Wherefoze befoze he was come to Christe, the knowledge of the lawe coulde do nothing but kill him. For thus he sayth, but when the bountifullnes and loue of God our Saniour to wardes man appeared, not by the workes of righteousness which we haue done, but according to his mercy he saued vs, by the washing of regeneration, and of the renning of the holyghost, which he shed on vs most abundantly through Iesus Christ our Saniour, that being iustified by his grace, we might be made beyres according to the hope of eternall life. But vnto that which he writeth vnto Timothe, that he had from his elders serued God with a pure conscience, answere may thus be made. That although he had not in him his conscience accusing him, yet this acquitted him not from sinne. For there are many and haue bene many Scribes and Pharises, which being instructed with an ill conscience, had an ill iudgement of the lawe of God: whome yet Christ manifestly repproueth. Wherefoze when as afterward came a moze sounder knowledge of the lawe, by it by reason of sinne now known were they slayne. Farther we must see what it is that Paul goeth about in that place to perswade vnto Timothe, he sayth, that he geueth thanks vnto God, that without ceassing he maketh mencion of him in his prayers, and desireth to see him. And that he should not thinke that he spake this after any common maner, as though he did it only to flatter him, but spake not from the hart, he sayth, that he had neuer bene accustomed to lye. And although his conscience could not repproue hym of lying, yet were there a greater many other thinges, which the lawe being truely known inought repproue in him. And that he had not the perfect knowledge of the lawe, hereby it is manifest, for that he persecuted Christ in hys church, who is the ende of the lawe. In which thing he did nothing agaynst his conscience: for it was then in no other sort instructed. And therfoze he sayth, he did it through ignorance and infidelity. Neither hath the lawe of God that power to kill, through sinne, but when it is perfectly known. And these thinges are spoken of Paul when he was yet of the Jewishe religion. And how these thinges pertayned vnto him after he knew Christ, and how they pertayne to vs, shall afterward be declared. Howbeit in the meane time, these thinges ought to moue vs, to detest the naturall sinne grafted in vs.

That sinne might be out of measure sinfull by the commaundement. ] Here the Apostle declareth, that he entreateth not only of the knowledge of sinne, which is perceaued by the lawe, but also of the comming of that wickednes which is wrought by taking an occasion of the law. For by y figure Hyperbole he saith, that sinne is made sinfull aboue measure: And vnto sinne by a figure he sayneth a person, which sinneth, deceaueth, and slayeth. Which he therfoze did, for that he considered, that we are slow and blockishe, and vnderstand not the pernicious blot of our originall sinne. But because the latten translation hath aboue measure sinfull, Ambrose demaundeth whether peradventure there be any measure of sinne granted by the lawe. And he answereth, that there is none: for the lawe condemneth all sinnes vniuersally: although he confesse that there is a certayne measure as touching the seuerity of God: aboue which measure God differreth

Paul affirmeth that he was iustified by Christ only.

They which are not well instructed in the lawe are not sometimes repproued of their conscience.

Paul befoze his conuersion knew not the law perfectly.

Why the Apostle by figure Hyperbole.

The lawe condemneth all sinnes.



differreth not his punishments and vengeance. As it may be sayd of the *Chanaanites, Sodoma, Gomorrha*, and other nations, whome God suffered a longe while to escape unpunished: But afterward when they exceeded that measure, whiche God coulde no longer suffer to exceede, he vtterly ertinguished and destroyed them. Although some say, that sinne aboue measure encreased after the lawe was geuen, if it be compared with that tyme wherein the lawe was not. For then mought haue bene pretended some ignorance: but that ignorance, so sone as the lawe was geuen and published, was taken away: But I would rather expound this by the figure Hyperbole, that is, vnmeasurably. For when lust wareth of force, we fall into all kindes of sinnes. But the kindes of sinnes can not be expessed. For euen as archers but one only way hit the marke, but yet infinite wayes mysse it: so vertue consisteth in the middelt as a marke, we may infinite wayes erre from it, but there is but one only way to attaine vnto it. That which is in the Greke, *ἀμαρτωλός ἢ ἀμαρτία* may thus be turned in Lattin, *Peccatum peccator*, that is, *sinne a sinner*. But because that soundeth not so well, it may be turned, sinne out of measure vicious. *Aristotle* in his 3. of *Ethikes* sayth, that of extreames the one is more vitious, and the other lesse.

The lawe is spirituall, but I am carnall, being sold vnder sinne.] Here is rendred a reason why it is not to be imputed vnto the lawe, that of the knowledge thereof followeth death. For (saith he) the lawe is spirituall, but the propriety of the spirite is, to geue life. And this thing experience well teacheth vs. For we see, that bodyes do so long liue, how long there is in them spirite: and in nature, what soeuer is moued of it selfe, and hath in it by any meanes life, it hath it by the benefite of the spirite. Wherefore if the lawe should of it selfe bring death, doubtles it should do it against the nature of the spirite. And the lawe is called spirituall for two causes. First because it was not deuised of mans vnderstanding, as ciuill lawes are: but was wrytten by the ministry of *Moses* in mount *Sina*, God himselfe by his spirite being the inditer thereof. Wherefore comming of the spirite being the authoz thereof, it is call spirituall. It is called also spirituall: for that not being content with outward actions, it perleth euen to the will and to the minde, and to the inward motions, senses, and spirites of a man, and commaundeth vs to obey it with all the soule, and with all the spirite. Wherefore they are sotoy deceaued, which so distinguish the olde lawe from the new, that they thinke that the olde lawe only restrayneth the hand, but the new pertayneth also to the affectes of the minde. For they are not to be counted to satisfy the olde lawe, which obserue only an outward righteousness. And if they do not that which the lawe commaundeth, that which they do doubtles pleaseth not God: yet rather it is to be counted sinne. The lawe of God soasmuch as it dealeth not with vs after a ciuill maner, is not content only with an outward honesty of maners. Wherefore nether *Socrates*, nor *Aristides* by their righteousness satisfied the lawe, though they be neuer so much commended of wryters. And when the *Pharisey* had geuen thanks vnto God, for that he was not as other men, but fasted twise in the weke, and did many other thinges which mought please men, *Christ* pronounced, that he went not to his house iustified. But without al doubt he should haue obtayned righteousness, if by those his workes which he made mencion of, he had satisfied the meaning of the lawe. This excellency and perfection of the commaundementes of God, carnall men vnderstand not, so that the *Israelites* when *Moses* came downe from the mountayne, could not loke vpon the brightnes of the countenance of *Moses*. neither could they abide it. And we also so long as we vse this bayle of humane reason, shall not be able to behold the spirituall light of the lawe. *Origene* thinketh that the lawe is therefore called spirituall, for that it is not to be expounded according to the letter, as commonly it is sayd, but by allegozicall senses. But seing *Paul* here entreateth of the ten commaundementes, as that precept which is of him cited, *Thou shalt not lust*, plainly declareth, this interpretation ought vtterly to be counted from the purpose. For in this part of the lawe we may not deale with alle

There is with God a certaine measure of sinnes, above which they are not suffered to escape unpunished.

A similitude.

Why the lawe is sayd to be spirituall.

An error in distinguishinge the lawe from the Gospel.

The lawe of God dealeth not with vs after a ciuill manner.

The lawe of God is not vnderstand by the force of humane reason.



In the Decalogue allegories haue no place.

The law of it selfe bringeth life.

It lieth not in our will and choise in as much as we are corrupt, to chuse life.

The law sheweth forth his effect in the regenerate.

Why Paul saith that he is carnal

Why we are said to be solde vnder sinne.

No captiuitie can be compared with seruitude of sin.

Why we are said to be sold gratis.

What to be solde gratis significeth.

gories. Neither doth Paul therfore say, that he is carnal, for that he vnderstand not allegories, but for that he felt in himself affections struing against the law of God. Now then soasmuch as the law is spirituall, in that manner that we haue now declared, it followeth of necessitie, that it of his owne nature bringeth not death, but rather lyfe. For so Moses in Deut. the 30. chap. sayth: that he had set forth vnto the Israelites life, and death: good, and euill: blessing, and cursing. For the perfect obseruation of the law draweth with it, blessing, life, and good: and by violating therof bringeth cursing, euill, and death. And the law commaundeth not transgression, but obseruation. But yet it lieth not in our choise or will, of our owne accord to chuse god, life, and blessing. For the commaundments of the law, are displeasing vnto vs, vntill the spirite of Christ come. And Christ sayth: If thou wylt enter into lyfe, kepe the commaundments. And David in the 119. Psalmie saith: That the law reioiceth the mynde. Which testimonies if they be rightly vnderstanded, teach this selfe same thing. But if a man demaund, whether these proprieties of the law, at any time attaine to their effect. We answer, that they do: but yet euen then when the law is written not only in tables, but also in our hartes, and bowels. For the, although the law be imperfectly expresse in our woordes, yet are not the promises therof made frustrate, which in the elect of God are performed, not thorough merites, but thorough grace and mercy. After that the Apostle had in such sort commended the law, he rendereth a reason, why of it he receiued not life, but death.

Bicause (saith he) I am carnall, sold vnder sinne. Here the crime of slaying, & the increase of sinne is transferred from the law to the corruption of our nature. And there is nothing more gratefull vnto God, then for vs to accuse our selues, & with due prayes to set forth his worde. It was not possible to deuise a more apte commendation of the law. For Paul doth not only set forth the singuler dignitie therof, but also speaketh that, which he saith is well knowen and vnderstande of all the godly.

We know (saith he) that the law is spirituall. And to make this the more playne, he setteth against it our uncleannes.

I (saith he) am carnal, and sold vnder sinne. The law is the maistrisse of vertue, and enemy of all vices. I abhorre vertue, and follow vices euen against my will. When he saith that he is carnall, he meaneth that he was infected with originall sinne, and corruption. For, that euill is deriued from Adam by the flesh, whiche yet containeth not it selfe in the flesh, but possesseth the whole man and all his strengthes. And the better to declare what this worde carnall, signifieth, he addeth, sold vnder sinne. For euen as bondmen are oftentimes drawen and impelled of their masters to that which they would not: so are we by originall sinne drawen to many things which we allowe not. Neither are we only vnder bonds of originall sinne, but also through our owne will we adde therunto a great heape of sinnes. Wherfore we are bound with many kindes of snares. By this metaphoze Paul notably setteth forth our captiuitie. The Iewes were oppressed with greuous seruitude, when they were captiues in Egypt: neither were they any gentler delt with, in Babilon: but most cruelly of all were they handled vnder Antiochus. But there can no seruitude be compared with this, wherof Paul now speaketh: for in those seruitudes was only an outward enemy, and the case was only touching the life and goodes of the body. But here we haue an enemy in the inward partes, and in the very bowels: and our minde is subiect vnto sinne, euen against our willes, and we resisting it. We were sold, so some as Adam had sinned. For by one man sin entred into the world, and in hym all men haue sinned. We were solde gratis, that is, for nothing: for there was no iust cause which drawe our first parentes to sinne. Farther also, soasmuch as when we are bozne, we draw sinne with vs, neither take we it vpon vs of our owne will, therfore are we said to be sold gratis. Augustine vpon the booke of Judges the 17. questiō, wondreth at this phrase of speech in the Scriptures, wherby men are said to be sold gratis, when as no price at all was payd for them. And he saith, that by this phrase is signified nothing els, but that the Israelites



Israelites were deliuered of God into the power of their enemies, of whom they should be afflicted no other wise, then if they had bene bought bondmen. And he sayth that this word gratis, which is red in the Psalmes and in Esay, is very aptly put: For that God when he in such sort deliuered the Jewes into the power of straungers, got thereby no honour or worshipping at all, as a reward or price. For they were idolaters. So we are sayd to be deliuered gratis both vnto the deuill, & to y<sup>e</sup> corruptio<sup>n</sup> naturally grafted in vs: for y<sup>e</sup> by the redoundeth vnto God, neither honour nor thanks. For they are enemies vnto God, & do continually beare hatred against him. But as we are sold gratis, so also are we redeemed gratis: not but y<sup>e</sup> Christ hath paid for vs both his lyfe & blood: but for y<sup>e</sup> we haue therunto geue nothing of our owne, neither ar we iustified by any our merite. The self same phrase of speach is red in y<sup>e</sup> 1. booke of Kings y<sup>e</sup> 21. cha. of Achab y<sup>e</sup> wicked kyng: He was solde to do euill in the sight of the Lord. But in the Hebrew phrase this word, Hichmabo, signifieth, that he sold himself: both for that he willingly, and of his owne accorde vnto those things, wherunto by the lust grafted in hym he was moued: and also for that thorough his owne will he had therunto added many kindes of sinnes. Augustine in hys 41. treatise vpon John, compareth this seruitude wherby we liue in vnder sinne, with the ciuill and outward seruitude: and in that comparison setteth before our eyes in how vnhappy estate they are, which are in such sort solde vnder sinne, and made seruantes vnto the tyranny therof. A bondeman (sayth he) is in some hope to chaunge hys lord or maister, if he chaunce to be ouer cruell and froward towarde hym. For by one meanes or other he practiseth wyth some to buye hym of hys Lorde, and counteth it a great benefite, if he may leaue his cruell Lorde, and obteyne a gentler. But sinne so cleaueth in vs, that there is no man whiche can hope for any suche change. They which are seruants as touchyng ciuile seruitude, are in good hope, that they shall at one tyme or other, find the meanes to runne away from theyr Lords. But as for vs, whether shall we go? whersoener we shall be, we shall draw wyth vs the tyrant sin. Suppose that there were one which would redeme vs. Is it not of necessity, that he be free from the common Lord, whose seruantes we are, that is, from sinne? I thynke verily it is. For other wyse, whatsoener he should buye, should be bounde vnto sinne, vnto whome he, though he were now a redemer, is also a seruant. But there can none be found free from sinne, except only our Lord Iesus Christ. Wherfore vnto hym let hym go, whosoener wyll be deliuered from sinne. But a man will object. But the Apostle sayth, that we are now deliuered from sinne: for thus he writeth: But now we being deliuered from sinne, are made the seruantes of righteousness. Why then doth he nowe complayne, that he is sold vnder sinne? Here must we call to mynde that which we haue oftentimes said: that we are in deed deliuered by Christ, but yet not with a full deliuey, but only with a deliuey begonne: which then at the last shall be perfect, when our last enemy death shall be destroyed: and when (as Paul sayth) this mortall body, shall haue put on immortality: and this corruptible body shall be made incorruptible. But in the meane tyme we possesse not a full liberty, but a liberty hoped for. Now then sayng that we are still carnall, and sold vnder sinne, it is our partes continually with faithfull prayers to cry vnto the lord: & not without good aduise ment to approue those things which are pleasant vnto vs: but rather let vs haue in suspicio<sup>n</sup> all things y<sup>e</sup> are ours: for that fro the bondslaues of sin can nothing lightly be looked for, which is in very dede good. And whē we are oppressed with any calamity, let vs in no wise complain of God, as though he afflicteth vs without any our desert. For it is not possible, but that of them whiche liue vnder sinne should be many thinges amisse committed. The thinges which Paul before spake in this chap. that he knew not sinne, and was ignorant of lust, when he wanted the lawe, and as sone as it came, sinne exceedingly encreased in him, and so increased, that of it through the commaundement he was slayne, and such other like thinges, all these (I say) the Pelagians easely graunted mought be vnderstand of Paul, both when he was yet an infant, and also whē he was of full age so long as he endeoured not himselfe to an vpright life. But here they somewhat staggered, when

We are redeemed gratis.  
Achab sold him selfe to do euill.

A comparison betweene the seruitude of sin, and ciuile seruitude.

Our deliuey is not yet full and perfect.

It is not possible but that we must needs commit many thinges amisse.



## Cap. 7 A Commentarie vpon the

Here falleth  
away much  
from free  
will.

Against  
the Delagi-  
ans.

Ambrose  
confesseth  
that free  
will is not  
a little hin-  
dered.  
The deuill  
mingleth  
himselfe  
with our  
thoughtes.

He which  
of necessity  
followeth  
the will of  
an other  
man is a ser-  
uant bought  
for money.

they saw that he sayd of himselfe, and that in the present temple, *The lawe is spirituall: but I am carnall being sold vnder sinne.* For here they felt that somewhat, but what do I say somewhat: yea rather, that very much falleth away from free will. They saw moreover, that he can not be iustified at his owne pleasure, which is giuen to be the seruant of sinne, and which after he is come vnto Christ, is sayd yet notwithstanding to be sold vnder sinne, so that he can not in all poyntes fulfill the lawe of God which is spirituall. Wherefore they went about to wrest these wordes of the Apostle to an other sense. For they sayd, that he called himselfe carnall, so that whilest he here liued he had not yet put on the spirituall fleshe, which we shall haue in the resurrection: but still caried it about with him, which in the meane tyme was obnoxious to many troubles. They added moreover, that therefore he sayth, he is sold vnder sinne, so that he was subiect vnto that death, which had through the sinne of Adam crept into the worlde. For to be sold vnder sinne, after them, is to be subiecte vnto death, and vnto other iniuries, and troubles of this life, which haue by the meanes of sinne crept into the worlde. And by this meanes, in Gods name, they thought, that they had excellently well interpreted *Paul*, although they make no mention at all of the vice of nature, of the corruption of mans disposition, and of the prauity of all the partes both of the soule and of the body, traduced through Adam into all his posterity. But *Paul* far otherwise therefore saith, that he was sold vnder sinne, so that he did those things which he would not: but those thinges which most of all he would, he did not: and so that when as to will was present with him, yet he found no ability to performe that which is good: and so that he fel into that infelicity which he lamented, so that he felt a lawe in his members, which sharply fought agaynst the vnderstanding of the minde. These sentences and causes being diligently considered, it is very manifest, that *Paul* bewayled not the death of the body, or the afflictions of this life, but his owne corruption, which he had (as wel as other men) drawen from Adam. Forasmuch as there are certain thinges which *Ambrose* noteth in this place, which are not to be contemned, it shall not be amisse here to write his iudgement. First he acknowledgeth, that these thinges are to be vnderstand of the lawe of *Moses*. Farther, that the lawe is therefore called spirituall, so that it calleth vs backe from sinne, and prohibiteth vs to geue vnto creatures that worshipping, which is due vnto God only. Moreover he testifieth, that we are fast bound with a double bond: first by reason of Originall sinne, which we haue drawen from Adam: secondly by reason of infinite other sinnes, which we our selues haue added. He confesseth also that we are so bounde vnto sinne that we can not vse our owne power. By which wordes we may gather, that our free will is not a little hindered. Farther he sayth, that by reason of all these thinges it commeth to passe, that the deuill minglet himselfe with all our thoughts: which he could not do but through sinne. Wherefore seeing that we can not discern our owne thoughtes from those, which are of the deuill offered vnto our mindes, it is necessary, that we oftentimes looke vpon the lawe of God. Here we ought to note, that *Ambrose* affirmeth that the deuill minglet himselfe with our thoughtes: which the Scholemen will not absolutely graunt.

For, that which I do, I know not, for what I woulde, that do I not: but what I would not, that do I. If the I do that which I would not, I consent to the lawe that it is good.

For that which I do, I know not. He now by reason he proueth, y he is sold vnder sinne, so that he doth not those thinges which he would himselfe, but is rather violently drawn to those thinges which he would not. But he y of necessity followeth the will of an other man, and doth not his owne will, vndoubtedly is in no better estate then a seruant bought for money. And this is to be vnder tyranny, to be led vnto those thinges, which thou thy selfe in minde and in will allowest not.

And



And when he sayth, that he doth not those thinges which he would, he meaneth that will, which is now by the benefite of Christ made comfortable vnto the law of God; which neither willet, nor not willet any thing, but so farre forth as it seeth it either allowed or disallowed of the lawe of God. Wherefore the Apostle rightly of this concludeth, that the lawe of God is good: because the minde of men regenerate being now after a sort amended so iudgeth of it. And whē as he saith, that he doth not those thinges which he would, and imputeth not that let vnto the lawe, it remaineth, that that is to be ascribed vnto our lust, and naturall vice, which of his owne nature is euill. For besides these thre, there is no other thing, wherunto that can be imputed. And he sayth that he doth not the thinges which he would, for that he is not led by his iudgemente as he is regenerate, but is resisting and against his will drawen backward of lust. Into this infelicity incurre we through sinne, so that we cease to be Lords of our owne motions and workes. But we were not so at the first framed. This place declareth how broken and diminished, our free will is left vnto vs. For we freely and of our owne accorde do those thinges, which in our owne iudgement we allow not. Neither are we the seruantes of sinne, only touching the inferior partes of the mynde, (as some hold) but all whole, whatsoever we are touching nature. For if there be any thing in vs which resisteth, that cometh of the spirite of Christ. Neither are we for any other cause sayd not to will, or not to do that which we do, but for that being instructed by the spirite of God, we determin & appoint with our selues that is not to be done which we do. Holy men are sometimes angrie more then they would be, and speake sometymes many thinges, which they would afterward were vnspoken. *Dauid* in his anger swaie, that he would kill *Nabab* the *Carmelite*, with all his whole famelye. But beinge admonished by the wordes of *Abigail*, he reuoked his dangerous othe. Our hart, sayth *Ambrose* (as it is cited of *Augustine*) is not in our owne power. We sometymes appoynt with our selues, that we will with an attentive hart pray vnto God: but for that many thinges offer themselves vnto our thoughtes, we straight wayfily wander from our talke with God. That which I do, I know not.]

That which he afterward sayth, he hateth, and would not, he now sayth, that he knoweth not. But soasmuch as knowledge is of two sortes, the one simple, which iudgeth or determineth nothing of the thing knowen: the other which either alloweth or disalloweth it, *Paul* speaketh of this latter knowledge: so that the sense is, that which I do, I know not, that is, I allow not with the full assent of my minde. Although, as *Chrysostome* admonisheth, out of these wordes may be picked an other sense. So great a perturbation cometh of the affects, that what we do we consider not. For the deceit of the entisements of lust is subtle & great. Subtle men having ben long time practisers of craftines, although we see what they do, yet oftentimes they sobeguile our eyes, & we perceave not what they do. *Aristotle* sayth that in every sinne is mingled some kinde of ignorance. Although betwene the philosophers & the stile of *Paul* there is some difference. For they thinke this powder to be grafted in the nature of the minde, reason and will, alwayes to desire and to approue that which is good: but the confusion becometh only in the grosser partes of the soule. But the apostle affirmeth, that all the partes of man both the inferior and the superior, doo by reason of originall sinne resist the spirite of God. But seeing that both from himselfe and from the Law he remoueth away the cause of sinne, it is manifest that it hath his place only in lust grafted in vs. And seeing he sayth, that he himselfe doth not the thinges which he would, and which are euill, much les vndoubtedly doth the Law them. For he by the Law vnderstande that these thinges are not to be done. Wherefore here hence haue we a commendation of the Lawe, and he doth not here (as heretikes saie), which forwardly peruerter the sayings of *Paul* blame the Law.

For that which I would, I doo not, but that which I hate that doo I.] Some thinke that this is to be referred only vnto the first motions. But seeing the scripture manifestly sayth, that the lust also saith: and that we all in many thinges of

Free will  
broken and  
diminished.

An example

Knowledge  
of two sortes

The entisements  
of the lust.  
A similitude.  
Difference  
betwene  
*Paul* and  
the philosophers.



## Cap. 7 A Commentarie vpon the

These things are not to be drawe onely to the first motions

The iudgement of the spirite abideth not sound in faultes that are very hapnours.

send: I se no cause why we should into so narrow a streight contract this saying of the Apostle. For I doubt not, but that euen holy men also haue not only some times euill lusts, but also sometimes doo certayne thinges which ought not to be done. But they are streight way sojers, and they accuse themselves, and as much as lieth in them correct the sinne. And yet I would not that any mā should hereby thinke, that I affirme, that the iudgement of the spirite, and the purpose of the will renewed, abideth sound, whē the godly fall into most heynous wicked factes: as when Dauid committed adultery, and murder. For these sinnes are of that kind, whereof the Apostle sayth, *They which doo suche thinges, shall haue no portion in the kingdome of God.* Wherefore Augustine made an excellent distinction, namely, that a crime is one thing, and sinne an other thing. Wherefore seinge in this kinde of crime the right of regeneration is after a sort lost, it is not to be thought, that Paul thereof speaketh in this place.

Now then it is no more I that doo it, but the sinne that dwelleth in me. For I know that in me, that is, in my flesh dwelleth no good thing: for to will is present with me, but I finde no ability to performe that which is good.

It is not I that doo it. I He affirmeth, that he doth it not, for that he all whole doth it not. For in respect that he is regenerate, he abhorreth from that whiche he doth. The lust and vice whiche is by nature grafted and planted in vs, is it which wresteth from vs many thinges. But they which are wise by vnto Christ, that he may make that seruitude which they serue more milde: which thinge he not only doth, but also mercifully forgiueth the thinges that are committed as misse. Wherefore for these causes Paul denieth that he doth that thing, which he doth. And vndoubtedly it is to be ascribed vnto the singular gift of God, that we will not, and that those thinges displease vs, which we doo: and contrariwise that we wil, and wishe those thinges, which we doo not. For thys property is not in all men. For it is in them only which are now grafted into Christ, and regenerate in him. In dede Judas, Cain, and Esau were displeased with their sin, but yet not therefore, for that they allowed the Lawe of God: but for that they now began to sele their own discommodity, and calamity, and destruction. For they were not touched with any lone of the Law, and wil of God. So much difference is there betwene a godly man and an vngodly: The godly mā although he fall, yet he doth not from the hart violate the lawe of God, for he hath euer thys in hym, that continually he resisteth, and repugneth sinne. But the vngodly man neuer doth good from the hart, or eschebeth euill as the lawe commaundeth. For he alwayes hath a regard vnto gayne, commodity, fame, and such other like thinges, and not vnto the will of God. These declare that Paul speaketh those thinges, which are contayned in this chapter, of himselfe and of the sayntes, which are now in Christ regenerate: for he sayth that in mind he serued the Lawe of God: and to will was present with hym: but to performe that which is good he found no ability. And when he had cried out, *unhappy man that I am, who shall deliuer me from this body subiect vnto death,* He added a geuinge of thanks, for that he knew that by Christ he shoulde attayne to it. Thys can not they do which are strangers from Christ, and vngodly, and boyd of h holy ghost. They which deny thys, are thereunto by thys reason chiefly moued, for that they perswade themselves, that sinne can haue no place in holy men: when yet the scripture teacheth farre otherwise. For Paul vnto the Galatians speaking of the godly, writeth in a maner the selfe same thinges that he doth now in this place: *walke ye (sayth he) in spirite, and performe not the desires of the flesh.* He sayth not, haue ye not the desires of the flesh, but performe them not. And the fleshe (sayth he) *suffeth agaynst the spirite, and the spirite agaynst the flesh: so that whatsoeuer thinges ye would, ye doo not.* This is it which he here sayth, *I doo not that which I would*

Dauid

Howe much displeaseth that are desperate. Difference betwene the godly & the vngodly.

Paul in this place speaketh of himselfe and of the regenerate.

Testimonies where by is proued that holy men haue sinne.



David sayth, *Who vnderstandeth his finnes? Cleave me from my hidden finnes. Enter not into iudgment with thy seruant, for in thy sight shall no liuing creature be iustificed.* And *Clay* sayth, *that our righteousneses are like a clothe stayned with the naturall disease of a woman.* And the Lord commaundeth vs to pray. *Forgiue vs our trespasses* If we say we haue no sinne (sayth John) we deceaue our selues and the truth is not in vs. James saith, *We all offende in many thinges.* The Fathers also affirme, that Paul in this place speaketh of himselfe. And amongst other, *Augustine* agaynst the two epistles of the Pelagians the 10. chapter. And the reasons that moue him thereunto are those, for that the Apostle sayth, *It is no more I that do it, I delight in the Law of God.* Vnbappy man that I am, who shall deliuer me fro the body of this death. There is no condemnation to those which are in Christ Iesus. Agayne. *We also grone which haue receaued the first frutes of the spirite.* Ambrose in his booke de Paradiso, is of the same iudgement: And to the same purpose is he cited of *Augustine* in his .6. booke agaynst Julianus: in his booke de philosophia, or de Sacramento: which booke is not at this day extant.

*Augustine* proueth that Paul speaketh of himselfe and of the regenerate. Ambrose of the same iudgement.

But sinne that dwelleth in me. This metaphore of dwelling, is very much vbled in y<sup>e</sup> holy scriptures: nether signifieth it vnto vs any thing els, but a true & mighty presencc. In this sence it is said, *The word was made flesh: & dwelt amongst vs.* And in the old testament is oftentimes red, that God dwelt amongst the children of Israell. And Paul to the Corinthians sayth, *That we are the temple of God, & that the holy ghost dwelleth in vs.* But here we must beware of the error of y<sup>e</sup> Manichees, which hold, that man consisteth of two natures, the one good, and the other euill: and y<sup>e</sup> they are both mingled together: but thorough Christ it is come to passe, that the euill is seperated from the good: and thrust out, to the people of darkenes. For they saw not, that y<sup>e</sup> euill was y<sup>e</sup> corruptio of nature, which nature other wise was good but they sayd, that it doth by it selfe exist, & hath a certayne substance: and that it is seperated from the good by thrustinge forth, and by spinge away, and not that it ceaseth to be. But the truth teacheth, that Christe healeth sinne and the effect of want, and so healeth the, y<sup>e</sup> they haue no moze any being. The Apostle in this place entreateth not of our comon euils: but of our chiefest euils whiche pertaine to the strife betwene the spirite and the flesh, and doo trouble and confound both whatsoeuer we haue inwardly or outwardlye. For whē we do any thing we not only not do so much as both we our selues desire, & also is required of y<sup>e</sup> law: but we haue also y<sup>e</sup> flesh by all maner of meanes raging fighting, and strining against the will of God. Neither do we y<sup>e</sup> good which we would, but that euill which we hate. If thou demaund what that good is, which we would, we can aunswer nothyng els, but y<sup>e</sup> it is y<sup>e</sup> which the law commaundeth vs. For it is the onely maistres of all that which is good. Hereby it is plaine, that we do not that which is commaunded in the law. Againe, the euill which we hate is nothing els, but that which by the law is prohibited. Wherefore we cannot deny, but that by our euill motions and wicked desires, the law of God is violated. Neither ought we to deny, but that they are finnes: which yet our aduersaries will not graunt. Moreover hereby we gather, that in all the things which we do, we haue nede of forgiuenes: and that our workes are not of so great waight: that for them we should be made acceptable vnto God, and merite the eternall kyngdome. In this place are vbled the names of the flesh and of the members: and on y<sup>e</sup> other side of the minde and of the inward man. Which are not to be distinguished touching the partes of the body and of the mynde. But on the one side is signified the whole man, as he is not regenerate, neither hath yet perfectly and vniuersally put of the prauity of nature. On the other side also is vnderstande the whole man as he is now regenerate, and hath retained at the least some parte of spirituall regeneration. They are farre deceived which thinke, that although we beleue not in Christ, yet the minde and will in vs is wholly perfect in nature. For they remember not what Paul writeth to the Corinthians: *The naturall man vnderstandeth not the thynges which are of the spirite of God.* For these wordes plain

The Metaphore of dwelling.

In error of the Manichees.

What is the good which we would do & do not.

What is the euill which we would not do and yet do.

All our workes haue nede of forgiuenes.

The flesh & the members, the minde and the inward man how they are to be taken.



## Cap. 7 A Commentarie vpon the

ly declare, that our vnderstanding hath in it much darkenes & corruption, whē as we are so vnapt to the vnderstanding of thinges spiritual. And that thou shouldst not thinke that these thinges pertaine vnto them only that are not regenerate, & which are yet straungers from Chyist, *Augustine* declareth, that they belong also vnto the beleuers, both by those thinges which go before, and by those also which folloiw. For, that *Paul* there entreateth of them that are baptised, is by that proued, which he before wrote. *Are ye baptised in the name of Paul?* It is proued also by that which followeth after: *Know ye not that ye are the temple of God, and that his spirite dwelleth in you?* And if they are pronounced to be such, which are of the vnperfecter sort amongst the beleuers, what is to affirmed of those which are utterly straungers from Chyist? Doubtles seying they haue receiued no part of iustificati on, there can dwell in them no god. Let them go now which bable, that before re generation may be done of vs some good woorkes, which may please God, & wher by we may (as they speake) merite of congruity. Let them also consider how wise ly they are wont to say, that if men do that which lieth in them, God will graunt vnto them his grace. For, if they do that which lieth in them, they shal do nothing but that which is euill. For, as *Paul* sayth, *there dwelleth in them no good*. Wher fore, seying they are moued only by the ground of their corrupt nature, doubtles they commit sinne. And that the Apostle speaketh not of the nature of y outward flesh, and of the visibie body, it is hereby proued, for that when as in the epistle to the Corinthians he admonisheth them to eschew fornications, he sayth, that our bo dies are the temples of the holy ghost. Wherfore it should be false, that in our flesh dwelleth no good, if flesh should be taken in that signification. Wherfore, in thys place as we haue sayd, flesh is taken for the whole nature infected wyth sinne. Of this *Paul* pronounceth that he knoweth, that in it dwelleth no good: Neither wan teth this an emphasys, that he sayth that he assuredly knoweth. For he saw, that o thers, and in a maner the most part of me felt not this. And I would to God y we once thozough felt it.

Against  
woorkes p:  
paratoz.

We which  
doth that  
which lieth  
in hym doth  
but euill.

For to will is present with me: but I finde no abilitie to do that whiche is good.] Neither doubtles had he this power to wil, but so farre forth as he had it of the spirite which renueth vs. This he proueth in the epistle to the Philippians. For when he had sayd: *Wyth feare and trembling worke your saluation*, lest any man should thynke, that he can perfoyme thys by his owne strengthes, straight way he addeth: *For it is God which worketh in you both to wyll, and to performe*: And that no man should thinke, that he may thzough his holines deserue this, he addeth, *accor dyng to his good wyll*.

We haue  
not of  
our selues  
to will any  
thing vp  
rightly.

To will is present with me.] Some thynke that by the nature of this woorde Adiacere, which is englisshed, to be present, is signified the weakenes of our wyll. But I do not thynke that *Paul* had hereunto a regard. For, that euill also of lust, which is mighty & of force in vs, is a little afterward sayd to be preset with vs by the same word. It is true in dede that these men say, that the vpzight purpose in vs, beyng neuer so much regenerate, is yet weak. Which thynge although it can not sufficiently be proued by thys woorde Adiacet, yet is it proued by that which followeth. But to do good I finde no ability. For that must nedes be a weak wyll, which can not burst forth into acte. For this verbe Adiacere signifieth to be on euery side at hande, to be readye, and to picke forthwarde. We are in the myddest, and eche part is at hand. On the one side we are vrged wyth the picke of the spirite, to wyll good thinges: on the other side euill is at hand, wherby the good wyll is letted. *Augustine* in his booke de natura & gratia agaynst the Pelagiāns confuteth theyr error by thys place. For they sayd, as it is there had in the 50. and 51. chapters: If to sinne be in vs, there must nedes be in our nature a possibility not to sinne. And if it be in vs to see or to hear, there must nedes be in our nature a possibilitie of not seying or not hearyng. And this possibility they will haue to be so fixed vnto nature, that it can not be separated from it. Thys (sayth *Augustine*, mought haue after a sort some lykelihoode of truth, if our nature were perfect as it was in

We are in  
the myddest  
and are  
pricked for  
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rite and of  
the lust.  
A sentence  
of the Pe  
lagians.

stinted



stituted of God. But forasmuch as it is now maymed and weake in vs, we can not be said to haue naturally any possibility not to sinne. For he which is whole in hys legs and feete, as in hym it lyeth to walke vpryghte, so in hym is a possibilitye not to halte. But if thou suppose one that is now lame, in hys nature is no possibility of walking vpryght. Farther Augustine reponeth this sentence, although it be vnderstand of nature being perfect. For neyther was the possibility not to sinne geuen vnto vs at the beginning inseparable from nature. For although it were in the first man, yet was it separable both from hym and from hys posterity through hys fall: euen as both we thereof haue in very dede experience, and Paul also here bewayleth the losse therof. For he sayth: That to wyll in dede was present wyth hym: but how to do good he found no ability. Where then is that possibility not to sinne? Why doth not the Apostle vse it: Merely of it was entreated in this place. But Paul right well saith, y he found no ability how to do good. Augustine de nuptiis & concupiscentia, in his 1. booke the 29. and 30. chap. excellently well declareth this place. That which is good (saith he) is not performed, vnlesse wycked desires be absent: which thyng is not had in this lyfe, neyther is this fulfilled which is written: Thou shalt not lust. And yet is not this precept vnprofitably set forth vnto vs to be beleued. For by it we vnderstand, that we ought to seeke a medicine, when as we see, that we are dangerously sicke of this disease. It is commaunded also, that we mought know, wherunto we ought in this mortall lyfe by profiting to endenour our selues, and wherunto we shall attayne in that most blessed immortalitye. For vnles it should one day be performed, it shoulde not haue bene commaunded at all. Wherfore godly men as they performe not that which is good, forasmuch as they wanne not euill desires: so also performe they not that which is euill: for that although they oftentimes fall, yet the good and holy desires cease not in them: wherby they resist sinne, & are called agayne into the ryght way.

In our corrupt nature we haue not the power not to sinne.

The power not to sinne was separable from man.

Good is not perfectly done vnlesse wicked desires be absent.

We should not be commaunded not to lust, vnles it might at the leaste way be performed in an other life.

For I do not the good thing which I would: but the euill which I would not, that do I. Now if I do that which I would not, it is no more I that do it, but sinne that dwelleth in me. I finde then a lawe vnto me, when I woulde do good, for that euill is present with me. For I delight in the lawe of God concerning the inner man. But I fele an other lawe in my members rebelling agaynst the lawe of my mynde, and leading me captiue vnto the lawe of sinne, which is in my members. O wretched man that I am, who shall deliuer me from the body of this death? I thanke God thorough Iesus Christ our Lord. Then I my selfe in my mynde serue the lawe of God, but in my fleshe the lawe of sinne.

For I do not the good thing which I would, but the euill which I would not, that do I. He before spake the selfe same sentence, nowe only he addeth these two wordes, good and euill, which before he added not: although the latten interpreter hath added them of his owne head.

Now if I do that which I woulde not, it is no more I that do it, but sin that dwelleth in me. Here endeth he the reason, whereby he proued, that he was sold vnder sinne: for that he did not his owne will, but the will of it. And here in dede he mought haue made an end. Howbeit it seemed good vnto the holy ghost, to venge the thing more vehemently. And therefore Paul tarieth the longer in this matter, and more plainly openeth what he had had experience of in this strife. He speaketh with great affection, so that he containeth not himselfe from crying out, wherby to bewaile y misery of our conditio. And he sheweth y there is but one only way of liberty, and y same is through Christ. Wherfore for it he geueth thanks. This is the skope of the Apostle in this whole disputation, to leade vs from the lawe (by which we coulde not be set at liberty) vnto Christ: and by that meanes to proue that which he at the beginning entended, namely, that we can not by the lawe be iustified. The thinges which are so often repeted, we ought to thinke

There is but one way to liberty, that is by Christ.



The things  
that are so  
often repe-  
ted, are both  
necessary &  
also not ver-  
ry well  
knowne vn-  
to vs.

to be very necessary, and also not very well knowne vnto vs. Farther these things are not repeted without some addition, whereby are not a little made plaine those things which were spoken. Here the Apostle intended to declare two things: first that he would that which is good: and thereof he reasoneth, that he felt in his minde a delectation in the lawe. But those things wherein we delight we desire to be brought to passe. The second is, that he declareth that he is plucked away and letted, so that he can not fulfill his owne will. And this he hereby proueth, for that he doth those things from which he abhorred. But these things are to be vnderstand in a diuers respect as they terme it. For as he was regenerate, he abhorred from things euill, and desired better: but as hee was not regenerate, he was drawen vnto those things whiche hee would not, and fell into worse and worse. The effecte of his exclamation is therefore expressed in this strife, to geue vs to vnderstand, that these things are not entreated of, lightlye or coldly, but with great feeling and with certayne experience. Now that I haue briesely declared the exposition of this place. I will come to the knitting together of the wordes of the Apostle, and examine euery perticuler part of them.

I find a law vnto me when I would do good, for that euill is present with me. ] This is doubtles an obscure sentence, and may haue diuers senses. For if we take the lawe, (which we see is here put infinitely and without contraction) for the vice and corruption of nature, then may we thus interpret it, that it is a let vnto vs when he would do good. Of which saying is rendred a reason, for that euill is present with me. As if he should haue sayd, this is the cause why I am letted from doing good. But if this word lawe, be taken in good part, and do signifie the commaundementes of God, then must we of necessity adde a verbe whych signifieth not a let, but an exhortation and stirring vp. And so may be gathered this sense, when I would do good I finde the lawe of God, allowing, approuing, exhorting and instigating me. But if thou demaunde, why then do I not good? I answer: for that euill is present with me, therefore am I letted and called backe from the good purpose of my minde. Wherefore the obscurenes commeth two manner of wayes. Firste the lawe is put infinitely, whiche maye be drawen ether vnto luste or vnto the commaundement of God. Secondly there is no word added, whereby is signified, ether let, or contrariwise impulsion or exhortation. *Ambrose* thinketh, that here is signified the lawe of God, which he sayth geueth a consent. For, that can not be vnderstand of our consent, whereby we in minde serue the lawe of God. For, this we owe, not vnto the benefite of the law, but to the spirite of Christ only, that the will of God shoulde be pleasant to our mynde. But after that by his helpe we come once to this poynt to will things good and by righte then if we loke vpon the lawe, we shall finde that it (as *Ambrose* sayth) geueth a consent vnto vs. *Chrysostome* confesseth that it is a hard place: howbeit he thinketh that by it is signified the lawe of God: and sayth that it prayseth and approueth all the good and iust things which we would do: but the euill which is present with vs is a let that we can not performe those things. And hereby is manifest the infirmity of the lawe, which can in dede approue things right, & commendeth the will of hauing them: but can not remoue away the impedimentes and lettes, neither can bying to passe that we should not sinne, or not be condemned. But I, if I may herein declare my minde, do by the lawe vnderstand that conditio whereunto we ought to obey: and this I iudge to be the minde of the Apostle: I finde a condition and a decree layd vpon me. namely, by originall sinne, and naturall lust, that when I would do good, euill euer is present with me. This is the punishment of the lawe whereinto we al incurre by the transgression of our first parentes. *Ambrose* semeth to demaunde, where sinne or euill is present with vs. And he aunswereth, in the fleshe: it lieth and watcheth as it were before the doores, and at the gate: so that the will after y it hath decreed any thing that is good, if it will come forth and performe the same, findeth a let euen at the very gate. A pleasant inuentio doubtles, and such which semeth to expresse that which



which shall afterward be spoken of. That we in mynde serue the lawe of God, but in fleshe the lawe of sinne. If thou agayne demaunde, how it cometh to passe that y<sup>e</sup> euill is present with vs in the flesh & not also in the mynde, he answereth, that it thereof cometh, for that y<sup>e</sup> flesh only is by traduction deriued from Adam. For therefore sinne passeth through the fleshe, and after a sort dwelleth in it, in manner as in his house. Which other wise should rather be placed in the soule, as which should rather sinne then the flesh, if it should be by traduction. But seeing it is not by traduction, thereof it cometh, that sinne dwelleth not in it, but in the flesh. What the soule is not by traduction, let vs for this tyme graunte: althoughe *Augustine* be somewhat in doubt touching that matter. Yet do I not see, why we should deny but that sinne is also in the mynde. I graunt in dede, that the first entrance of corruption is through the flesh, and that originall sinne is traduced from the parentes through the seede and the body: but it stayeth not there. For from thence it strayeth throughout all the partes of the soule and of the body. Howbeit this word *Adiacere*, which is englisht to be present, I vnderstand no other wise then I before interpreted it: namely, to be at hand, to be redy, to byge, and to pricke forward.

sinne is  
presente not  
only in the  
flesh but also  
in the  
soule.

I delight in the lawe of God concerning the inward man.] Two things he put forth, that his will was to do good, but euill was present with him, where by his entent was made frustrate. Now he diligently explicateth ech part. If we should follow *Chrysostomes* mynde, namely, that when we appointe to do any thing rightly, we finde the lawe allowing and approuing our purpose, then should not this sentence be amisse, that we on the other side, delight in the vnderstanding of the lawe, as it seemeth to delight in our purpose, and to consent vnto it. But this is now to be of vs considered, with how great warines, *Paul* now encreaseeth and amplifieth that, which he before had simply spoken. He before sayde, that he willed that whiche is good, that he consented vnto the lawe that it is good: now he after a sort goeth by one steppe higher, which pertayneth only vnto the Godly. For they will towardes the lawe is not a colde will, but pleasant, seruent, and vehement. With great endeuor they contend, that they may in dede perfoyme that which in minde they desire. But the vngodly although by a naturall light which is not vtterly extinguisht in them, they haue some knowledge of iustice, and vertue, yet are they not kindled with a true loue of things good. Wherefore y<sup>e</sup> Apostle writeth not these things vnto the, but vnto y<sup>e</sup> godly, which euery moment strue against y<sup>e</sup> lust which is grafted in the by nature. But how great a pleasure y<sup>e</sup> good me take of y<sup>e</sup> law of God, many places of y<sup>e</sup> scripture testifie. *Dauid* in his 119. psalme sayth, *Blessed are they which walk in the Law of the Lord, and which seke the testimonies thereof.* And in his 1. psalme. *Blessed are they which meditate in his Law day and night.* And in an other place, *The Law of God (sayth he) is more precious then gold and precious stones, and more sweete then bony and the bony combe.* And other infinite such like testimonies. But there is very much difference betwene the godly and men straungers from *Christ*. For the wise men amongst the *Ethnikes* did put the greatest part of they<sup>r</sup> felicity herein, that they might alwayes remember the notable actes by them done. But they greatly reioysed not of the knowledge of the true and perfect righteousness, because they perfectly knew it not. But the sapntes contrariwise alwayes cast they<sup>r</sup> eyes vpon the Law of God, and when in it they se before they<sup>r</sup> eyes drawn out the portraiture of a iust man, and the perfect image of God, whereunto we are created, they can not but wonderfully reioyce. But afterward when they turne aside they<sup>r</sup> eyes to their works they are exceedingly soyy, for that they se them so much to fayle of the example set before them. So paynters, when they se an image excellently set forth, they take therein great pleasure. But when as hauing enterprised to make such an other, they se that they can not attayne to that liuelines and excellency, they begin to be soyy and to be angry. There is noted also in *Decockes* the selfe same kinde of affection: for when they haue erected by they<sup>r</sup> sethers, they delighting

The will of  
the godly  
towardes  
the lawe is  
not cold.  
The vngodly  
are not kindled  
with a  
true loue to  
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is good.  
The saintes  
rooke great  
pleasure of  
the law of  
God.

Difference  
betwene  
the *Ethnikes*  
and  
godly men.

A similitude.

In other  
similitude.



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in the pleasant variety of the colours, some much to reioyce. But agayne, when they behold they: deformed and blacke fete, streight way they: courage is delected, and they let downe they: fethers. So the godly delight in the Lawe of God, and are inflamed with great loue to his commaundementes: but contrariwise they lament and are sozry for the filthines, which they find to be in al their woorks.

Concerning the inward man. ] Sithen Paul calleth the regenerate part of man by this name, it can not be doubted, but that he speaketh of the whole man: For man consisteth not only of the body and of flesh, but also of the soule, and of that part, whiche they commonly call, rationally. And this whole man is called both inward & outward. He is called the Inward man, in that he is moued by the spirite, which woorketh in our inward partes, and of stony hartes maketh fleshy hartes. But he is called outward in that he is taken with the delights of this world, with riches, honours, goodly shewes, and such like thinges. For all these are outward thinges. So the Apostle hath now proued the first part which he put forth, namely, That he would doo good, and that he delighted in the law of God concerning the inward man. Now he goeth to the other part: to declare, that he is agaynst his will drawen to other thinges.

I fele an other Law in my members, resisting the Law of my mind, and leding me captiue into the Law of sinne, vvhich is in my members. ] This Law which he describeth is the force of sinne, and of our naturall corruption. He calleth it the Law of members, for that befoze he called this whole euill the body of sinne, but a body hath members. Farther members in this place signifieth (as I haue befoze admonished) all the powers of the minde, and all the partes of the body now contaminate with sinne. The Apostles minde was to declare, that this disease drawen from our birth stayeth not only in some one part of vs, but perferth thorough out the whole man, and thoroughout all his partes. Here we haue sondry names of Lawes: for here is mencioned, The Lawe of God, The Lawe of the minde, The Lawe of sinne, The Lawe of the members. And this hereof cometh, for that the Law is largely taken for all that whiche gouerneth, & moderateth our actions. And because our actions procede not all from one ground, thereof it cometh, that there are diuers names of Lawes. Although the Law of the mind, and the Law of God, is one and the same. It is called the Law of God, because by it is expressed the will of God. And it is called the Law of the mind, for that it raigneth chiefly inwardly, and is most known in the minde. The Law of sinne also, and the Law of the members is one and the same. It is called the Law of sinne, because such lust is of it selfe sinne, and of it selfe bringeth forth other sinnes: and it is called the Lawe of the members, for that it vseth all our partes, strents and faculties for instruments. *Chrysostome* warily admonisheth, that sinne is not for any his owne dignity adozned with the name of Lawe: for that cometh thorough our default, for that we obey sinne as a Lawe. For so *Christ* called *Hammon*, Lord, and *Paul* called the bely, God.

Rebeling, *αυτιστασιασμος*. ] There is a greate conflict betwene these two Lawes, for the Law which is in my members, laboureth to lede me away captiue, and to make me a bondslauie vnto the Law of sinne. But if the Law of God and the Law of the members, be one and the same, how is the one sayd to lede away a man captiue vnto the other? This is not without greate consideration sayd: for so long as lust grafted in vs, which is sinne, resisteth the Law of God, by which Law the knowledge of the minde is instructed, it impelleth vs to many kindes of sinnes. Those are commonly called actual sinnes, whereunto our lust and corrupt disposition incline vs. But this maketh vs subiect vnto the law of sinne, that is, vnto death: for death (as we haue befoze hard) followeth sinne, as the fruite and stipend thereof. And although that Law be placed in the members, yet ought no man therefore to surmise, y the nature of the body or of the flesh is euill. Sinne passeth in dede through the flesh, but thereof it followeth not that the constitution of the flesh is euill and condemned: If a man shoulde

minge

The whole man is called both inward and outward in diuerse respectes.

Sondry names of lawes. What the law being so largely taken signifieth.

Why sinne is adozned with the name of law.

Lust grafted in vs impelleth vs to actual sinnes.

The constitution of the flesh is not euill.



minge poyson in a cuppe of gold, that drinke should indebe be benemous and euill: howbeit the gold notwithstanding should be gold, and retayne still his dignitey. In this place Chrysostome reasoneth agaynst the Maniches. For they sayd that both the Law of God & our flesh are euill, for that ether of them proceeded from a certayne euill God. Here sayth Chrysostome, *If the flesh be euill, as ye say, then must ye nedes confesse, that the Law is good, as that which resisteth the flesh. Wherefore which way so euer ye turne your selves (sayth he) ye are confuted: which thing cometh not to passe in doctrines of the Church. For it bouldeth, that both the Law of God, and also the nature of our flesh are good: but sinne only is euill.*

An argu-  
ment against  
the Mani-  
ches.

O vvretch that I am, who shall deliuer me from the body of this death? *¶* When he felt himselfe in a maner oppressed in the conflict of these two Lawes, he crieth out, and confesseth himselfe to be miserable: which he would not haue done, vnales he had felt himselfe oppressed with some great & greuous euill. But there can nothing be moze greuous then misery and death. These two Paul iopneth together, and complayneth, that he is agaynst hys will dyauien vnto them. By the body of death he vnderstandeth our vitiate and corrupt nature: the whole man (I say) as it is brought forth of the parentes. From this body he desireth to be deliuered. Vnto the Phillippians he sayth, *That death, if it should happen vnto him, should be vnto him greete gayne*, not that he desired to put of his life: but for that he wished to put on a better life. And this exposition is moze agreable with the wordes of the Apostle, then that which Ambrose hath, that by the body of sin are to be vnderstand all maner of sinnes. And this exclamatiō cometh neither from an vngodly man nor from one liuing in security: but from one conuerted vnto Christ, and struing agaynst sinne and detestling it, which he feleth to be still strong in him. Here is set forth vnto vs an example of true repentance, which life of a Christian ought neuer to waite. Paul in this place wisheth not for death, but to be deliuered from prauity and corruption. And he useth an interrogatiō, to signifie that he can not be deliuered ether by the Law, or by a good conscience, or by the shew of good workes: but deliuerie is to be hoped for at Christs handes onely.

That  
whiche man  
hath misfe-  
rable, is sin.

This exclamatiō per-  
taineth to a  
godly man.  
An example  
of true re-  
pentance.

He wisheth  
not for death  
but deliues  
rye from  
sinne.

I geue thanks vnto God through Iesus Christ our Lord. *¶* He useth also an other exclamatiō, for that he felt that thing to be by faith & grace graunted vnto him, which by any other meanes he could not attaine vnto. These affectes are contrary, and succeeding the one the other in the mindes of the Saintes: that first they are exceedingly soye for their misery, and after that they exceedingly reioyce for the redemption which they haue obteyned through Christ. And so vehement are these motions, that Paul by the figure Apostrophe, leaueth the sentence cut of and vnperfect. For, that is left vnspoken, which should finish by the sentence. For neither doth Paul aunswer to the first interrogation, neither also doth he here expresse, wherfore he geueth thanks. And if a man rightly weigh these two affectes, he shall finde that they are in most due order placed the one to the other. For in the first exclamatiō being oppressed of sinne he implozeth aide. But in the second, when as he felt that he was now heard, holpen, and deliuered, he geueth thanks: and that through Iesus Christ our Lord: not through Mary, or through John Baptist, or through his owne workes, or through any such like kinde of thing: but through him only, which is alone and the only mediatur betwene God and man.

Contrary  
affectes of  
the godly  
succeedinge  
the one the  
other.

A due order  
of these af-  
fectes.

There is  
but one on-  
ly redemer  
and media-  
tor.

Paul con-  
fesseth him-  
selfe to be  
deuiled.

Wherefore I my selfe in minde serue the law of God, but in my flesh the law of sinne. *¶* Paul in these wordes cōcludeth that which he from the beginning entended: namely, that he was deuiled, and that in as much as he was regenerate in Christ he willed and desired good thinges: but in as much as he was still carnall, he was obnoxious vnto sinne. He sayth that he is a bond seruaunt, which is to be vnder Tirans, and sayth not that he freely assenteth thereunto. But straight way in the next chapter he will declare, how it was no hurt vnto hym through Christ, that in flesh he serued the lawe of sinne: for that there is now no condemna-  
tion to them that are in Christ Iesus. But here we must beware of the pestilences



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In this  
place we  
must be  
ware of the  
Libertines.

These are  
the wordes  
of them that  
strive and  
not of them  
that lye i-  
dly in sins.  
In this  
battaille we  
haue al-  
wayes some  
hurt.

Why Paul  
wrote these  
thinges of  
himselfe.

Offre wil.

The questi-  
on is con-  
tracted to  
the imped-  
iment come  
by originall  
sine.

of the libertines, and faries of our tymes: which by these wordes of the Apostle go about to excuse their most haynous wicked factes. For they say, that they in fleshe only committe fornication, and drunkennes, and lyue vncleane: but in mynde and in spirite are pure, and do serue the lawe of God. Of which matter, *Augustine* excellently well entreateth in his 45. Sermon, De tempore. *The lyfe of man* (saith he) *is a warfare: but one day it shall come to passe, that we shall attayne vnto a triumph.* Wherefore the holy scripture vseth the termes both of fighting & of triumphing. Here is set forth the description of the battaille when as mention is made of the lawe that rebelleth, and leadeth away captiue: and he which is against his will led away captiue implozeth ayde. The ioy of the triumph is set forth vnto vs in the epistle vnto *Corinthians*, where it is sayd, *death is swallowed up in victory, death where is thy victory? death where is thy sting?* These doubtles are the wordes of them that deride their enemyes, and which, when they haue gotten the victory, triumph. Wherefore there is no cause, why they should ascribe vnto themselves these wordes which fight not, which resist not, which strue not: but fall now headlong into all manner of sinnes, boasting y they haue in the meane tyme a cleane harte. Vnto this battaille cometh also lust, & labourerth to wrest somewhat from thee. But it is thy part not to geue place, but to resist, to fight, and to continue still in the battaille: wishe yet in the meane tyme with *Paul*, to want this enemy. Because in this battaille although thou wholly yeld not thy selfe yet alwayes will thou or nill thou, thou shalt be somewhat hurt. It were a greate deale better for thee to performe that which the lawe commaundeth, *thou shalt not lust*, so that there mought be in vs no euill desire. But this is a full righteousness: which forasmuch as it can not here be had perfect, this only remayneth, that we follow not after lustes. They will not follow thee if thou desire thinges iust and sound: why then shouldest thou consent to follow after them. This is doubtles a thing vnseemely, seing they are thine enemyes. For no man that is wise will follow his enemy. When *Paul* saith *In mynde I serue the lawe of God, but in fleshe the lawe of sinne*, shall we thinke that he or such like as he was, would for euery light prouokement to wrath, haue hurt or killed his neighbour: or for euery impulsio[n] of the flesh, haue committed adultery or fornication: No doubtles. But he fought, he stroue, he suffered not sinne to beare rule and to raigne in his mortal body. And *Paul* thus wrote of himselfe, that the godly mought by this place receaue some consolation. For otherwise when they should sometymes feeble themselves moued and tickled with such desires, they mought thinke that they are vnacceptable vnto God and hated of hym, and that they pertayne not vnto Christ. But when they see that *Paul* writeth these thinges both of himself, and of other godly men, and of the regenerate, they beginne to plucke vp their spirites, and to haue a good hope of their saluation. Wherefore they which thinke, that *Paul* in this place transferred vpon himselfe the person of an other man, let them consider of how great a consolatio[n] they deprive the church of Christ. Wherefore let these wordes so be taken, that they both bring consolatio[n] vnto them that strue, and also nothing helpe the outrageous opinions of the libertines.

Forasmuch as the Apostle hath in this chapter spoken many thinges of the infirmity of our strengthes, and of that seruitude whereby we are obnoxious vnto sinne, it shalbe good somewhat in this place to entreat of the liberty of our wil: that we may after ward teach, how the prouidence and predestination of God taketh not away will from men: which neither also is taken away by his power whereby he doth whatsoever thinges he will, nor by the appoynted order, or connerion of causes of thinges. Of which matters (as I hope) we shall more largely entreate in the 9. and 11. chapters. Wherefore at this present we will only enquire, how much our naturall prauity which came by originall sinne hath left vnto vs offre wil: especially, seing that whatsoever we do rightly, the same is said to be attributed wholly vnto the grace of God. And although this word, *fre wil*, be not red in the holy scriptures, yet ought it not to seeme a thing ether sayned or inuented



ne nte d. The Grecians call it *Αὐτεξουσίαν*, which is, of his owne power, or of his owne right. Which self thing the Latines signify when they say, *Arbitrij libertatem*, that is, the liberty of the choyce or will. For that is free, which followeth not the will of an other, but his owne will. But the choice seemeth herein to consist, that we as it seemeth good vnto vs, follow those things which are decreed by reason. But then is the will free, when according to his lust, it embraceth those things which are appoyued of the vnderstanding part of the minde. Wherefore the nature of free choise, although it most of all consisteth in the will, yet hath it his groundes in reason. But they which will rightly vse this faculty or power, must chiefly see vnto, that there be in reason no error. And that commonly commeth two maner of wayes. For other it is hidden from vs what is iust and vniust in the doynge of thinges: or if we see that, yet in iudgyng of the reasons whiche are accustomed to be alledged on other side, we faile. For allwayes in a maner our lust adioineth it selfe vnto the weaker argument. By whiche meanes it oftentimes cometh to passe, that the stronger and better reason is neglected and forsaken: which thing in disputations, we see oftentimes happeneth. For they whiche will defend the weaker part, are accustomed with all maner of ornamentes & colours to پوش it and to set it forth, that the hearers beyng allured by eloquence and counterfeate shewe, should not please the strength and waighte of the reason. Farther this is to be knowen, that men commonly deliberate not touching all maner of thinges: but onely touching those whiche are called *πραξιμα*, that is, which are to be done of vs. Neither do all y thinges which we either follow or refuse, neede deliberatio. For there are certayne good things so manifest & sure, that it is inoughe y they be once nanted. For streight way they are ether chosen or refused. Such as are felicity, infelicity, life, death, and such other like. But there are other thinges more obscure, or meane, about which men are wont to deliberate. That God is to be worshiped all men without any doubting cōfesse. But in what maner and with what rites or ceremonies he is to be worshiped, there is greate doubt put. That it is profitable for men to inhabite in cities, and to maynteyne felowship together, all men knowe. But with what Lawes they are to be gouerned, or what kinde of common welth is best to be vled, therof oftentimes great doubtis arise. In these and suche like thinges is free will occupied, and thus we may define it. Free will is a faculty or power, whereby we ether take or reiect, as it seemeth good vnto vs, thinges iudged by reason. But whether there be any such power or no in man, or how it is in him, can not with one answer be declared. First, it is necessary, that we distinguish the state and condition of man. Now, in man there are found at the least fower differences of states. For the state of Adam when he was at the beginning created was far diuers from that state after his fall: such as is also now y state of all his posterity. Farther they which are regenerate in Christ are in a far better state, then they which liue wout Christ. But we shalbe in most happy & most free state, when we shall haue put of this mortal body. Wherefore we will vnto y questiō make answer according to these fower conditions or states. That Adam when he was first created had free will all men beleue. Whiche thinge before I shall declare I will note three distinct kindes of workes whiche are in vs. Some workes pertaine to nature, as to be sicke, to be in health, to be nozished, to concoct meate, and such other like, where in although the first man was farre more happier, then we are at this present, yet was he subiect vnto some necessity: for it behoued him both to eate, and to be nozished, and to receaue meate. Howbeit he was free from all calamities, which mought bring death. There are other workes, which after a ciuill or morall consideration are ether iust or vniuste. The third kinde is of those workes, whiche please God, and are acceptable vnto him. As touching all these, man at the beginning was made free. For he was created vnto y image of God, vnto whō is nothing more agreeable the true and perfect liberty. And of him it is thus writte God crowned him with glory and honour. Againc. When he was in honor he vnderstode

This word free will is not red in the holy scriptures. What is free.

What choise is. When the will is free. Free choise consisting in the will hath his rootes in reason.

In reason error two manner of wayes.

Like solo with the weaker arguments.

We deliberate not but touching things that are to be done.

We deliberate not touching all things that are to be done.

In what things free will consisteth.

Definition of free will. Fower differences of states.

Adam was free in his first estate. These kindes of workes.



is not. But what honoz can there be, where liberty wanteth: lastly God made subiect vnto him all thinges which he had created: whiche doubles he could not truly and after a right maner haue gouerned, if he had ben created a seruant to affectes and lusts. But touching that state in what sort it was, sozasmuch as therein scripture sayeth vs, there can nothing certainly be affirmed. Augustine in his booke de Correptione & Gratia, *The helpe* (sayth he) *of the grace of God was geuen vnto Adam. Such an helpe it was, which he mought both forsake when he would, & wherein he mought abide if he would: not wherby, to wil. And as touching this, Augustine is not afeard to preferre that grace which we now haue obtained thorough Christ, before that grace which Adam had in paradise. For now by the grace of Christ we doo not onely abide if we will: but also as Paul sayth, by it we haue both to will and to perfoyme. For the harte of the beleuers is changed, so that of not willing, they are made made willing. But this, To will, was in the choise of the first man, nether was it the grace of God which wrought this in him. But why God gaue vnto Adam free will, when he was first created, Augustine bringeth this reason in his 2. booke de libero Arbitrio, for that God had decreed to declare towards him, both his goodnes and his iustice. And would haue declared towards him his goodnes, if he had done well: which vndoubtedly he could not haue done but les he had ben free. But if he should behaue himselfe filthily and haue done ill, God would vse towards him the severity of his iustice. But he when he was free fell miserably. And euen as Christ describeth the man that went downe from Jerusalem to Jericho to haue fallen vpon thienes, & to haue ben soze wounded of them: so he hauing not only his gariment taken away, lost al his ornaments, but also hauing receaued many woundes, was left for dead and past all hope. Wherefoze we say, that as touching this second state, when we are strangers from Christ, there is but a litle liberty remayning vnto vs. For we are both subiect vnto the necessities of nature, and also will we or nill we, are afflicted wth diseases, and last of all are killed by death, howbeit there is some liberty left as touching wothes ciuill and morall. For they are both subiect vnto our naturall knowledge, and also passe not the strengths of our will, although in them also men fele a greate difficulty: for that ontragious lusts resist morall honesty. Entisements and pleasures alwayes beate our senses: and these are furthered by euil counselors: Sathan also continually vrgeth, and impelleth vs: for he enueying the commodities of man, and perceauing that by such wothes is still retayned ciuill discipline, coueteth by all maner of meanes to ouerthrowe them. But the mans power and strengths may do much in these ciuill thinges, at the least as touching iudgements many good Lawes set forth by Licurgus, Solon, Numa and by others manifestly declare. And Paule to the Romanes: doost thou thinke (sayth he) o man, that thou shalt escape the iudgement of God, when as thou doost the self same thinges which thou iudgest? Moreover in these thinges there are two poynts which are not to be ouerhiped. First that God vseth the wil of men to those ends, whiche he himself hath appoynted. The second is, which dependeth also of the first, that those euentes followe not, which they, which apply themselves vnto these ciuill wothes, appoynte. For oftentimes farre other thinges happen, then they could euer haue thought vpon. And therefore the Ethnikes were oftentimes very soze troubled. Pompey, Cato, and Cicero thought to themselves, they had take very good counsels. But when they tooke not place, there remained nothinge to the authozs of them, but desperation. For they being frustrated of theyr counsels, ascribed al thinges to fortune and chaunce. But that the successe of thinges, & euent of counsels is in the hand of God, Jeremy declareth, saying, *The waye of man is not in his owne power: nether lieth it in man to direct his owne steppes*: whiche place the Hebrewes expound of Nabucadnezzar: who they say wet forth of his house not to make warre agaynst the Jewes, but agaynst the Ammonites, as it is written in the 21. chapter of Ezechiel. But when he came into a waye that had two turninges, he began to deliberate, and to aske counsell of the inwardes of beastes*

The grace  
whiche we  
now haue  
is preferred  
before the  
grace of  
Adam.

Why God  
when he  
created  
Adam gaue  
vnto him  
free will.

Vnto them  
that are  
not regene-  
rate is very  
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liberty left.  
What liber-  
ty they that  
are not re-  
generate  
haue.

God vseth  
the will of  
men to ends  
by hym ap-  
pointed.  
The euents  
of thinges  
are gouer-  
ned by the  
arbitriment  
of God and  
not by ours

God is the  
author of  
counsels  
and geueth  
successe to  
thinges as  
pleaseth  
him.



beastes, of idols, and of lottes, by the brightnes of a sword, and beinge by that meanes admonished, turned to invade Jewry, and leauing the Ammonities beset, geo Jerusalem. These two thinges are not hidden from y godly: both that God is the autho: of all counsels, and also geueth vnto matters whatsoeuer successe pleaseth him. And therefore they appoynt nothing with theselues, but with thys condition added, If God so will: which thing James warned vs that we should doo. And Paul in his epistle to the Romanes saith: that he desired to haue a prosperous iorney vnto them, but yet by the will of God. Wherefore if thinges happen otherwise then they hoped for, they comfort themselves, for that they know that God they: most louing father prouideth better both for his kingdome and for they: saluation, then they coulde haue prouided for themselves. And they haue alwayes that in they: mouth which David sang, *Vnto the Lord builde the house, they labour in vaine which build it.* Wherefore this is they: care, to frame they: counsels to the word of God. And the euent they committe vnto God. And so on euery parte they worke surely. But in those workes which are acceptable and greatefull vnto God, men being strangers from God haue no libertie at all. Hereof it came, that *Augustine* sayth in his *Enchiridion*, *That man vsing free will ill, lost both himselfe and free will.* For, when in the battaile sinne got the vpper hande, it broughte man into bondage. I knowe there are some, whiche thus interpretate thys sentence of *Augustine*: that Adam lost free will, as touchinge grace and gloire, wherewith he was adozned, but not as touchynge nature. Wherefore here I will not muche strue, to denye that reason and will whiche pertaine vnto nature were left vnto man after the fall. But that the same nature is mapned & wounded, nether can they themselves vndoubtedly deny. For thys thinge also affirmeth the *Paster of the Sentences* in hys .2. booke and xxx. distinction. For he sayth, that man nowe after hys fall is in that state that he maye sinne: and that he is in such condition that he can not, not sinne. And although *Augustine* and others should not so affirme, yet may most firme reason teach it. For holy workes depend of two groundes, namely, of knowledge and of appetite. Of knowledge *Paul* sayth, *The naturall man understandeth not the thinges which are of the spirite of God: yea neither vndoubtedly can he. For vnto him they are foolishenes.* But now if we know not what is to be done, and what pleaseth God, by what meanes then can we performe it in ad? And in what sort our appetite and cogitations are towarde those holy workes, it is manifest by the first chapter of *Genesis*. *My spirite* (sayth God) *shall not strue in man for euer, for he is flesh.* And straight way: God saw that the malice of men was great: and all the imaginations of the thoughtes of his hart were only vnto euill continually. And in the 8. chapter: *The imagination of mans hart is euilleuen from his infancy.* And these things speaketh God himselfe. And we ought touching our strengthes to beleue none more then our maker, when he geueth testimony of his owne worke. In *Jeremy* the 18. chapter, the people sayd, *we wyll go after our own thoughtes.* Which place *Jerome* expounding thus wytteth: *Where then is the power of free wyll without the grace of God? and the iudgement of a mans owne wyll? When as it is a great offence to God for a man to follow his own thoughtes, and to do the will of his wicked hart? What we are obnoxious vnto seruitude, Christ declareth in John saying, he which doth sinne, is the seruauant of sinne.* Wherefore seing we sinne in many thinges, and haue from our mothers wombe sinne fast cleuing vnto vs, we must of necessity confesse that we are seruantes. But then shall we be in very deede free, when the some hath deliuered vs. Otherwise we serue a most bitter seruitude. Wherefore *Paul* sayd, that he was sold vnder sinne, and so solde, that in his fleshe he confessed to dwell nothing that is good: and that he did the thinges which he would not, and which he hated, and felt an other lawe in his members, resisting the lawe of hys minde, and leauing him away captiue vnto the lawe of sinne. And vnto the *Galathians* he sayth, *that the flesh fighteth agaynst the spirite, and the spirite agaynst the fleshe, so that we do not the thynges which we would.* Which thinges if they be true of

The godly alwayes appointe thinges with this condition, if God so wil.

In those workes which are acceptable vnto God, they that are strangers from Christ haue no liberty at all.

After sinne nature remayned but yet mapned and wounded.

I reason why man can not, not sinne.

Touchinge our strengthes we must most of all beleue him that made vs.

Without grace we are seruants.



No man  
can come  
vnto Christ  
vnles he be  
drawen.  
Places pro-  
uving that  
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regeneratiō

It is Gods  
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By the law  
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strengthes.

so great an Apostle, and of holy men regenerate by Christ, what is to be thought of vngodly which pertain not vnto Christ. For they can not come vnto him vnles they be drawen. For Christ sayth, *No man can come vnto me, vnles my father draw hym.* He which before would of his owne accord go, is not drawen, as sayth *Augustine* but is led. Wherefore if we must be drawen vnto Christ, before we would not: which is a most grievous sinne. And therefore we will not, because the wisdom of the fleshe is enmity towardes God. For it is not subiect vnto the lawe of God, yea neither undoubtedly can it. And as many as are not by Christ set at liberty, liue vnder the lawe, and as *Paul* adeth vnto the *Galatians*, vnder the curse: whiche should not be true, if they could fulfill the lawe of God. For none incur the curse, but they which transgresse the lawe. Farther *Paul* expessedly sayth, *It is not of hym that willeth, nor of him that runneth, but of God that hath mercy.* For our saluation is his worke, and not the worke of our strengthes. For it is he which worketh in vs both to wyll and to performe. Before he bringeth that to passe, if he deale any thing with vs either by the lawe, or by the doctrine of his worde, he dealeth with stones: for our hartes are stony, vnles Christ chaunge them into fleshy. Which thing in *Ezechiel* he promisseth that he will do, and will so worke, that we shall walke in his commaundementes. And doubtles if we coulde without grace liue iustly and vprightly, we should be able also by our workes to be iustified: which sentence is utterly condemned both of *Paul* and of all the whole scripture. *Jeremy* sayth, *Conuert me Lord, and I shalbe conuerted.* And *Dauid* sayth, *Creat in me O God a cleane hart.* And that this commeth not to passe in all men, we playnly see by the 29. chapter of *Deutromony*, where it is thus written. *The Lord hath not geue vnto you eyes to see, nor an eare to heare, nor an hart to vnderstand.* And in 30. cha. God promised to circuncise their hartes, and the hartes of their seede, that they may walke in his preceptes. For he both beginneth and maketh perfect our saluation. For so *Paul* sayth vnto the *Phillippians*, *I hope that he which hath begon in you, wyll accomplishe it euen vnto the day of Christ.* This thing holy men right well vnderstanding pray with *Dauid*, *Incline myne hart to thy testimonies:* and wyth *Solomon*: *The Lord incline our hartes, that we may walke in his wayes:* and wyth *Paul* to the *Thesalonians*, *The Lord direct your hartes in patience, and in the wayting for of Christ.* And *Solomon* in his prouerbes sayth, *The hart of the kinge is in the hand of God, and to what end he wyll, he enclineth it.* These testimonies sufficiently declare that it is the worke of God, and not our worke, to be conuerted vnto hym, and to liue vprightly. Here some obiekt vnto vs the commaundementes which are set forth vnto vs in the holy scriptures, for they seeme to signifie, that it lieth in our selues to performe the thinges which are commaunded. For *Esay* sayth, *If ye will, and wyll harken vnto me, ye shall eate the good thynges of the earth.* And the Lord oftentimes commaundeth vs, to conuert our selues vnto hym: *Be ye conuerted* (sayth he) *vnto me. I wyll not the death of a sinner. I had rather he should be conuerted and lyue.* And when he had published abroade the lawe, he sayd, that he had set before them life, and death, blessing, and cursing. And infinite such other like testimonies mought be brought. But here we ought to consider, that these thinges indeede are commaunded vnto men, but we are no where taught that a man is able to performe them by his owne proper strengthes. Neither is it mete, that by the preceptes of the lawe of God we should gather the power of our strengthes: as though we of our owne accord, are able to performe so much, as the lawe of God commaundeth. Yea rather hereby is to be measured our infirmity: that when we see that the excellency and dignity of the commaundementes of God infinitely passeth our strengthes, we should remember, that the law hath a certayne other end, then to be performed of vs. That ende *Paul* declareth to be sondry and diuers. By the lawe (sayth he) commeth the knowledge of sinne, which lawe he sayth, was therfore geuen, that the number of transgressions mought be increased. For by this meanes the lawe is made a scholemaster, to leade men vnto Christ, that when they see themselves oppressed with the waight of the commaundementes, and

with



with the greatnes of finnes, they should vnderstand that their saluation lieth onely in the mercy of God, & in the redemption of Christ. For when we perceauē our owne imbecillity and vniworthynes, straight way we beginne to pray vnto God, that he would both forgeue our finnes through Christ, and also minister vnto vs the helpe of his spirite, that we may endeuor our selues vnto his will. *Gene what thou commaundest* (sayth *Augustine*) and *command what thou wylt*. Farther an other end of the law is, that we should see, whereunto we must apply our selues. It is possible also, that if by the grace of God there be geuen an obedience begon, men may frame theselues vnto y<sup>e</sup> law. Lastly, though in this life be not geuen vnto vs, to be able exactly to satisfie the lawe, yet in an other life, when we haue caste of all this corruption, we shall fully obtayne it. And yet ought not God therefore to be accused of iniustice: for it cometh not throughe his fault that his commaundements can not be obserued. Neither can any of vs be excused: for y<sup>e</sup> we willingly & desirously violate y<sup>e</sup> law geue vnto vs. The law was geue, as a thing most agreeable vnto our nature, as it was first instituted. For y<sup>e</sup> image of God could not otherwise more liuely & plainly be expressed. And although by reason of sin we are not able to accomplishe the law, yet this at y<sup>e</sup> least way we see, what maner ones we ought to be: And that sentence which is commonly objected, that nothing is to be counted for sinne which dependeth not of election, ought to be vnderstand, as *Augustine* interpreteth it, of that kind of sinne which is not a punishment of sinne. For otherwise originall sinne is neither voluntary, nor receaued by election. But thou wilt say. Seeing the matter goeth so, we shall see of necessity to sticke fast in sinne. Which thing doubles I will not deny. Although such is this necessity, that it hath not compulsion ioyned with it. God is of necessity good, neither can he by any meanes sinne: and yet is he not violently compelled to be good: which thing *Augustine* in his 22. booke *De ciuitate dei*, and 30. chapter excellently well declareth. Shall we (sayth he) for that God hymselfe can not sinne, therefore deny, that he hath free will? *Ambrose* in his 2. booke and third chapter *de Fide*, to *Gratian* the emperour testifieth, that God is free: when as (sayth he) one and the selfe same spirite worketh all thinges, diuiding vnto all as pleaseth him, according to the choise of his free will, and not for the dewty of necessity. In these sentences of these fathers, free will is so taken, that it is contrary vnto violence and compulsion: not that it is equally prone to ether part. Wherefore *Jerome* in his homely, of the prodigall sonne, which he wrote vnto *Damasus*, for that he tooke free will in an other sence, there fore wrote otherwise. For it is God only (sayth he) on whome sinne falleth not, neither can fall. But others, forasmuch as they haue free will, may be bowed to ether part. Vnto blessed spirites also and angells, forasmuch as they felicity is nowe confirmed this belongeth, that they can not sinne. Wherefore *Augustine* in his 22. booke *de Ciuitate Dei*, the 30. chapter: Euen as (sayth he) the first immortalitye whiche *Adam* thorough sin lost, was, that he mought not die: so the first free wil was, that he mought not sin: but the last free wil shall be, that he can not sin. And yet notwithstanding there is graunted a certayne kinde of libertye, not whereby, they can be bowed to ether part, but whereby, although that which they do is of necessity, yet are they not compelled or violently driuen. For euen as there are certayne true thinges so manifest, that the minde can not but assent vnto them, so the presence of God now reuealed and made manifest, is so greate a good thing, that the saintes can not fall away from it: So also, although we of necessity sinne before we be regenerate in Christe, yet are not therefore the powers of the will violated: for whatsoeuer we do, we do it both willingly, and also being induced by some certayne hope. And yet are we not therefore to be counted nothinge to differ from brute beastes. For they although they be moued by some certayne iudgment, yet is it not by a free iudgement. But in men although not yet regenerate, there is still as we haue sayd much libertye remayninge, as touchinge ciuill and morall workes. Farther euen amongst the finnes, in which they are of necessity conuersant, they haue yet a choyce to chuse one, and to reiect an other: although vnto those

Why God is not to be accused of iniustice.

The necessity of sinning is without compulsion

A similitude. Why the blessed can not sinne.

They that are not regenerate differ from brute beastes.



Three  
kinds of  
liberty.

What is  
free, violent,  
and of his  
own accord  
They that  
are not regene-  
rate have  
no liberty  
but such a  
one as is  
very much  
contracted.

The will  
cannot be  
compelled,

The neces-  
sity of sin-  
ning is not  
absolute in  
the ungodly.

Augustine  
sayth that it  
is in nature  
to be able  
to haue  
faith.

The sen-  
tence of Au-  
gustine  
compared  
with the  
sentence of  
Pelagius.  
What is  
the power  
of nature  
towards  
faith.

How the  
will hath  
a respect  
vnto good &  
euill.

Aristotles  
definition  
of felicity.

these thinges which please God they can not aspire, which thinges brute beastes haue not. For they are rather driven by the force of nature, then that they can do any thing with any liberty. Men may be said to be free either as touching compulsion, or as touching sinne, or as touching misery. The first liberty from compulsion is geuen vnto all men. But vnto sinne and misery all men doubles are subiecte, whiche are not yet come vnto Christe. But howe menne regenerate are subiecte either vnto sinne, or vnto misery so longe as they lue here, we will after ward declare. In the meane tyme this we ought to be certayne of, that by this necessity which we put, the will is not compelled to sinne: But the more playnly to declare all this whole matter, we must first be thoroughly settled, what these wordes signifie, Free, violent, and willinge: That we call free, which hauing two or mo thinges set before it, can as it listeth chuse what it will. And therefore we deny, that the wil of man not regenerate is vniuersallye free. For it can not chuse those thinges which pertaine vnto saluation. Violent is that, which is so moued of an outward beginning, that it of it selfe nothinge helpeth vnto that motion, but rather resisteth it. As when a stone is cast one high. That is sayd to worke of his owne accord, or willingly, whiche hath an inward beginning enclining to that motion wherby it is impelled. By these thinges it is manifest that to do of his owne accord, & to do of necessity, are not contrary the one to the other. For they may be ioyned together, as it is playne in our wil, which of necessity embraceth felicity, and yet it embraceth it not agaynst hys will, or by compulsion, but of his owne accord, and gladly. Neither is it possible, that the will should ener be compelled, to will that which it will not. For Augustine thinketh it to be so absurd, that a man should will that which he wil not, as if a man should say, that any thing can be hote without heate. Howbeit that necessity wherby the vngodly are said to sinne, is not absolute and perfect, that it can not be otherwise. For so sone as the spirite and grace of Christ commeth, that necessity is straight way loosed. Wherefore Augustine saith, that it is of nature to be able to haue faith, hope, and charity: but to haue them indeede is vnto grace. For that power or ability bursteth not forth into acte, vnto grace be geuen vs of God. Here in Augustine agreed with Pelagius, to be able is of nature. But this thing Augustine added, which Pelagius could not abide, that to will well, and to lue bryghtly is to be attributed vnto grace only. But I thinke that as touching this power of nature, is to be made a distinction. For if they meane this, that our nature is so made of God, that neither sayth, nor hope, nor charity strue agaynst it, if they be geuen of God, but rather accomplyshe it, make it perfect, and adorne it, I confesse that to be true which they say. But if they wil haue the power of nature to signifie any force that it hath, wherby it can clayme vnto it selfe these thinges, I will by no meanes graunt thereunto. For it is a wicked and damnable sentence. Wherefore we saye, that the wil of man hath a respect both vnto good, and to euill, but yet in a diuerse consideration. For it of hys owne accorde maye embrace euill: but it can not embrace good, vnto it be restored by the grace of God. For, that we haue nede of a certayn deuine inspiratio to performe those thinges which are in very dede good, euen the Ebnike writers also beinge forced by the trueth haue sometimes declared. For Aristotle in hys first booke of Ebnikes sayth: If there be any gifte of God, we must verely thinke that felicity is it. And felicity he defineth to be nothing ells, but a most excellent actio proceeding from the principallest power of our minde, by a most notable vertue. Plato also in a certayne place confesseth, that vertues are ingenerated in men by the inspiration of God. The Scholemen also (if there were any amongst the that were whom what sunder the the rest) confessed, that vnto every good work the grace of God is necessary, to ayde humane strengths. Howbeit after ward, howsoeuer they forgot theselues, they affirm that a man not regenerate may do some good workes, which may please God, and which may merite (as they vse to speake) of congruence, the grace of Christe. Congruence they call that which



which we may call mete & good: which is whē h̄ rigor & sharpenes of the law is remitted. But condignitie they call which is of right, due. But these mē which first deuised these terms, considered not, ȳ those goodly ciuil works, though in the w they seme neuer so much vnto men good, yet before God they are sinnes, as Augustine by moste certayne reasons proueth. And it hath bene before declared, neither wil we thinke it much agayne to repete the same, namelpe, That before we be conuerted vnto God, we are by nature the childe of wrath. And John sayth, *He which beleueth not in the sonne of God, hath not eternall life, but the wrath of God abideth vpon him.* But what can there be offered vnto God of enemies and haters of God, which may be acceptable vnto hym? Paul to the Ephesians sayth, *that before we came vnto Christ we were dead in our offences, and sinnes.* But dead mē as they seie nothing, so can they worke nothing, whereby to call themselves to life agayne. Paul vnto the Phillipians counted all the things which he had done before he was conuerted vnto Christ, for losse, and for dong: so farre is it of that in them he did put anye merite. God in Clape the first chapter testifieth, that he abhorred, detested, and counted for an abomination those oblations, which the Jewes offered without sayth & pietie. The same prophet compareth all our righteousness to a cloth stayned with ȳ natural disease of a womā. And our sauour saith, *I am the vine and ye are the brāches. As the brāch cā not bring forth fruite vnles it abide in the vine: so ye cā not bring forth fruite vnles ye abide in me.* And strait way he addeth: *Without me ye can do nothing.* And in an other place he saith, *that an euill tree can not bring forth good fruite.* For first it behoueth h̄ roote to be good, before there cā be hoped any good fruite to come fro it. But good trees we cā not be, before we be grafted into Christ. This grafting is in the holy scriptures called regeneration. And euen as no man can helpe anye thinge to the generation of himselfe: so can no man any thing helpe to the regeneration of himselfe. Paul also in this selfe same epistle sayth, *whatsoeuer is not of sayth, is sinne.* Wherefore seing the wicked want sayth, whatsoeuer they do, ought to be counted for sinne. *If thine eye be single, thy whole body shalbe lightesome. But if thy light be darkened, how great shall that darknes be?* Vnto the Colossians also he playnly teacheth what maner ones we be before we are iustified, *Estranged (saith he) from God, enemies in mynd, conuersant in euill workes.* And in this epistle vnto the Romanes, men not yet grafted into Christ, he calleth wilde Oliue trees. And we know that wilde Oliue trees are barren, neither can they bring forth fruite. Farther workes can not be good, vnles they either satisfy the lawe, or if they any thing stray from the lawe, the same be not imputed vnto the through Christ. But men not regenerate can not satisfy the lawe, for euen the regenerate can not do it. And soasmuch as they are not by sayth ioyned vnto Christ, they can not attaine vnto the benefite of Christ, whereby such defectes or wants are made whole againe. And he whiche teacheth that a man canne without the grace of God do workes which are acceptable vnto God must of necessity also teach, that Christ is not the redemer of the whole man. For he ascribeth vnto our nature no small portion of saluation without Christ, which teacheth that we can without the grace of Christ worke wel, and liue vprightly. Paul also in this place, *When we were (saith he) the seruantes of sinne, we were free vnto righteousness.* Which is nothing els, but that we had no consideration at all vnto righteousness, or fellowship therewith. Whereouer he exhorteth vs, that euen as we haue serued sinne, so we should now serue righteousness. And he also teacheth, that we should now altogether without any sinnes serue righteousness. Wherefore it is certaine that before we serued sinne, and were vtterly without all righteousness. Lastly, he hath left no meanes at all betwene the seruitude of sinne

*Congruum  
Cōdignum*

*That be-  
fore regene-  
ration can  
not be done  
of vs any  
good worke  
whiche  
please God.*



Under the  
prayles of  
nature he  
hidden the  
enemies of  
grace.

Why they  
are called  
heretikes  
which deny  
free will.  
Our aduer-  
saries some  
what draw  
nye vn-  
to the mani-  
chies.

A simili-  
tude.

A comparison  
betwene  
our aduersa-  
ries and the  
Pelagians.

To be with-  
out grace &  
without  
the faith of  
Christe, are  
all one with  
Augustine.

Of corneli-  
us and his  
workes.

Cornelius  
beleued be-  
leued before  
baptisme.  
If he bele-  
ued, what  
needed he  
to be instru-  
cted of.

sinne and of righteousness. But these men contrariwise sayne certayne men (what they be I know not) which although they be not yet iustified, do yet not withstan-  
ding iust and good workes, which may be acceptable vnto God. All these thinges  
sufficiently declare how absurd and found these mens opinion is. Howbeit in the  
meane time they crye out, that we are blasphemous, which auouch the whole na-  
ture of man to be euill. But as *Augustine* warely writeth, *Under the prayles of*  
*nature, he hidden the enemies of grace.* They ought to haue considered vnto what  
ground we referre that euill, whereof we complayne. For we ascribe it not ei-  
ther to nature as it was created, or vnto God, but vnto sinne, which through the  
first man had an entrance made open vnto it. For by al manner of meanes we dis-  
agree from the *Manichies*. For they dreamed, both that our nature is euill, and  
that it was created of an euill God. But we confesse and acknowledge that man  
was created free. But that he hath now lost that liberty, we make not God the  
author thereof, but his owne fault. They were called of the Church heretiques,  
which denied free will. But this is to be vnderstand of the first creation of our na-  
ture. For otherwise there is none of the fathers, which if the truth be diligently  
examined, belwayleth not the calamity of man whereinto he fell through sinne.  
Our aduersaries rather approach vnto the *Manichies*, which contend that our cor-  
rupt affectes as they are now, were so created of God. For so they affirme that he  
created euill. But we, soasmuch as we see that these troublesome affectes, want  
not sinne, therefore deny, that they were so created of God: but through our own  
fault are become vnbrideled, and resisting the word of God. For it is certaine, that  
man was at the beginning made vnto the image of God. But nothing moze be-  
seemeth it, then liberty. But seeing that image is in a manner blotted out in vs, so  
that it hath nede now to be restored through Christ, what meruayle is it if liberty  
also be for the most part taken away from it: when they reason that man is free,  
it is all one, as if they should say, that man is a two footed creature, and therefore  
must nedes go byright. But if they shoulde so conclude of a lame man, it shoulde  
easily appeare, how much they are deceaued. For the proprieties of man which  
belong vnto his nature being perfect, agree not when they are applied vnto his  
nature corrupted. Neither do the opinions of our aduersaries much disagree from  
the *Pelagians*. For they taught that nature being holpen by the grace of creation,  
and by the doctrine of the lawe may liue byrightly: and these men say, that nature  
being holpen by grace preuenting and knocking, may do good workes which may  
please God. The catholike Church resisted *Pelagias*, nether cotreded it about the  
grace of creatiō, or of *the law*, nor also about grace preuenting, but taught *the* without  
*the* grace of Christ, wherby we are iustified, no man can do any good workes. And  
with *Augustine*, who was a great fighter against these men, there is no difference  
betwene, to do good workes wout grace, & to do good workes wout *the* faith of Christ.  
He vpon the 31. Psalme to declare that there is no good worke without faith, thus  
writeth: *A good entent maketh the worke good: but that entent doth sayth direct.*  
*Wherefore consider not what a man doth, but what he hath a regard vnto whilest he is*  
*in doying.* And whē as in all *the* whole holy scripture, there is not one sentence which is  
against our doctrine, yet they continually object vnto vs the example of *Cornelius*  
who being not yet (as they thinke) regenerate, neither beleued in Christ, did not  
withstanding workes which pleased God. We in dede confesse that both the almes  
and prayers of *Cornelius* pleased God, for the Angell affirmed the same but these  
men adde of their owne, that *Cornelius* when he did these thinges was not yet  
iustified, neither beleued in Christ. But they consider not that the scripture in  
that place calleth him religious and one that feared God: Wherefore *Cornelius* be-  
leued, and beleued in the *Messias*, being instructed in the doctrine of the *Iewes*.  
But whether *Iesus* of Nazareth were that *Messias* or no, he knew not certaynly.  
And therefore *Peter* was sent to instruct him moze fully. But here to blerc our  
eyes, they say, that *Paul* in the 17. of the *Actes*, attributeth vnto them of *Athens*  
some pietie, when yet they were idolaters. For thus he sayth, *ye men of Athens*



I shew vnto you that God who ye ignorantly worship. But eue as if a mā can handsomly draw some one letter, is not therefore straight way called a good writer, neither he which can sing a song or two, is therefore straight way to be called a good singing man: for these names require consideration and art: but it may happen by chance, that a man may draw well, or sing well once or twice, and peradventure the third time: so none is to be counted in very deepe and plainly godly, which doth a worke or two, which hath some shewe of piety. And Paul called not the Athenians absolutely godly, but added certayne termes which diminish godlines: whom ye ignorantly (sayth he) worship. But what piety can that be which is ioynd wth the ignorance of the true God. Moreover a little before he had called the *idolatrias*, that is, verpe superstitious. By these two wordes he much diminished their piety. But Cornelius, Luke simply calleth religious, and addeth that he feared God: which addition is of so great force, that in the booke of Job, a man fearing God, is turned of the 70. interpreters *dauidus*, and *tiros*: that is, a true and religious man. And Dauid saith: *Blessed is the man that feareth the Lord.* And if he be blessed which feareth the Lord, how is not the same man also iustified? But besides these things, which after a sorte by the causes, proue the iustification of Cornelius, we haue an other testimony also of the effectes: for that he gaue almes, which were acceptable vnto God. But we haue already by many reasons proued, that no man can do workes acceptable vnto God, but he which is iustified and regenerate. Farther he distributed these almes vpon the nation of the Iewes, that as of them he had bene instructed in the doctrine of piety, so on the other side he would imparte vnto them some of his temporall good thinges. For it is meete (as Paul sayth vnto the Galathians) That he which is instructed, should communicate vnto hym, which doth instruct hym in all good thynges. Moreover that souldiour which was sent vnto Peter declared, that he had a good testimony of all the Iewes. All which thinges plainly declare, that although we read not that he was circumcised, yet he so approached vnto the doctrine of the people of God, that all men commended his piety. It is written also that he prayed, and that diligently. And if a man diligently peruse the whole history, he shall finde that he obserued the same houre, which the Iewes had appointed them for their common prayers. For it saith, that at the ix. houre he saw an Angell standing by him, which signified vnto him, that his prayer was heard. But we are taught by the first chapter of Esay, and by the xv. chapter of Prouerbes, and by a great many other places, that wycked me and sinners are not heard of God. Which yet is to be vnderstand, so long as they will be sinners, and retaine still a will to sinne. Neither maketh that against this sentence which Augustine writeth against the Donatistes, that the prayers of wycked priests are heard of God. For the same father addeth. That that cometh to passe because of the deuotion of the people. But Cornelius when he prayed, was holpen by his own fayth, and not by the fayth of others that stood by. And Augustine in his epistle to Sertus saith: that God useth in iustifying of a man to geue vnto hym his spirite, whereby he may praye for those thynges which are profitable vnto saluation. And seeing Cornelius prayed for those things, it can not be doubted, but that he was iustified. Hereunto adde, that no mā can rightly pray vnto God, except he haue faith. And that we are iustified by faith it is now already sufficiently testified and declared. Peter also before he began to preach vnto hym, said: that he now saw verely, that God is not an acceptor of persons, but he is accepted of hym (of what nation so euer he bee) which worketh ryghteousnesse. Which wordes plainly declare, that Cornelius was then accepted of God, before Peter came vnto him. And I maruell, that there are some which dare auaunch, y he had not the faith of Christ, when as Christ himselfe in the viij. chapter of John sayth: That he knoweth not God, which beleueth not in the sonne of God. And in the 4. chapter he admonisheth his disciples. If ye beleue in God, beleue also in me. And if ye beleue in Moses, ye would also beleue me. These thinges assure vs, that Cornelius beleued verily in God: and therefore also beleued in the Messias to come, as he was instructed of the Iewes, although he knew not that he was already come, and that

Whether  
Paul attri-  
buted any  
piety vnto  
the Athe-  
nians being  
yet idolas-  
ters.  
True piety  
cannot be  
ioynd with  
ignorance.

How great  
the dignitye  
of the feare  
of God is.  
If he be ble-  
sed which  
feareth God,  
how is he  
not also iust-  
ified.  
A testimony  
of Cornelius  
iustification.

Cornelius  
prayed at the  
houe which  
was appoint-  
ed for the  
prayers of  
the Iewes.

How God  
heareth not  
sinners.  
Why the  
prayers of  
wycked min-  
des are  
heard.



## Cap. 7 A Commentarie vpon the

Cornelius  
had the faith  
of the fathers  
of the old  
testament.  
An example  
of Nathaniel

Faith is not  
of our selues.

Cornelius  
had faith in  
Christ, but  
not a distinct  
and plaine  
faith.

Peter came to  
Cornelius to  
edify him, &  
not to lay the  
foundation in  
him.

The saluatio  
which we  
haue in this  
life is not  
perfect.

The saluatio  
begonne by  
iustificatio  
is dayly to be  
made perfect.

Jesus of Nazareth whome the Iewes had crucified, was the same Messias. He had that faith, wherby the fathers beleued in Christ to come. Wherefore, saying they were iustified by that faith, why should we take vpon vs to deny the same vnto Cornelius? Nathanaell which beleued in the Messias to come, and thought not y he was yet com, is pronounced of Christ a true Israelite, in whom was no guile, which two things cannot be applied vnto a ma not yet iustified. But Peter was therfore sent to Cornelius, that he might more plainly & more expessedly know the thinges which he had before intricately beleued of Christ. Of this mynde was Gregory in his 9 homely vpon Ezechiel. For he sayth: That saythe is the entry, wherby we come to good workes, but not contrariwise that by good workes we can come vnto sayth. And so he concludeth, that Cornelius first beleued, before he could bring forth workes prayse worthy. And he citeth that place to the Hebrewes, *Vy without sayth it is impossible to please God.* Which sentence, as it is very playne by that selfe place, cannot be vnderstand, but of that faith which iustificeth. Bede declaring the 1. chap. of the Actes, is of the same mynde, and citeth y wordes of Gregory. Neither is the maister of the sentences of any other iudgement in hys 2. booke, and 25. distinction. But our aduersaries object vnto vs Augustine in hys 7. chap. De predestinatione sanctorum, where he reasoneth against those, which taught that faith is of our selues, whē yet in the meane tyme they confessed, y the workes which follow are of God, but yet are obteyned by sayth. Augustine in dede confesseth, that y workes which follow sayth are of God, but he denieth that sayth is of our selues. For he saith, that Paul writeth vnto the Ephe. *By grace ye are saved through sayth,* and that not of your selues, for it is the gyft of God. But that is a harde saying which he addeth, that the prayers and almes of Cornelius were accepted of God, before he beleued in Christ. But we must here weigh the thinges which follow. For he addeth, *And yet prayd he not, neyther gaue he almes without some sayth.* For how dyd he call vpon hym, in whome he beleued not? These wordes plainly declare, that Augustine toke not away from Cornelius all maner of faith in Christ, but only an expessed and distinct sayth. Which thing that place most of all argueth, which is cited out of the epistle to the Romanes. *Howe shall they call vpon hym, in whome they haue not beleued?* For those wordes are written of the sayth, and in uocation of me regenerate, as the next sentence following, plainly declareth, *Euery one which calleth vpon the name of the Lord shall be saved.* For we cannot attribute saluation, but vnto them that are iustified. But Peter was sente vnto Cornelius to buylde vp, & not to lay the foundation. For the foundation of sayth were before layde in hym. But those thinges which Augustine addeth, seme to bring greater difficulty. For he saith: *But if he could without the faith, namely, of Christ be saved, that singular workman the Apostle should not haue ben sent to edifie hym.* But saying he already before attributed vnto him sayth and inuocatio, after which of necessity followeth saluation, wherof the Apostle speaketh in this epistle, how can he take away from him saluation: vnles we peradventure vnderstand, that sayth and saluation is in men iustified not perfect, so long as they liue here. For our saluation commeth not in this lyfe to that degree, nor to that greatnes which Christ requireth in hys elect. For no man doubteth, but that we shal not attayne to perfect saluation before our resurrection and eternall saluation, althoughe we now after a sorte haue the fruition therof beyng begonne. Paul to the Ephesians affirmeth, that we are now saved by sayth. And yet Paul to the Philippians exhorteth vs, *With feare and with trembling to worke our owne saluation.* Which places cannot be conciliated together, vnles we say that saluation begonne in vs thowow iustificatio, is daily to be made perfect in vs: For we are always more and more renued: and sayth is made more full, more expessed, and of more efficacy. These wordes of Augustine vnles we thus interprete them, it must needs be, that either they are none of hys wordes, or els that he is repugnaunt vnto himselfe. But that that booke is Augustines, we can not deny. But that he is repugnaunt vnto himselfe it is not very likely. But if thou say, that these thinges may well agree together, if we graunt that Corne-  
lius



lius was not yet iustified, when as notwithstanding he had done some woorkes gratefull and acceptable vnto God: I answer, that this can by no meanes agree with Augustines sentence. For he in his 80. treatise vpon John, and in his 4. booke and 3. chap. against Julianus, and vpon the 31. psalme, by most firme reasons proueth, that all the woorkes which are done before we are iustified, are sinnes. But that sayth is more expessedly set forth and made more perfect in them that are iustified, may easily be vnderstand by y<sup>e</sup> which Christ sayd vnto his Apostles, *Many kings and prophets desired to see the things that ye see, and say the not.* And yet notwithstanding were those kinges and prophetes men godly and iustified: although they knew not all the mysteries of Christ so expessedly as dyd the Apostles. And Christ when he prayed, thus pronounced of his Apostles: *The wordes which thou gauest me, haue I geuen vnto them: those haue they receaued, and haue knowen that I came forth from thee, and that thou hast sent me.* These thinges declare that the Apostles beleued in Christ, and therefore were iustified. And yet the very history of the Gospell plainly declareth, that they were ignorant of many thinges. For oftentimes it is declared, that ether they had their eyes closed, that they should not see: or els that they vnderstood not the thinges which were spoken. Wherefore Augustine denieth saluation vnto Cornelius, before Peter was sent vnto him, not vniuersally, but onely denieth that he had a perfect and absolute saluation. But they object moreover the same Augustine in his questios to Simplicianus, in the 2. booke and 2. Question where he plainly teacheth, that faith goeth before good woorkes. After that he putteth a certaine meane betwene grace and the celebration of the Sacramentes. For he saith, that it is possible, that Catechumenus, that is, one newly conuerted vnto Christian Religion, and that he which is conuersant among the Catechumeni, may beleue and haue grace: and yet the same man is not yet washed by Baptisme. Moreover he saith, that after the Sacramentes, is poured into vs a more fuller grace: by which wordes he signifieth, y<sup>e</sup> it is one & the selfe same grace, but is after ward made more plentifull. And that thou mayst know, that he entreateth of that faith which iustifieth, he citeth a place out of the Epistle to the Ephesians: *By grace ye are saved through faith, and that not of your selues: for it is the gift of God.* But our aduersaries will say, that they also teach that y<sup>e</sup> grace of God goeth before good woorkes: and that of that grace is some faith geuen vnto men. But this at y<sup>e</sup> beginning is so weake, that it can not haue y<sup>e</sup> power to iustifie howbeit there may some woorkes be done, which may be acceptable vnto God. But let vs remember what Augustine writeth of Pelagius in his 105. Epistle to Innocentius the Bishop of Rome, he saith, that Pelagius in the Counsell of Palestine, to the end he would not bee accursed, accursed all those which he should say that they could lyue vprightly without grace. But he by grace vnderstoode nothyng els, but the giftes geuen vnto vs in our creation, as free choyse, reason, wyll, and the doctrine of the law. The Bishops of Palestine being beguyled by thys blynd shifte, absolved and released him. Augustine excuseth them, for that they did it plainly and simplye. For when they heard Pelagius cōfesse y<sup>e</sup> grace of God: they could vnderstand no other grace, but y<sup>e</sup> which the holy Scriptures set forth: namely that, whereby we are regenerate and grafted into Christ, wherfore it is plaine that they which saue vnto them selues any other grace, then that wherby we are iustified, and grafted into Christ, obtrude vnto vs an inuention of man, or rather Pelagius shifte or starting hole, which the holy Scriptures acknowledge not. Farther Augustine in that place, which we now spake of affirmeth, that the Catechumeni, and such as beleue, although they be not Baptised, are yet notwithstanding conceaued. But they which are now conceaued to be the sonnes of God, can not be straungers from him or enemies vnto him. Wherefore it followeth that they are now iustified, although not so perfectly. Which is hereby manifest, for that Augustine calleth the grace which succeedeth, a more full grace: as that which differeth not from the first, in kind and in nature, but only in degree and in quantity. And seing it is of the selfe same kinde that the other is, it must nedes also iustifie. Which is hereby made playne, for that Cornelius is said to haue done woorkes which pleased God, neither is that of any greater force, that Augustine addeth that that grace was not so great, that it could be sufficient

Note the interpretation of the wordes of Augustine.

Catechumenus is a man who is newly converted into the church so he is instructed before baptism

whether a weake grace and faith haue the power to iustify. An answer of Pelagius.

Augustine calleth Catechumeni those who are before baptism conceived.

The grace which succeedeth is one & the same, but it differeth in degree and quantity.



## Cap. 7 A Commentarie vpon the

An other  
place of An-  
gustine de: la-  
red.

The omission  
of baptisme  
is then a let  
vnto saluatiō  
when it  
springeth of  
contempt.

Grace is en-  
creased in  
baptisme.

After Chri-  
stomes  
minde we  
are saued by  
faith onely.

We saith al-  
so that with-  
out faith  
there is no-  
thing good.  
The soule  
is deade  
without  
faith.

sufficient vnto *Cornelius* or vnto the *Catechumeni* for the obteyning of the kingdome of heauen. For these wordes affirme not, that after this grace or sayth of the *Catechumeni* is to be looked for an other sayth which may iustifie, as though by that former sayth they were not iustified. This thing only he would declare, that the *Catechumeni* ought not to stay in this degree of faith & of grace, but ought to receaue baptisme, and to go forward, vntill the saluation and regeneration now begonne shoulde be made perfect. For if any man should contemne the sacrament of Baptisme, he shoulde be excluded from the kingdome of heauen. For they which haue beleued, ought chiefly to see vnto, that they be by the sacrament grafted into the Church. They which will not do this, or neglect it, sufficiently declare, that they haue not earnestly beleued. Wherefore it is not absurd, that *Cornelius* and the *Catechumeni*, had that grace which iustificieth, which yet if they had contemned baptisme, had not bene sufficient to the obtaynement of the kingdome of heauen. And that *Augustine* had hereunto a respect, hereby it is manifest, in that he addeth, that we ought not only to be conceaued, but also to be bozne: which is so to be vnderstand, so that there be no lawfull impediment to let. For if a man beleue, and desire baptisme, and can not attayne vnto it, *Augustine* denieth not vnto such a one, saluation. For he confesseth together with other of the fathers, that there is a baptisme of the spirite, and that the power of the holy ghost worketh in our hartis without outward signes. And this he teacheth vpon *Leuiticus* in his 84. question. For he saith, that *Moses* without the outward ordination of the priesthode, and without visible signes receaued the priestly grace: and that *John Baptist* was without outward sacramentes annoynted with the holy ghost in his mothers wombe: & that y<sup>e</sup> thiefe vpon y<sup>e</sup> crosse was without any sacramentes saued onely by the grace of God. Lastly, when as he saith, that we are by the first grace of God conceaued, and by the latter bozne, it is very plaine that he which is conceaued, & he which is bozne, is of one and the same kinde. For a liuing creature, when it is conceaued, is not of any other nature, then of that that it is when it is brought forth into the world. This is y<sup>e</sup> onely difference, y<sup>e</sup> the one is moze perfect, the other moze vnperfect. Wherefore he that is *Catechumenus*, when he is baptised, may by y<sup>e</sup> grace which he receaueth in baptism seme moze perfect th<sup>e</sup> he was before, when he only beleued: although th<sup>e</sup> also he was iustified through faith, wherby he embraced the promises of god touching Christ. Now resteth for vs to examine a place of *Chrysostome* in his homely De spiritu, Natura, & lege. Although if I should therein speake my iudgement, I thinke that that oration is not *Chrysostomes*. For it is both repugnant vnto it selfe, and also contayneth thinges not hanging together, which can by no meanes be conciliated: But whosoeners it be, this is certayne, that it maketh moze on our side, then on our aduersaries side. For first he saith, that men vsing mercy, haue by their almes no fruite at all before they haue faith: but so soone as a man is adozned with it, straight way follow good and fruitfull workes: but before they are not had. And he addeth, that we are by sayth only saued: when as workes without faith coulde neuer saue them which worke them. And he citeth the thiefe: whom he affirmeth was saued by faith only without workes. And that we should not doubt of what sayth he speaketh, he speaketh of that sayth, whereby we are made the citizens of heauen, and household seruantes of God. But these thinges can be ascribed only to that faith, which iustificieth. Further he expessedly auoucheth, that without sayth there is nothing that is good, and of his saying he bringeth this reason, for that that soule is dead which wanteth sayth. And moze plainly to declare himselfe, he saith that those which do excellent workes without faith, are like vnto dead carcases, and to the reliques of dead men: which although they be adozned with goodly and precious garmentes, yet haue they no feeling of th<sup>e</sup>, neither by them do they gather any heate, or be defended from corruption. So (saith he) Infidels, although they seme sometymes to liue vprightly, yet of their workes they receaue no commodity at all. He addeth mozeouer: euen as it is necessary that a man first be, before he can receaue meate



to be nourished withall, so is it necessary that there be first sayth: & then, y<sup>e</sup> after-  
ward it be nourished by good workes. Touching the workes of *Cornelius*, he saith  
that they were wonderfull, and pleased God, the chiefe rewarder of workes. All  
these thinges are spoken both truly and also agreeably vnto our doctrine. But af-  
terward he addeth, that *Cornelius* whē he wrought those workes which ar prayfed,  
beleued not in Christ: which although it be hardly said, yet may it by an interpre-  
tatio be lenefied: to vnderstand him, as we did *August.* namely, y<sup>e</sup> *Cornelius* beleued  
not distinctly, & expessedly, whē yet he beleued in Christ after y<sup>e</sup> selfe same maner  
as y<sup>e</sup> elders did, of whō it is to be doubted, but y<sup>e</sup> they wer saued by y<sup>e</sup> sauioz, whō they  
loked shoulde come. And this kind of faith was sufficiēt vnto saluatiō, vntil y<sup>e</sup> gos-  
ple was published abroad. But afterward he addeth, y<sup>e</sup> *Cornelius* could not haue  
obtained saluatiō, vnles faith had bene offred vnto him: which yet may after a  
sort be admitted, so y<sup>e</sup> that saying be taken of y<sup>e</sup> perfect saluatiō, wher vnto Chri-  
stians are called, and shall one day come. But that which he addeth, can by no  
meanes stand, so: he sayth, that these workes of *Cornelius* were dead. Here now  
*Chrysostome* beginneth, not to be *Chrysostome*. For howe was it possible, that the  
workes of *Cornelius* shoulde be wonderfull and please God the chiefe rewarder  
if they were dead: But if we will know the true opinion of *Chrysostome* hym-  
self touching this matter, let vs se what he writeth vpo this histozy in the 9. cha-  
piter of the *Actes*. For there he playnly testifieth, that *Cornelius* beleued, and  
was a goodly man, and not being content with this, he addeth, that his life was  
honest, and that he had sound groundes of doctrine. Here he affirmeth, that he  
had both sayth and also the fruites of sayth. Finally he addeth, that he had both  
sayth and righteousnes, and all maner of vertue. And thus muche touching  
*Chrysostome*. But they object vnto this our sentence, the excellent workes and  
notable enterprises of the Romanes, which God recompensed with the reward  
of a most ample impery. And to that purpose they cite *Augustine* in his 51. booke  
de *Ciuitate Dei* the 15. chapter. For there he sayth, that God vnto them vnto  
whome he would not geue eternall life, gaue an earthly glozy of a most excellēt  
empire: which thing vnles he had done, there shoulde not haue bene redzed any re-  
ward to good arts, y<sup>e</sup> is to vertues, wherby they endenozed theselues to attaine  
to so greate glozy. But that we may the better vnderstand thys compensation  
whereof *Augustine* speaketh, we must remember, that God in the government  
of the world, will haue all thinges done by a certayne order, and without con-  
fusiō: that effects shoulde follow theyz causes, and properties shoulde be adfoyned  
vnto thinges whereunto they belonge. Fruitcs are by the heate of the Sonne  
made ripe: witty men by industrie and study, attayne vnto good artes. After  
winter, commeth the spring, agayne after the spring, commeth sommer: and  
after sommer, commeth the autum. Plants bring forth, first leaues, afterward  
flowers, and then fruites. After this maner doth God prouide for the nature of  
thinges, and for rites and famelies. And for that, vnles common welthes flozi-  
thinge in Lawes and vertues shoulde attayne vnto dominion, all humane  
thinges would sone come to nought, therefore by the commaundement of God  
and by a naturall institution, it followeth, that where flozitheth discipline of  
warre, obedience towardes the magistrate, obseruation of Lawes, seuerie in-  
risolation, modesty of princes, abstinēce, fortitude, and loue of the countrey, there  
also followeth a greate empire. Whiche yet proueth not, that these thinges are  
not sinnes, so far forth as they procede from men without sayth. For they are  
not directed vnto the glozy of God, which ought to be the end of al mēs doings:  
wherefore thys glozye and largenes of dominion, for that by the institution of  
God it followeth mozell and ciuill vertues, is both taken of ciuill men as the  
end and fruite of theyz laboys, and also is called a reward. And that these workes  
of the Romanes were sinnes, *Augustine* himselte affirmeth in y<sup>e</sup> selfe same booke  
de *Ciuitate Dei* the 12. chapter. For thus he writeth: Touching the Romanes, for  
that for honor, prayse, and glory sake, they studied to preserue theyr countrey, wherein they

I must  
tude.

*Chrysostome*  
berin against  
himselfe.

*Chrysostome*  
vpon the  
*Actes* affir-  
meth that  
*Cornelius* be-  
leued before  
the coming  
of Peter.  
Of the excel-  
lent workes  
of the Ro-  
manes.

God gover-  
neth the  
world orderly  
without con-  
fusiō.

Into what  
vertues is  
naturall ad-  
foyned greate  
dominion.

Why the god-  
ly workes of  
the Ethni-  
kes were sinnes.

*Augustine*  
teacheth that  
those workes  
were sinnes.



fought glory, and doubted not to preferre the safety thereof before theyr owne safety, for this one vice sake, that is, for the loue of prayse, and keeping vnder the greedy desire of money, and many other vices. Here the ambition of the Romanes he calleth vice. Who

God is not  
fayd properly  
to reward  
sinnes.

Why God by  
his prouidence  
so transferreth  
king-  
domes from  
nation to na-  
tion.

Ciuill disci-  
pline is not  
to be neglec-  
ted of ind-  
dels.

The Scribes  
when they  
heare ciuill dis-  
cipline sinne  
lesse then when  
they condemne  
it.  
All sinnes are  
not like.

Our aduersa-  
ries and not  
we, open a  
window vnto  
sinnes.

then can say, that God truly or properly rewardeth sinnes: wherefore it remaineth, that this rewarding be taken in that sence, that we before spake of: namely, that it followeth by the order of thinges appoynted of God: and that of them vpon whome it is bestowed it is counted as a reward and fruite of theyr labors. For this kinde of speech, the scripture also not selde vbleth of the scribes and hypocrites: the Lord sayd: Verily I say vnto you, they haue receaued theyr reward. And Paul touching them, which when they knewe God, worshipped him not as God: but being deliuered vp vnto filthy desires, polluted theyr bodies with ignominy and shame. They receaued in them selues (sayth he) theyr reward, as it was meete. And Ezechiel in his. 29. chapter sayth, That God would geue a reward vnto Nabucadnezzar, for that he had serued him in the ouertrowing of Tyre: and for a reward promised vnto him the spoyle and distruction of Egypt. And there is no doubt, but y the workes of hypocrites, which couloured theyr faces, that they mought seme vnto men to fast, and that the superstitious and detestable worshippings of idolaters, and those cruell factes, which Nabucadnezzar did, to satisfy his ambition, were sins, and that greuous sinnes. And yet we reade, that all these thinges had theyr reward. And, that God in appoyntinge of kingdomes had a respect vnto an other end, then to pay vnto those men a reward, euen Augustine playnly declareth in his. 5. booke de Ciuitate Dei, the. 12. chapter, which we before cited. For he sayth, that when as the empire was first in the East, God would that at the length the kingdom of the Romanes should be the chiefe to tame the wicked doinges of other nations. But many suspect, that by this doctrine is opened a window vnto many vices. For if the doings of ciuill men, whylest they seme to liue vertuously be sinnes, they maye easely be pulled away from those notable good workes. Hereunto I answer, that we teach not that ciuill discipline is to be neglected: for, it by the prouidence of God is as it were a certayne bond, wherby is preserved all ciuill fellowship. God can suffer cities, and commonweales, so long as in them flourisheth integrity of maners, and vertue and honestye: but when those thinges be utterly vitiated and corrupted, then is God so prouoked to wrath, that he will punish the those thinges, whiche he before had long tyme winched at. Men, so long as they are without Christ, sinne, yea when they do notable workes, but farre lesse, then if casting away all ciuill dueties, they utterly abandon themselves to all manner of sinnes. For we are not Stoikes, to thinke that all sinnes are lyke. Farther, if these men omitte to do those workes, which by the very light of nature they know to be honest, they strue against their own conscience. And if we will moze plainly see, whether sentence, namely, ours or our aduersaries, open a greater window vnto vices, let vs compare them together. Verily, they when they preache that wicked men may doe good workes able to please God, and by them to merite grace (as they speake) of congruetye, what thing els do they, then foster and nourish poore misers in their damnable estate: For they make those men to delight in themselves for such workes I know not what, and to hope, that at the last at the ende of their lyfe they shal for those workes sake, obtaine of God to be truly and earnestly converted. But in y meane tyme they liue securely, neither do they with a iust and true repentaunce turne away from their wicked factes. But we contrariwise when we daily admonish them to come vnto Christ, and by true repentaunce to be reconciled (for otherwise good workes will nothing profite them, when as though they be neuer so goodly to the shew, yet before God they are sins) do we not vse very sharpe spurs, that leuing impietye, and their corrupt kind of life, they should convert themselves vnto the righteousness of god. These thinges if thou diligently weigh thou shalt easily perceiue, whether of vs, moze make open the way vnto wicked lusses. This doubtles, may all they iudge, which are touched with any affect of truth



truth and pietie. For besides that which we haue now said, they shall easily see, that all the good woꝝkes which are attributed vnto men not regenerate, are a derogacion and a robbery vnto the grace of God. For if without the grace of God, we maye perforce many thyngs which are acceptable and grateful vnto hym, it followeth that we are not wholly redeemed & renewed of him, which is so wicked, & so strange fro the catholike truth, & nothing can be deuised moze impudent, or moze wicked. For what piety is there remaining, wher Christ is robbed of his honour? What honoꝝ is left vnto Christ, if we teach y he hath not brought vnto vs all abilitie to liue vprightly? Some vaunt, that many thyngs happen and are done befoze regeneration, which are as certaine meanes to the obtaynement therof: and sayng oftentimes it cometh to passe, that by them we are iustified, they cannot be counted sinnes. We graunt in dede, that these are sometimes certayne meanes, wherby God bringeth vs to iustification: but therby is not proued that vnto them that do them they are not sinnes. And doubtles, as touchyng the nature of the woꝝkes themselves, vnto some they are occasiōs of greater destruction. For there are many, which by reason of such their woꝝkes, wonderfully passe by themselves, and haue a plesure in themselves, and pferre themselves befoze others, and beyng now full and satisfied with the opinion of themselves, although they be impelled and innited, yet they refuse to go any farther. In these men such woꝝkes are preparations to eternall death. But as touching the elect, God gouerneth and temperateth their woꝝkes, and maketh them to woꝝke together to saluation, although of their owne nature they are sinnes, and ought to be counted vicious, as long as the light of iustification shineth vpon the. Wherefoze we confesse y woꝝkes are certain preparations vnto a healthfull conuersiō, but yet to none, but vnto the predestinate, and vnto the elect, whom God sometyms by these woꝝkes leadeth to iustification, not that they of their owne nature haue this strength to prepare vnto iustification: for vnto the callawayes & reprobate, they serue vnto condemnation. But now let vs see, what those woꝝkes be, which our aduersaries so highly praise in men not regenerate. There is in them (say they) a certaine acknowledgement of sinne, therof springeth a terroꝝ, wherby they are debemently smitten: after that is stirred by a sorrow for the losse of the kingdome of heauen: and then they are moued with a lesse desire to wicked actes, and they take lesse pleasure in sinnes, and in the inticementes of the woꝝld. They seme also with some zeale to heare the woꝝd of God. How can these thinges (say they) be counted sinne? Although they are not (say they) of such efficacy, that a man can by them be conuerted, and forsake the olde state of his corruption. Here I would demaund of these men what maner knowledge of sinne that is, which is so bad, that in the meane tyme we pferre it befoze the righteousness of God. Merely, seing that it wanteth his true and proper ende, it cannot be but sinne. For to this ende is that knowledge appointed, that when we know sinne, we should forsake it, and embrace the righteousness of God. Which ende if it be away, the woꝝke is corrupted and made sinne. All moꝝall writers confesse this, that that action is sinne, which is depriued of his deu ende. Farther, what maner feare of hel fire is that, when as they daily throw themselves hedlong into it? And what sorrow is that for the losse of the kingdome of heauen, when they continually refuse it, beyng offred vnto the by the holy scriptures, and by the preachers? If they be moued with lesse desire to sinne, and if they take lesse pleasure in their sinnes, yet take they so much in them, that they cannot be plucked away from them. If with any zeale they heare the woꝝde of God, yet when they haue heard it, they haue it in derision, when as they hope that those things which are in it promised, shall happen vnto them leading their lyfe in such sort. Wherefoze we see that all these thinges stray from the marke and appoynted ende. And seing that al these motions are of small efficacy, and leaue men vnder the wrath of God, there can nothing that is sound be hoped for at their handes. But let vs heare what Esay in his 58. chapter pronounceth of this kinde of woꝝkes. They seek me (sayth he) daily, and wyll know my wayes, as a nation that wrought righteousnes

The aduersaries put away much of the grace of God.

Goodly woꝝkes are sometimes occasiōs of destruction.

The woꝝkes which are done befoze regeneration are sometimes preparation vnto it, but yet onely in the predestinate.

That knowledge of sinne which wanteth his proper ende is sinne.

The ende of the knowledge of sinne



# Cap. 7.

# A Commentarie vpon the

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himselfe a  
sinner.

nes, and had not forsaken the statutes of theyr God. They aske me of the ordinaunces of iustice, and they wyll draw nere vnto God: Wherefore do we fast (say they) and thou seest it not, we haue afflicted our soules, and thou regardest it not? Behold in the day wherem ye fast, ye seeke that which ye desire, and ye all seeke and require your debtes. Beholde ye fast to stryfe & to debate, & to smyte wyth the fist. Is this the fast that I haue chose? These wordes of the Prophet most plainly declare, that it is sinne before God to enquire after his wayes, to fast, & for a man to afflict himself, when as such workes are done without the true worshipping of God, and without piety. It cannot be denied, but that these are in dede goodly workes and plausible: howbeit God the iust iudge reiecteth them. Augustine in his booke of confessions in himself setteth forth vnto vs a plaine example touching this matter. For he describeth the motions which he suffered in his minde before he was conuerted vnto Christ. For thus he writeth in his 8. booke and 11. chapter. I liued in my bond vntill the whole was broken in sinder, wherwyth although beyng very little I was holden, yet I was holden. Thou in my eyes (O Lord) dydst by thy seuere mercy double the scourges of feare & of shame. I sayd wyth my selfe inwardly, Behold, now let it be done. Now in a manner I knew it and dyd it not. And wythin a very little I euen nowe touched it, and held it, and touched it not, neyther helde it. And the worse, they beyng in custome, preyntled more in me, then the better thyng vnaccustomed. And that very moment of tyme, wherin I would become a new man, the nearer it approached, the greater horror it draue into me. I was holden back by trifies of trifies, & by vanities of vanities, & by myne old wanton louers, whiche priuely whispered, doost thou now forsake vs? And shall we neuer any more after this tyme be wyth thee? And from this tyme forward wyll thou neuer vse this or that? And I began now to harken vnto them a great deale lesse then halfe. These things mencioneth he, and accuseth them before God as sinnes: whiche yet are so highly commended of these men. These were in dede meanes wherby God brought Augustine vnto saluation: howbeit they were still in him sinnes. For he obeyed them not, but corrupted them with many abuses, so that he could not be with efficacy changed by them. But whatsoener wanteth his due perfection, is sinne. But these Sophisters are like serpents called Hydras: for one argument being as a hed cut of, there ariseth to them an other. They obiect vnto vs the Publicane, which thus prayed in the temple, God be mercifull vnto me a sinner. And he is said to haue returned to his house iustified. Wherfore say they, he was a sinner whē he prayed. For we read, y he was after ward iustified. But his prayer pleased God. Wherfore, we may (say they) do workes acceptable vnto God, euen before we be regenerate. But these mi should haue remembred that this Publicane prayed, which (as we haue declared of Cornelius) he could not haue done without faith. For how shall they call vpon hym in who they haue not beleued? Wherfore he was iustified, eue then when he prayed. Pether maist thou so vnderstand these wordes, as though he should be then first iustified whē he had finished his prayers. For although it be said, to be after ward done, yet doth it not therof follow, that it was by no meanes done before. He obteyned a more perfecter iustification, a more ampler spirit, a more nerer feelyng of the mercy of God. He calleth himselfe a sinner, and that not vnworthely: partly for that he still felt in himselfe that which he mistaked. For alwayes how iust so euer we be yet are we commaunded to pray, Forgiue vs our trespasses. And partly for that in minde he called to minde how greuous sinnes he had committed before he was iustified. And holy men ought in their prayers chiefly to weigh and to consider how great the burthen of their sinne is. For when with their prayers they come vnto God, they are moued with a true repentaunce to say with David: My bones are consumed away in my crying out: continually day and night is thy hand made heavy vpon me: my nyce is dried vp, as the moystnes of the earth is dried vp in the summer. Euils without number haue compassed me about. Myne iniquities haue closed me in on euery side, that I could not see: they are encreased more then the heares of my hed. My hart hath forsake me, I acknowledge my wicked actes, & my sinne is alwayes before me. Against thee, against thee haue I sinned, & don euil before thee. And to y end holy men should



should afterward þ better beware of sinnes, God striceth by in the a most sharp  
 feling of his wrath, þ they may acknowlege, what they had deserued, vnles God  
 had holpe them by his sonne. He openeth also they eyes, that they may se, what  
 his fatherly chastisement is to wardes them, and that the same maye be the  
 better felt, he oftentimes differeth from them the tast and feeling of his mercy.  
 Therefore they crye, *Make me to beare thy ioye, and gladnes, that my bones being hum-  
 bled may reioyce: hide thy face from my sinnes, and blot out all mine iniquities: A cleane  
 barte create in me o God: and reneue a right spirit in my bowels: cast me not away from  
 thy face: and take not away thine holy spirit from me.* Wherefore they also that are  
 iustified doo pray, that that infirmity which is still remayning be not imputed  
 vnto them: They call to minde the thinges wherin they haue befoze greuously  
 sinned: and they imploze some tast of the mercy of God, and of the righteousnes  
 which is bestowed vpon them: And this is the very naturall meaninge of such  
 godly prayers. Nether must we thinke, that þ publicane prayed any other wise:  
 for he was not so minded, that he would still retaine his old purpose to sinne: but  
 he was truly and from the hart couerted vnto God. But our aduersaries saie  
 that they whiche still perseuer in they sinnes, nether haue in minde to change  
 they life, do yet notwithstanding some good which pleaseth God. But we are  
 taught by the holy scriptures, that he which beleueth in God hath eternal life,  
 and therefore is iustified: but other thinges are nether good, nor yet please God.  
 Wherefore seinge that the publicane prayed, and with sayth prayed, it is mosse  
 certayne that he had eternall life, nether wanted he iustification. But to make  
 al these thinges the moze plainly to be vnderstand, it shal not be fro þ purpose to de-  
 clare what thinges are required vnto a good worke, to make it acceptable vnto  
 God. First he which doth a good dede, must nedes be moued by þ spirit of God.  
 for otherwise in vs, that is, in our flesh, dwelleth nothing that is good, and they  
 which are led by the spirit of God, are doubtles the sonnes of God. Secondlye  
 it behoueth, that sayth be present, whereby we may certaynly vnderstand, that  
 that worke which we take in hand is of those kindes of thinges which God wil-  
 leth, and by his law commaundeth to be done. For whatsoeuer is not of sayth is sin.  
 Nether ought we so to handle the matter, that our hart should accuse vs in that  
 thing which we doo. Thirdly, whatsoeuer we doo, must wholly be directed vnto  
 the glory of God: that hereunto we chiefly and aboue all thinges haue a regard,  
 that the prayse and glory of God be illustrated by our workes. *Whither ye eate, or  
 whither ye drinke, or what soeuer other thing ells ye do, doo all things to the glory of God,*  
 saith Paul. Fourthly forasmuch as by reason of the infirmity which is grafted  
 in vs, there alwayes wanteth somewhat in our workes, yea even in those which  
 seme to be most vprightly done, it is necessary that þ grace and mercy of God  
 thorough Christe be wyth vs, whereby that defect or want maye be compensated.  
 Wherefore Dauid sayth, *Blessed are they whose iniquities are forgiven. Blessed is the  
 man vnto who the Lord imputeth not his sin.* And Paul sayth, *There is now cōdemnatiō  
 to those which are in Christ Iesus.* Again, *That which was impossible vnto the Law, in  
 as much as it was made weake thorough the flesh, God sending his sonne &c.* These testi-  
 monies plainly declare, that both our workes want of perfection, and of they  
 deuoend, and that also it cometh thorough Christ and the mercy of God, that  
 that blame mingled with our workes is not imputed vnto vs. Lastly thys also  
 is required, that no man glory of that which he vprightly doth, but in God on-  
 ly, and that he acknowlege that that which he doth, he hath of his goodnes, and  
 not of hys owne strengths. For who hath seperated thee? sayth Paule to the Cor.  
*What hast thou, that thou hast not receaued? But if thou haste receaued it, why boastest  
 thou as though thou haddest not receaued it?* When all these thinges, whiche I haue  
 reckoned, are obteyned, then the workes without all doubt shal be good and ac-  
 ceptable vnto God. The diligent reader may here out of these conditions of a good  
 worke, gather the definition thereof. Contrariwise if we consider the nature of  
 a man not yet regenerate, we shal easely perceauie that those conditions which

They that  
are iustified  
do still pray  
for they  
sinnes.

He did not  
in that sense  
call himselfe  
a sinner, for  
that he was  
minded to  
abide still in  
sinnes.

What  
thinges are  
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Wherefore  
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The vngod-  
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We haue sayd to be necessary vnto a good worke, can not be found in the. For he is utterly voyde of the spirite of God and of sayth: and is so infected with selfe loue, so y whatsoener he doth, he referreth it not vnto God, but vnto hys owne commodity. farther forasmuch as he is a stranger from Christ, it must nedes be that he is left vnder the Law. Wherefore whatsoener defect or fault is in his workes, which must nedes be much, the same can not by any meanes be compensated. Finally if he haue done peradventure any notable or goodly worke, he glorieth not in God, but in himselfe, for he is ignorant both of Christ and of the grace of God. By these two descriptions of a good worke, and acceptable vnto God, and of a man that liueth without Christ, I thinke it is now manifest, that those workes can not be good and acceptable vnto God, which procede from an infidel. But our aduersaries contend to wrest from vs two most strong places, which we vse for the confirmation of this matter. The first is, that we say that an euill tree can not bring forth good fruite. The second is, That whatsoener is not of sayth is sinne. Of whiche sentences we will in this place somewhat speake. That metaphore of the euill tree which can not bring forth good fruite, Christ vsed not only in the .7. chapter of Mathew, but also in the selfe same Mathew the 12. chapter. And thereof he inferred, *Ye generation of vipers, howe can ye speake good things, when as ye are euill?* But before I make open this cauillation, I thinke it good to declare how *Augustine* agaynst *Julianus* the *Pelagian* in his 4. booke and 3. chapter contendeth for this selfe same place. He setteth forth a goodly worke of a man being an infidel, namely, to clothe a naked man: and demaundeth whether this worke may be called sinne. Merely vnles this worke be of that kinde that pleaseth God, I se not what other workes infidells can doo, which can be acceptable vnto him. And *Augustine* contendeth and playnly proueth that it is sinne. And that lest he should seeme to speake this without reason, he sayth, that it is therefore sinne, for that he which doth that so godly a worke, glorieth of hys worke, for he doth not by sayth acknowledge ether God or Christ, nor thinketh that he hath receaued the same at his bandes. farther he sayth, that to auoyd the nature of sinne, it is not enough, that a good thinge be done, but also that it be well and vprightlye done. Shall we then say, that an infidell hath done a good worke, and wrought vprightlye? If we graunt not this, then must we confesse that he sinned: but if we graunt it, then must we confesse the fruite to be good, notwithstanding an infidell without Christ is an euill tree. So shall we graunt, that an euill tree can bring forth good fruite: which thing yet Christ expressly denieth. Now then our aduersaries are brought to y issue, y they now openly fight, not only agaynst vs, but also agaynst Christ: vnles peradventure they will say that an infidel, and an aleant from God, is a good tree. But if they confesse this, how do they deny that he pleaseth God? whē as vnto the good God, that which is good, can not be but acceptable. But he which pleaseth God, must nedes without all doubt haue sayth. For vnto the *Hebrues* it is written, *without sayth it is impossible to please God.* But these men by this they herely, wil obtrude vnto vs that whiche in that epistle is pronounced to be impossible. But a man say they, in that he is a man, is not an euill tree. But *Augustine* sayth, *If thou consider only nature, then shall there be no where any euill tree.* For both angel and man were created of God and receaued good natures. But these natures are not to be considered of vs, as they were made of God, but according to that condition which came afterward vnto the. A man hauing a good will, is called a good tree: and a man hauing an euill wil, is called an il tree. But after the fall of Adam, and the first ruine of our kind, we say that men are such that they are not moued by a good will, but by an euill. But to returne to the almes of an infidell whereof we began to speake, we may demaund, whether thys mercy, which is shewed, be done with sayth or saythles. And forasmuch as it is done without faith, it must nedes be faithles. Wherefore it can not be without vice and sinne. It is not enough for a man to be mercifull vnto his neighbour, vnles the same be also done saythfully and rightly. For mercy is not of it selfe good. For God hath disallowed many benefices bestowed vpon

A metaphore  
of the good  
euill tree.

Without  
sayth to clothe  
a naked man  
is sinne.

If we consider nature  
there is no ill  
tree at all.  
Natures are  
not to be  
weighed as  
they were  
made of God  
but by that  
condition  
which we  
haue added  
vnto them.  
Mercy shew-  
ed vnto our  
neighbour  
without faith  
is faithles.  
Mercy is not  
of it selfe  
good.  
God disal-  
lowed many  
workes of  
mercy.



on our neighbours: as when the kinge of Israell spared the kinge of Siria, and Saul, Agag king of Amaleck. But sayth whiche woꝛkeþ thoꝛoughe loue is alwayes good, nether can at anye tyme be euill. But sozasmuch as mercie is not of y nature, therefore is it necessary y there be added an byꝛightnes wherby it may be done faithfully, that it may receaue commendation. They crye out that this naturall affection, to be mercifull, is good. Which thing peradventure we will not deny. But they ought to haue considered, that men not regenerate abuse this good thing, when as they direct it not vnto God, which is the only ende of all our actions. Neither doubtles doth he commit a light sinne, which peruerly abuseth so great a gift of God. Farther the same *Augustine* affirmeth, that whatsoeuer good thing can be noted in the woꝛke of an infidell, the same is wholly of God. Wherefoze, that our neighbour is holpen, and some order of nature kept, and ciuill honesty retained, it is not had by any other meanes, but at Gods hand only. But so farre soꝛth as it cometh from an infidell and a man corrupt, it is sinne, and displeaseth God. By these and such like reasons was *Pelagius* brought to that point, that he confessed, that these men thus by nature liuing honestly, are in deede good men, but yet barrenly oꝛ unfruitfully. *Augustine* here againe replieth against them, saying: Such is the nature of barren trees, that eether they bring forth no fruit at all, or els all fruit. But *Pelagius* still laboureth to wind himsele out, and sayth, that therfoze these men are to be called barren: soꝛ that although those thinges which they do, be good, yet helpe they nothing to the attainment of the kingdome of heaue. But in so saying he saith nothing, yea, he rather hindreth himsele. Doubtles the Scholemen of our time haue euen the like sentence: against which yet *Augustine* all that he may resisteth. Foꝛ he saith: By this meanes the Lord shall cut downe and cast into the fire a good tree bringing forth (as ye say) good fruit. What maner of iustice of God is this, which ye euerie where soeuer defend? Of this your sentence do follow many thinges fond and absurd. Thus much hether to out of *Augustine*. But our men boast, that they much differ from *Pelagius*. Foꝛ we put (say they) a certaine grace pꝛeuenting and knocking, whereby may in the hartes of men be included some good treasure, whereout they are able to woꝛke some good thing. Wherefoze they are not trees utterly dead: foꝛ after a soꝛt they bring foꝛth fruite. And although that which they bring foꝛth, can not budde foꝛth into flowers, and into good fruite, yet are they bowes and leaues whiche may come, and do come out of some sappe of y grace of God, whereof no not euen the aleantes from *Chꝛiste* are utterly destitute. But this selfe thing *Pelagius* also confessed. Foꝛ he abhorred not from the name of grace, when yet notwithstanding by that name (as *Augustine* notably discovereth him) he understood what he listed, rather then, what he ought, and a farre other thing, then that woꝛde signifyeth with the catholike wꝛiters in the Church of *Chꝛist*, oꝛ in the holy scriptures. But these men in their similitude haue very small consideration. Foꝛ they remember not that the Lord in the Gospell cursed the tree, which had only leaues without fruite, and commanded it to be cut downe and to be cast into the fire. But vnto the curse and vnto eternall fire nothing is obnoxious, but only sinne. But they haue yet another colour, whereby to auoyde this place. Foꝛ they say, that these trees in deede are euill: but not utterly dead: foꝛ in them is found some sappe of grace. Foꝛ they put in man a certaine grace, knocking and pꝛeuenting: whereby in the hartes of men not regenerate may be included some good treasure, whereout may spring some blossomes fro a ma not repenta. Foꝛ although they can not bring to perfection that which they bring foꝛth, oꝛ produce ripe fruite, oꝛ also flowers, yet at the least, they bring foꝛth bowes and leaues: which verily are a signe of some hidden grace and life. It is wonderfull to see, how these men delight themselves in this knocking and pꝛeuenting grace. Of which grace what is to be thought, we haue befoze declared. But they which speak and hold these thinges, are to so much without consideration. Foꝛ they consider not, that this their grace

The vngodly  
abuse natural  
affections.

*Pelagius* put-  
teth certayne  
good men,  
but yet barren

They appoint  
good woꝛkes  
which con-  
duce not to  
the obtain-  
ment of the  
kingdome.

A certaine co-  
loured opini-  
on of our aduer-  
saries.

A similitude.

Against the  
similitude  
brought.



is nothing els, but a certayne trusting vnto Christ, but yet not of efficacy for men are left together with it vnder the wrath of God, neither are their hartes changed. What good treasure then can there be in them, whereout may budde forth workes acceptable vnto God? But, because we will not go from their similitude, for as much as they say, that they are plants which bring forth bowes and leaues, although they haue no fruite, they should haue remembred, that Christ (as we before said) accursed such trees: and when in the figge tree he had sought fruit, & found only leaues, he smote it with so a vehement curse, that it withered away. We doo not denie, but that of men may be done some moral and ciuil good thing, which is brought forth by that power of God, whereby all thinges are preserved. For, as the Ethnikes also confesse, *In hym we lyue, are moued, and haue our being:* But that power, whereby God governeth and moueth al thinges, nothing helpeth vnto eternall life men not regenerate. But the issue of our cause is, whether they which be aleants from Christ, can do any thing which is allowed and accepted of God. Which thing we deny, and they affirme. And how much the place which we haue brought of the euill tree which can bring forth no good fruite, maketh on our side, we haue sufficiently declared. Now let vs examine the other place, which our aduersaries go about to wrest from vs: namely, *whatsoever is not of faith is sinne.* This place *Augustine* alwayes in a manner objected vnto *Pelagius*. *Pelagius* made aunswere, that that is only a perticular reason, which was spoken only of meates: & so that cause ought not to be extended vnto other workes, and especially vnto the workes of infidels. We confesse in dede, that that question sprang first by reason of meates. But after what maner that reason is alleadged, let vs consider by the wordes of *Paul*. *He whiche iudgeth (saith he) that is, whiche putteth doubt in ech part, and eateth, is condemned.* This was to be proued. The reason which he gaue, was, for that it is not of faith. But because this saying is but particular, neither could that which he had spoken haue bene reduced to a *Syllogismus*, vnles there shoulde be added an vniuersall proposition, therefore he added, *whatsoever is not of faith is sinne.* By which sentence *Pauls* meaning is, that so often as we attempt any thing, we shoulde be thoroughly assured, that the same is pleasing vnto God, and is of him required by some commaundement of the law. Which certainty if it want, whatsoever we do (saith he) is sinne. And *Pauls* firms argument may thus be knit together. *Whatsoever is not of faith is sinne:* to cate meates prohibited in the lawe, with a doubtinge, whether the same be lawefull or no, is not of faith: wherefore it is sinne. The Apostle although he proueth a perticular proposition, yet he sleth an vniuersall reason. Which as it is applied vnto meates, so maye it also be applied vnto all other actions: so that all those actions what so euer they be, which want this faith, are sinnes. Wherefore nether we nor *Augustine* abuse that sentence, when we applie it vnto the workes of infidels. But now a dayes many cry out, that faith in this place signifieth a perswasion of the conscience: and that *Paul* had not a respect vnto that faith, which we say iustifieth vs. But these men take too large a scope, which bring in a new signification of faith without any testimony of the holy scriptures. Wherefore we moughte wel denie vnto them this. But for that although we graunt vnto them that which they would haue, yet are they still compelled to returne to our sentence, therefore therein we will not much contende with them. Be it so, as they would haue it. Suppose that faith be the conscience. But how ought the conscience to be perswaded of workes, to vnderstande whiche are good, and whiche are euill, Merelye if we seee godlye, we can haue no other rule, but the lawe of God. For, it is the rule, wherebye good and euill oughte to be iudged. Wherebence oughte to come the perswasion of our conscience, that by faith it vnderstand, that that worke which it taketh in hand is good, and contrariwise, that it is euill, if it be agaynst the lawe of God. And this is nothing els but that which we before spake of faith. Wherefore let vs leue these men, which when as they will be sene to speake thinges differing from vs, do butwares fall into one and the same sentence with

Augustine objected vnto Pelagius, that whatsoever is not of faith is sinne.

We must be assured that that which we do is acceptable vnto God.

Paul by an vniuersall proposition proueth a perticular proposition.

The law of God is the rule of the conscience.



with vs. But we are here taught, that whatsoeuer we take in hand, we ought chiefly to see vnto, that we be assured of the will of God. And y<sup>e</sup> same thing taught Paul when he saide, *Let vs trye, what is the good will of God.* And as the same Paul writeth vnto y<sup>e</sup> Ephesiā, let vs not walke as vnt<sup>r</sup> kilsn<sup>r</sup>, which vnderstā not what is y<sup>e</sup> will of God. And y<sup>e</sup> thou shouldest not thinke (gētle reader) y<sup>e</sup> this interpretaciō is of our owne deuising, loke vpo<sup>n</sup> Origen, Primasius y<sup>e</sup> disciple of Augustine, & those commentaries which are ascribed vnto Jerome. And thou shalt finde that they are of the same iudgement when they interprete that place which we haue now alleaged. For they acknowledge no other faith, then that faith which all men acknowledge. But when we shall come to that place, we will declare what the rest of the fathers haue taught and held touching it. But now to come to the principal point of this controuersie, we thinke that we haue abundantly out of y<sup>e</sup> holy scriptures confirmed, That all the workes of infidels are sinnes. Of whiche sentence is not only Augustine against Julianus, but also Ambrose in his booke de uocatione gentium, the 3. chap. For he saith: *That wythout the worshyping of the true God, the thynges that seeme to be vertues are sinnes.* Basilus in his 2. booke de baptismo, the 7. chap. of purpose moueth this question, and maketh on our side. And he citeth places out of the scriptures. As out of Esay, *A sinner when he sacrificeth, it is all one, as if he should offer vp a dogge: and when he offreth swete cakes, it is all one, as if he should offer vp swines flesh.* And moreover, *He which doth commit sinne, is the seruant of sinne, and serueth it onely.* Againe, *No man can serue two lordes, God and Mammon.* And againe, *What fellowship hath lyght wyth darkenes? God wyth Belial?* Finally he citeth also that testimonye, whereof we before largely entreated, *An euill tree can not bryng forth good frutes.* Of all these testimonies he concludeth y<sup>e</sup> same thing which we teach. By these things I thinke it is now plaine, what is to be thought of the state of men not yet regenerate. First, they are free frō the seruitude of cōpulsion. Farther in morall and ciuill workes they are able to do many thinge by their free will: Finally, euen amongst sinnes they haue some choyce, and somtymes imbrace this sinne, and somtymes that sinne, as their will serueth them. But yet are they not so free, that they do those things which please God. They are also will they or nill they obnoxious vnto the miseries and calamities of this life. Now resteth to speake of the libertie of men regenerate. Which besides that it is not lesse, then that which we haue sayd is in wicked men, yet in this point it goeth beyond it, that it can attaine to good workes which are acceptable vnto God. For who knoweth not, but that that worke of Abraham wherin he was redy to sacrifice his sonne was most acceptable vnto God: For therfore was he highly commended euen by God himselfe. Paul to the Phil. calleth their almes sacrifices haupng a good sauoz. And vnto the Hebzees we are taught that God wonderfully delighteth in such sacrifices. And hereof it commeth that Paul admonisheth the Phil. with feare and with tremblyng to worke their owne saluation. But what nede we any other testimonies, when as the iudge himself in the last day shall recke by the good workes which godly men haue bestowed vpon the members of Christ. Wherfore seeing men regenerate are good trees, it is agreable, that they both can and do bryng forth good frutes. Although they which are so regenerate, ought neuer to forget, y<sup>e</sup> they haue not obtained this libertie by their owne merites, but by the benefite of God. For he hath made them a new, and in steede of a stony hart, hath geuen vnto them a fleshy hart. Finally, it came not of themselves, but of the heavenly father, that they should be drawen vnto Christ. For vnles they had bene by God the heavenly father with great efficacy perswaded inwardly in the minde, they would no lesse haue fled from Christ, then other men. Wherfore, in that first change or impressiō of the holy ghost our minde only suffreth, as they be to speake. But after y<sup>e</sup> we are once perswaded & changed, we are so restored, y<sup>e</sup> we are able to worke together w<sup>th</sup> the holy ghost & grace. And in what sorte this restoring of free will is, is to be considered by two principall pointes out of which we at the beginning, when we described the nature of will, declared commeth whatsoeuer error, and whatsoeuer

The commentaries ascribed vnto Jerome.

Ambrose saith that the workes of infidels are sinnes. Basilus of the same mind.

Of the libertie of men regenerate.

The godly may reach vnto those workes which please God.

The regenerate haue libertie by the benefite of God and not by their owne merites. We are in the first impressiō of the holy Ghost onely suffred. After regeneration we worke together with the holy ghost. Definition of sinne.



ner sinne is in election or choice: namely, for that when we deliberate touching any matter, either we are utterly ignoraunt what is iust and what is vniust: or els for that, though we see what is iust or vniust, yet lust and perturbation enter, mingleth it selfe: which by their great force cause vs to preferre the weaker reasons before sure and firme reasons. Wherefore, the knowledge of that which is by right cannot take place. For the violence of the affections, and the whole bent of the minde is fixed vpon those reasons which serue for pleasures and lust. And the stronger and honest arguments are not considered: and therefore they burst not forth into effect. But by the benefite of regeneration both these discommodities are holpen. For, as touching the first, the light of sayth is present, which by adding the rule of the law of God, manifestly in the practising of things vnderstandeth, what things are iust and vniust. Farther although all prauity or corruption of the affections be not utterly taken away, yet by the power of the holy ghost is it so broken & weakened, that it is not able to hinder the byright election or choise as it was before able. Nowbeit for that this lust, so long as we liue here, can not utterly be consumed, therof it cometh by this libertie to do such things which please God, which is geue vnto the godly, is not perfect or absolute, but weake & mayned, & is in that sort set forth in the holy scriptures. For holy men are by many wayes exceedingly letted, & they can not as they would, and as the law requireth, exercise these works, which are acceptable vnto God. For alwayes they fele a law in their members, which resisteth the law of the minde, and will they, or nill they, they are led away captiues into the law of sin. For as vnto the Galathians it is written: *The flesh so lusteth against the spirite, that they do not the things which they would.* And we haue heard

By the benefite of regeneration both the vnderstanding and also the appetite is holpen.

The libertie also of the godly is vnperfecte.

We are not by the imperfection of our libertie letted but that we worke together with God. The regenerate are called the me of God, and not simple or bare men,

Of the libertie which we shall haue in our country.

Lust and corrupt motions which remaine in the regenerate whether they be sins

Paul complain, that he did not that good which he earnestly desired, but rather that euill which he hated. Godly men in mind in dede serue the law of God, but in flesh the law of sinne. In whom yet this is a notable gift of God, that they exceedingly be waile and lament these impediments: so that although they doubt not but that they haue the first frutes of the spirit, yet they grone, and feruently desire a perfect restoring. Where happen moreover vnto them daily falles, which admonish vs how weake this our libertie is. Wherefore John saith: *If we say we haue no sinne, we deceiue our selues, and the truth is not in vs.* James also saith: *We all offende in manye things.* And the Lord hath taught vs in our daily prayer to cry vnto the Father, *Forgiue vnto vs our trespasses.* Nowbeit we are not by this imperfection of libertie letted, but that we worke together with God, and frame our selues as apte instruments vnto the holy ghost. Wherefore Paul admonished Timothie, to stirre vp the grace which he had in hym. And in the first epistle to the Corinthyans, he admonisheth them to apply the selues to the free gifts of God, and that to the more excellent: as though their diligence were required, to be able to vse rather this gyft of the spirite, then that. But those which are sayd to haue these things, are not simple and bare men: but forasmuch as they haue the grace and spirite of God, they are now called the men of God. And because they are the men of God, they are also called perfect, and instructed vnto every good worke. Wherefore we confesse that men regenerate in Christ, haue all that libertie which we graunt vnto the vngodly, and moreover they are also able to do works which are acceptable vnto God: although they be not free neither from sinne, nor from the calamities and miseries of this lyfe. Now should I also speake of the fourth state of man. But touching it we may in one word answer: That forasmuch as in heauen we shall haue most chiefe felicity, no kinde of libertie can there be wantyng: vnles a man will call that a libertie, to be able to sinne and to fall away from God, that is from the chief good thyng: but because that that libertie which there we shall haue, is a most singular libertie, therefore our hope is that in our countrey we shall be most free. But now resteth an other question to be entreated of: namely, whether this lust & those corrupt motions which remaine in the regenerate, are sins, & ought so to be called? These things are called of Paul, the law of sinne, & the law of the members. And that these remaine in holy men after regeneration, he teacheth vs by the exaple of him



himself. But whether they be sinnes or no, cannot rightly be defined, vnles we first vnderstand what sinne is. Augustine saith: *that sinne is, whatsoever is spoken, done, or lusted against the Law of God.* But whether this definitiō belong vnto al sinns, or vnto those only, which are comonly called actual, it is vncerten, by reaso of y<sup>e</sup> ambiguity of this word, *lusted*. For if it be referred vnto y<sup>e</sup> full assent of the will, whereby we assent vnto corrupt desires, thē is y<sup>e</sup> definitiō contracted to actual sinns. But if this word *Lusted*, be so largely & amply take, as is that last p<sup>r</sup>cept, *Thou shalt not lust*, then may the definition be vniuersall, and comprehend all maner of sinnes. The master of the Sentences in his .2. booke and 35. distinction cited that definition, when he had now largely entreated of originall sinne, and had begonne to serch out the nature of other sinnes. Wherefore it seemeth, that he thought, that that definition pertaineth only to actual sinnes. But howsoever it be touching thys matter we will not muche contend. Ambrose in his booke de Paradiso in the .8. chapter, setteth forth doubtles a most large definition of sinne. Sinne (saith he) is nothing ells, but the transgression of the Law of God, and disobedience of the beauenly commaundementes. But leauing the sentences of the fathers, the matter is to be called to the trial of the scripture, that out of them we maye certaynly knowe what sinne is. Iohn in his first epistle and 3. chapter. Sinne (saith he) is *avopia*, that is iniquity. That Greke word is coposed of the particle priuatiue & that is, with out, and of this worde νόμος, that is a Law. Here the nature of sinne is excellently well declared. For it is sayd to be a priuation, whereby is taken away from it the good thing which it ought to haue. If thou enquire, what that good thinge is, which by sinne is taken away, this Greke word νόμος expresth it. For, that good thing is taken away, which is prescribed in the Law of God. Wherefore we may say that sinne is, whatsoever is repugnant vnto the Law of God. Now let vs se, whether this definition taken out of the holy scriptures be agreeable vnto that p<sup>r</sup>auity which remaineth in the saintes after regeneratiō. Which thinge we affirm, but our aduersaries deny: but the holy scripture is without al doubt one our side. For Paul expresthly sayth, *that the Law of the members warreth agaynst the law of God, and of the minde: and that the wisdōe of the flesh is enmity against God, so that it is not subiect vnto the law of God, yea nether can be subiect.* And it better ly str<sup>r</sup>ueth agaynst the first and the grettest commaundement, *Thou shalt loue the Lord thy God with all thy soule, with all thine hart, & with all thy strength.* For if all our strenghts and powers, should as it is mete, geue place vnto God: this lust thē should neuer haue any abiding in vs. Farther the selfe same lust partly also str<sup>r</sup>ueth agaynst the last p<sup>r</sup>cept, *Thou shalt not lust.* And Augustine as we haue before in mo places then one cited him, affirmeth, *that these two commaundements can not so long as we liue here, be fully obserued of vs.* But why they were geuen, when as they can not be kept, he bringeth very firme reasons which here to repete is not needefull. We haue declared by the definition of sinne, that this lust whereof we speake, is sinne. Nowe let vs consider other argumentes. One is taken of the institucion of man. For man was made vnto the image and similitude of God: And we are predestinate to be made like vnto the image of the sonne of God. And we are commaunded to put on a new man. Which as Paul sayth to the Colossians in the 3. chapter, is renewed to the knowledge and image of hym, which created him, & which new mā (as it is w<sup>r</sup>itten in the epistle vnto the Ephe sians) consisteth in righteousnes and in holines of truth. And the image of God which we are commaunded to put on, hereth consisteth (as Tertullian sayth) that we haue one and the selfe same motions, and feelings with God. And Paul to the Phillippians exhorteth vs, to be of one and the same minde with Christ. But these motions and lusts doo moeste filthilye corrupt and blot the image of God in vs. Farther, that which we ought to crucifye, to mortifye, and to put of, must of necessity be sin. For if they were good, the holygost would rather haue admonished vs, to nourishe and to maintayne them. And Paul to the Colossians sayth, *Mortifye your members which are vpon the earth.* And to the Galathians,

Mm.ii.

They

This word  
lusted in the  
definition  
how it may  
be taken.

Definition of  
sinne out of  
the word of  
God.

We calleth sin  
the priuation  
of that good  
thing which  
the law of  
God prescrib-  
eth.

Wherein con-  
sisteth the  
image of God.



# Cap. 7

# A Commentarie vpon the

*They which are of Christ, haue crucified theyr flesh with the lusts thereof. And in another place, Put of (sayth he) the old man. And if these motions do so displease God, it cā not be for any other cause, but for that they are sinnes. For God is so good, that nothing displeaseth him but only sinne. Last of al, vnto sinne is death deuyd, as a reward. Wherefore death can haue no place, where no sinne is. For this preeminence had the Sonne of God only, to dye an innocent. For he died for our sinnes. But we therefore dye, because we are not without sinne. And if it be so, then let vs see what our aduersaries can alledge, why infantes now regenerate in Christ doo dye. For they haue no actual sinnes: and the guiltines of original sinne is taken away. Only there remaineth lust, and corruption of nature, not wholly amended, and corrupt motions, which Augustine in his 11. booke of Confessions sayth, are found in infantes: and he both confesseth and accuseth them as sinnes. And therefore for them, for that they are sinnes, they are not vniuersally subiect vnto death. Wherefore seeing it is by most firme reasons proued, that the wicked lusts which remaine in vs after baptisme are sinnes, now remaineth to see, to what kind or part of sinnes they belong. Sinne may thus be deuided, that there is some kind of sinne which may be forgiven, and other some, whiche can not. That transgression agaynst the Lawe of God which is neuer forgiven, is sinne agaynst the holy ghost. But if the sinne may be forgiven, that may be two manner of wayes. For, eyther it is so forgiven, that we muste of necessity utterly depart from it, which we see to come to passe in fore and greuous sinnes, which (Paul sayth) seperate vs from the kingdome of God, and are commonly called deadly sinnes. Or els they are so forgiven, that we depart not from them, partly by reason of the ignorance that is grafted in vs, and partly by reason of the infirmity wherewith we are infected. And these are called smal, and eniall sinnes: without whiche no man can here lede his life. Paul as we haue before declared hath betwene these sinnes put a notable difference: when he exhorted vs, not to suffer sinne to raigne in vs. And of this third kinde of sins the same Apostle complayned, when he sayd, *Unhappy man that I am, who shall deliuer me from the body of this death?* And of these sinnes doo we meane when we teach, that the workes of men though they be neuer so holpe are not without deadly sinne: for that we doo nothing without this kinde of defects. And those defects are called deadly, for that of theyr owne nature they deserue death: *For the stipend of sinne is death.* Farther also, for that so long as we cary aboute with vs these spottes of corruption, we can not haue the fruition of eternall life. For so longe are we excludet from it, untill by death wee haue putte of all corruption. Moreover it is written, *Cursed be euery one whiche abideth not in all the thinges which are written in the wordes of this Law.* And he whiche complayneth with Paul, that he doth not the good whiche he would, perforce not all the thinges which the Law requireth, neither is utterly free from the curse, although the same though the mercy of God be not imputed vnto him, vnto eternal destruction. And we doo so speake of the good workes of the sayntes, not that we either deny good workes, or that we thinke not that the good workes which are done of the regenerate are pleasing vnto God, but to make vs to acknowledge our uncleannes, and impurenes, to the vnderstanding whereof we are blockish, and more then blinde. Wherefore putting apart sinne agaynst the holy ghost, other sins are deuided into three degrees: first, is y lust which is grafted in vs: secondly, out of it spring continually the first motions and impulsions vnto sundry kinde of wicked actes: Thirdly, cometh the consēt of the will, and brinseth forth into act. Paul did before set forth these three degrees whē he sayd, *Let not sin raigne in your mortall body, that we should obey the lusts thereof.* The sinne whereunto we ought not to permitte the rule or dominion, is lust grafted in vs, and perversity of nature. The first motions are the lusts which it bringeth forth, and we are admonished not to obey them. Then addeth he thereunto obedience which*

Lusts grafted in vs, & the first motions, to what kind of sinne they belong. Distinction of sinne.

Lusts & the first motions are of theyr owne nature deadly.

Though the mercy of God they are not imputed to damnation.



consummateth and maketh the sinne perfect: which is commonly called actuall sinne. It is not to be doubted but that the p[er]uerty of nature p[er]tayne to origi[n]all sinne. Agayne that sinne whereunto cometh the consent of the will they call actuall. But there is a doubt touchinge these first motions (by meanes of which yet thorough Christ we are not obnoxious vnto a new guiltines and bond of the iudgement of God) whether they be to be referred vnto originall sinne, or to actuall sinne. Undoubtedlye they are betwene both, and of eche part take somewhat. For so farre forth as we by them worke, couet or desire anye thyng, they haue some consideration of actuall sinne. And Paul vseth these wordes ποίειν, and πράσσειν, which without al doubt signify some action. On the other side for that we against our will suffer this kinde of motion, therefore therein they communicate with originall sinne. For, that sinne is not taken by election and of our owne accord. Ierome vpon the 7. chapter of Mathew maketh a distinction betwene παρά, and προπαρὰ: παρά, he saith signifieth the first motions, after that the consent of the will is now come vnto them. προπαρὰ, is, when they first moue and stirre vp at the beginning. And he addeth, that although they be in faults, yet are they not counted for great faultes, and yet is the passion to be counted for a sinne. Here is to be noted, that Ierome confesseth that the first motions haue the blame of sinne, although they be not counted for crimes, that is, although by the benefite of Christ they are not imputed vnto the death: or els, although in mans iudgement they be not counted for a crime. And sinne is againe deuised into that which is only sinne, and also into that which is both sinne, and also the paine of sinne. Of which distinction Augustine maketh mencion vpon the 5. Psalme. For he sayth, that the first falling away from God is sinne only: but those sinnes which follow are both sinnes and also punishmentes of sinnes, vntill they draw vs vnto hell fire. Wherefore whatsoener euils are committed betwene the first falling away, & hell fire, the same are both sinnes, and also punishmentes taken for other sinnes. Which thing Paul to the Romanes hath very well declared. For first he saith, that the Ethnikes in dede knew God, but they glorified him not as God. And therefore he addeth, that they were deliuered vp into wicked desires, being full of all malice, couetousnes, &c. And at the last he maketh mencion of the condemnation to hell fire, saying, but thou accordyng to thyne hardnes and vnrepentant harte heapest up vnto thy selfe wrath in the day of wrath, and of the reuelatiō of the iust iudgement of God, wherein he shall render vnto euery man accordyng to hys workes. But there are many which thinke not that these sinnes are punishmentes, of sinnes: for that men do of them take no small pleasure. But they, vnles they were blind, mought easely vnderstand by the Apostle, that they are punishmentes and such in dede which are most grēuous. For he saith that their hart was blinded, and that they were made folles, although they boasted that they were wise men: and y they were deliuered vp of God into a reprobate s[er]ce, to defile their bodyes with ignominy. What are all these but most grēuous punishmentes? If when a man hath committed theft, straightway ether his handes should fall away, or els hys eyes should be plucked out, we would say that he is grēuously punished of God. Paul sayth that these mē were depriued of their minde, that their hart was made foolish, and that they most ignominiously contaminated their owne bodies: and shall not these seeme to be punishmentes? How can we thinke that our minde can be safe, whole, and vncorrupt, if sinne raigne in it? Salomon saith, Can a man nourishe fire in hys bosome, and not burne hys garmentes? Or can a man go vpon hot burning coales, and not burne hys feete? And therefore sinne is called a punishment, for that it hurteth and corrupteth nature. For, the p[er]uerty of originall sinne hath so corrupted nature, that now it can scarcely seeme to be halfe on liue. And the corrupt motions, and violent rages, which spring out of that p[er]uerty. do, vnlesse they be kept vnder, and mortified, make it more fierce. Finally if thou consent vnto them, they are continually made of more & more force: so that nature alwayes becommeth worse and worse. All these thynges hereto tend to geue vs to vnder-

Am. iij.

stand

P[er]uerty of nature p[er]tayne to originall sinne. Sin where it raigeth is called actuall.

In other distinction of sinne.

All sinnes except the first sinne are both sinne and also punishmentes of sinne.

Sinnes may be called punishmentes, although they be pleasant.

Why sinne is called a punishment.



As touching  
the hurting  
of nature  
the first sinne  
also may be  
called a pu-  
nishment.

Not every sin  
is a punish-  
ment of a sin  
going before.

Even those  
things which  
are done  
of necessity  
may be sins.

Man hath  
not in his  
own power  
to be good.

The first mo-  
tions are  
sins for  
that by them  
we depart  
from that state  
wherein we  
are made.

Why man  
hath not in  
his own po-  
wer to be  
good.

These things  
are meant also  
of the regene-  
rate.

Ierome is  
against the  
Maniches  
speaking of a  
whole and  
perfect na-  
ture.

Augustine spe-  
aketh of our  
nature after  
the fall.

The regene-  
rate may ab-  
staine from  
the grosse  
kinde of sins.

stand, that lust grafted in vs, and corrupt motions, which are still remaining in our mindes, belong to this kinde of sinnes: but yet in such sort, that they are punishments of an other sin going before: namely, of originall sin, if it be not also a punishment of an other more greivous sinne. Howbeit this yet is to be noted, that the first fall also is in such sort, that it is also a punishment. For as we have said, there is no sinne, which doth not most greivously hurt the nature of man: and so at the least it hath ioyned with it a punishment of it selfe. But not every sinne is a punishment of an other sinne going before. But those wherof we now entreat, we affirme to be punishments of sinnes going before: and we say also, that they are sinnes. But unto some it seemeth wonderfull, that these things are of necessity, how they can be sinnes. But touching this matter, let vs heare what *Augustine* saith in his 3. booke de libero Arbitrio, the 18. chapter. Some things also (saith he) done of necessity, are not to be allowed: as when a man would do well and can not: For otherwyse what should moue these wordes: The good that I would, I do not, but the euill that I would not, that I do. And this, to will is present wyth me, but to performe the good, I find no ability. And thys: The fleshe lusteth against the spirite, and the spirite against the fleshe. For these thynges are repugnant the one to the other, so that ye do not the thyngs which ye would. But all these thynges are pertayning to men and come of that damnation of death. For if they be not a punishment of man, but nature in man, then are they no sins. For if men depart not from that state wherein man was naturally made, so that he could not be better, then when he doth these thynges he doth the thinges which he ought. But if man were good, it should be otherwise, but now for that it is so, he is not good, neither lieth it in hys own power to be good: ether for that he seeth not what maner one he ought to be: or els for that, although he see, yet is he not able to be such a one, as he seeth he ought to be. And that thys is a punishment, who can doubt? This much *Augustine*. In which wordes many things are worthy to be noted. First, he confesseth that many things which happen of necessity, are not to be allowed. Secondly, he geneth a reason why they are called sinnes: for that we depart from that state wherein we were naturally made. Thirdly, he sayth, that man is not good, neither hath in his owne power to be good. Fourthly, why he can not be good, he bringeth two reasons: ether for y<sup>e</sup> he saith not, what is to be done: or for y<sup>e</sup> though he see it, yet by reason of his infirmity he is not able to performe it. Lastly, this is to be noted, that he vnderstandeth these things of men regenerate. For he citeth the wordes of *Paul* to the *Galathians*, and those places, which we now haue alleaged, which we haue proued can not be vnderstand but of the regenerate. But unto this sentence of *Augustine*, that seemeth to be repugnant, which *Ierome* writeth in his interpretation of saith: We say (saith he) that they er, which together wyth the *Maniches* say, that a man can not eschew euill. But these things may without any difficulty be conciliated. For *Ierome* speaketh of nature as it was instituted of God: for he writeth against the *Maniches*, which taught, that therefore we can not resist sin, for that we were by nature created euill of an euill, God. But there is none of vs which doubteth, but that man, when he was at the beginning created, was most free. But, that *Augustine* speaketh of nature after the fall, hereby it is manifest, in that he saith: All these thynges pertayne to men, and come from that damnation of death: moreover he confesseth, that this is a punishment of man now fallen away. Farther if these things be referred vnto the regenerate, we may say, that the sentence of *Ierome* hath a respect only to the grosse kindes of sinnes, which separate vs from the kingdome of God, from which we doubt not but that men regenerate in *Christ* may abstaine. But *Augustine* speaketh most largely: and by sins vnderstandeth these things also, wherof we presently speake, & without which we can not here leade our life. And this latter solution is noted of y<sup>e</sup> master of y<sup>e</sup> sc<sup>ti</sup>ces in his 2. booke & 36. distinctio. But they object vnto vs, that we do iniury vnto baptisme, if we say that in it is not take away sinne. But we can not iustly be accused of this crime. For we affirme that by regeneration is take away the guiltines of sinnes. For although these vices remayne, both as the scripture testifieth,



eth, and also as experience teacheth, yet their bond and guiltines is taken away. *Wherfoze Augustine oftentimes saith, that lust in dede remayneth, but the guiltines therof is by Christ take away. And he addeth, that sometimes it cometh to pas, that the act and worke of sinne passeth away, as we see it is in theft, and in adultery, but the guiltines not withstanding abideth: and sometymes it cometh to passe, that the guiltines is take away, but the fault remayneth. Which is plaine to be sene touching this lust wherof we speake. It remayneth in dede, but yet we cannot by it be as guilty condemned to eternall death. If thou demaund why it is called sinne, when as the guiltines is taken away? I aunswer, bicause in that it is not imputed vnto vs, it hath not that of his owne nature: for, as touching his owne nature, as we haue before taught, it deserueth death and damnation: but this cometh by an other meanes: namely, of the mercy of God through Christ. But euery thing ought to be considered by it selfe, and of his owne nature. Wherfoze, seying the proper nature of sinne is, to strue against the law of God, and this thing we see to come to passe in this lust, and in these first motions, therfoze they ought to be called sinnes. Neither by this our sentence do we fall into that foolishnes, which the Pelagians vphayned vnto Augustine and to other of the catholikes, as though they should say, that by regeneration is not blotted out sinne, but only raised. For when heares are shauen, there remaine still vnder the skinne the rootes of the heares, by which they grow vp againe. For although we affirme, that in men regenerate remaine still lust & corrupt motions, yet do we not deny, but that God is perfectly reconciled vnto vs. Wherfoze, although of their owne nature they are sinnes, yet by the mercy of God they are so blotted out, that they now utterly cease to be imputed: wherfoze, if we haue a respect vnto imputation, there remayneth nothing of them. Last of al they object vnto vs, that we do iniury vnto Augustine when we say that he affirmeth these to be sinnes, when as he interpreteth himself, that they are called sinnes improperly. For as a scripture or writing is called a hand, for that it is done with the hand, so that these called sinnes, for that they come from original sinne: and as cold is called slouthfull, for that it maketh vs slouthfull, so are these called sinnes, for that they stirre vs vp to sinnes: but yet properly they are not sinnes. So (say they) Augustine by this meanes doth not only interpretate himselfe, why he calleth these, sinnes, but also hath geuen vnto vs a way how we ought to vnderstand Paul, when he calleth these, sinnes. Hereunto we aunswer: first, that if either Augustine or any other of the fathers do deny that these are sinnes, that is to be vnderstand by way of comparison, if they be compared with actual sinnes: but not that the nature of sinne can wholly be taken away from them. Which thing Augustine in another place most plainly declareth. For against Julianus in his 6. booke & 8. chap. For it is not (sayth he) no iniquity when in one man, eyther the superiour partes are after a vile maner seruantes vnto the inferiour partes, or the inferiour partes after a vile maner resist the superiour partes, although they be not suffered to get the mastery. Seying that he calleth this sinne iniquitie, he plainly declareth, that vnto it is agreable the nature of sinne, which we before described. And in his 5. booke agaynst the same Julianus the third chapter, he thus writeth: The luste of the fleshe, agaynst which the good spirite lusteth, is sinne: for that in it is a disobedience agaynst the gouernment of the mind: and it is a punishment of sinne, for that it is rendred vnto the merites of the disobedient person, and it is a cause of sinne thorough the falling away of hym that sinneth. Here we see that lust is of Augustine thre maner of wayes called sinne. Neither can it be sayd, that he writeth these thinges of a man not regenerate: For he expessedly saith: Agaynst which the good spirite lusteth. For in the wicked is not the spirite of God, which strueth agaynst lustes. Wherfoze we haue out of Augustine thre places (one which we before cited out of his 5. booke de libero Arbitrio, and two agaynst Julianus) wherein he expessedly confesseth that lust is sinne, and byingeth a reason why he so thinketh. Neither oughte our aduersaries as touchynge the interpretation of Paul, to runne vnto a figure, to say that this is not properly to be called sinne. For, both out of Paul and out of other places of the scripture, is*

¶ m. iij.

brought

Every thinge ought to be considered by his owne nature.

The Pelagians blained vnto catholikes foolishnes.

A similitude.

As touchinge imputation sinnes are betterly taken in regeneration.

Why Augustine calleth these motions sinnes.

When the fathers say that these motions are not sinnes, they vnderstand that they are not actual sinnes.

The expessedly calleth these motions sinnes and affirmeth the to be iniquities.

Note these wordes of Augustine.

Lust remayning in vs is truly and properly sinne.



brought good reason, why lust is truly and properly called sinne. And it is to be considered at, that these men otherwise are euery where so prone to figures, when as in this one proposition, *This is my body*, they so much abhorre from al kind of figures, when as yet notwithstanding a figure is there most conuenient. And if thou desire other testimonies of the fathers, wherby to proue that lust is sinne, we haue before cited Jerome vpon Mathew. And there are in Augustine against Julianus found cited a great many other sentences of the auncient fathers. All which make wholly on our side. But now let vs come to the exposition of the 8. chapter.

### *The eight Chapter.*



Inasmuch as now we there is no condemnation to them that are in Christ Jesus, which walke not after y<sup>e</sup> flesh, but after the spirite. For the lawe of the spirite of lyfe which is in Christ Jesus, hath made me fre fro the law of sinne and of death.

The Method  
of this chapt.

For as much as in this chapter, are entreated many notable things, it shall not be amisse to deuide the samme of them into the partes thereof. Firste Paul remoueth away condemnation, which he sayth is taken away by the Lawe of the spirite of life: which spirite we haue obteyned by the benefite of the death of Christ. And this liberty promisseth he not indifferentlye vnto all men, but only vnto those whiche are in Christe, and walke not accordinge vnto the flesh, but according to the spirite. For they which seporate them selues from Christ, can not be partakers of his benefite. The he addeth, that we by this spirit are partakers, not only of the death of the Lord, but of his resurrexion also: for soasmuch as Christ was by it rayled vp from the dead, as many as are endewed with the same spirite, shall likewise be rayled vp from the dead. For that cause he exhorteth vs, by the spirite to mortefye the deades of the flesh, that we may be made partakers of enerlaſting life. Thirdly, he amplifieth and adorneth this state and condition, which by the spirite of Christ we haue obteyned: namely, that now we are by adoption made the children of God, that we are moued by this spirit, and made strong against aduersities, & to suffer all afflictions. Which prayles serue not a little to quicken our desire, that we should desire to be dayly more abundantly enriched with this spirite. Fourthly he confuteth those, which objected that state to some miserable and unhappy, in which the saythfull of Christ liue. For they are continually exercised with aduersities, so that euen they also which haue the first frutes of the spirite are compelled to mourne. And he willeth that by this meanes these thinges come to passe, for that as yet we haue not obteyned an absolute regeneration nor perfect saluatio: for we haue it now but only in hope, which when time shall serue, that is, in the end of the worlde, shall be made perfect. Fifthly, he teacheth, that notwithstanding those euills, which doo enclose vs in on euerye side, yet our saluation is neuertheless sure: for the prouidence of God, whereby we are predestinate to eternall felicity can nether be chaunged, nor yet in any poynte fayle. And by this prouidence, sayth he, it cometh to passe, that vnto vs which loue God all thinges turne to good, and nothing can hurt vs, soasmuch as God hath geuen vnto vs his sonne and together with hym all thinges: wherefore seing the father iustifieth vs, and the sonne maketh intercession for vs, there is nothing, which can make vs afraid. Lastly, he sayth, that y<sup>e</sup> loue of God towards vs is so greate, that by no creature it can be plucked from vs. Hereby it is manifest, of how greate force the spirite of adoption is, wherewith we are sealed, so long as we wayte for the perfection of our felicity. And these thinges serue wonderfully to proue, that our iustification consisteth not of workes, but of fayth, and of the meare and free mercy of God. This is the summe of al that which is contained in the doctrine of this chap.



As touching the first part, the Apostle alledgeth that condemnation is now take away: which he proueth, because we are enswelmed with the spirite of Christe. But this deliuey he promisseth vnto those only, which are in Christ. Wherefore seeing it is manifest what his proposition or entent is, now let vs see, howe these thinges hange together with those, which are already spoken. Toward the end of the former chap: Paul cried out twise: first, when he sayd: *Unhappy man that I am, who shall deliuer me from the body of this death?* And by the figure Apoliopelis he exprested not the deliuerer: but here he sayth, that that deliuerer is, the Lawe of the spirite and of life. Farther in that place with greate affection he sayd: *I geue thanks vnto God through Iesus Christe our lordes: nether declared he, wherefore he gane thanks.* But now he playnly expresteth the cause. For he sayth, that now there remaineth no condemnation, and that we are deliuered from the Lawe of sinne and of death. This is it for which he gane thanks. Lastly he added, *how that in minde he serued the law of God, but in flesh the law of sinne.* Now he moze playnly expresteth what that is: namely, to be in Christ, and not to walke according to the flesh, but according to the spirite. Hereby it manifestly appeareth, how aptly these thinges are knit together with those which are already spoken.

The law of  
the spirite and  
the deliuerer

Thanks  
are to be  
geuen for  
that there  
remaineth  
in vs no co  
ndemnation.

The Apostle seemeth thus to speake: Although the sinne and the corruption of nature, where with the godlye are vexed, be (as it is already sayde) still remaininge in them, yet is there no danger, that it shoulde bringe condemnation vnto men regenerate: for they are holpen by the spirite of Christe, wherewith they are now enswelmed. And euen as befoze he abundantly entreated of the violence and tyranny of sinne, which it useth against vs being vnwittinge and vnwilling thereunto: so now on the other side he teacheth, what the spirite of Christ worketh in the Saintes. Wherefore seeing not only the holy scriptures, but also the Ethnike writers do exprestly commaund, that euery man shoulde knowe himselfe, peraduenture there is scarce any other place, out of whiche the same may better be gathered, then out of these two chapters. For a godly man consisteth of his owne corrupt and vitiate nature, and also of the spirite of Christ: & because we haue befoze learned, what the corruptiō of nature, that is, sinne, worketh in vs, and now is declared, what benefites of Christ we obtayne by his spirite: by this may euery man as touching ether part knowe himselfe. Vndoubtedly wonderfull great is the wisdom of the Apostle: who when he wrote of the force of sin: exprested it chiefly in his owne person: to geue vs to vnderstand, that there is no man so holy, which so long eas he liueth here, is cleane ridde from sinne. But afterward when he entreateth of the helpe of the spirite of Christ, he bringeth in the person of other men, least any man shoulde thinke with himselfe, that not of all manner of Christians enioye this excellent helpe of God, but onely certaine principall and excellent men, such as were the Apostles. After these thinges which we haue befoze heard out of the seventh chapter: a man mought haue sayd, forasmuch as we are so led away captiue of sinne, and that by force and against our willes, what hope can there be of our saluation? Much, saith Paul.

What  
thinges as  
capable to  
know our  
selues.

A godly man  
consisteth  
of two princi  
ples.

Why Paul  
chaungeth  
the persons  
in these two  
descriptions.

Forasmuch as now there is no condēnation to the which are in Christ. For by the spirite of Christ we are deliuered from the lawe of sinne and of death. This reason is taken of the cause efficient, whereby is not only proued that which was proposed, but also euen the very carnell and inward pithe of our iustification is touched. For although men being now iustified are so restored vnto the giftes of God, that they begin to liue holily, and do accomplishe some certayne obedience begonne of the lawe, yet, because in the iudgement of God they can not stay vpon them, forasmuch as they are vnperfect, and are not without fault, of necessity it followeth, that our iustification shoulde herein consist, namely, to haue our sinnes forgiven vs, that is, to be deliuered from the guiltines of them. And this is it which Paul here writeth:

Wherein  
consisteth  
iustification.

He hath deliuered me from the right of sinne and of death:] That is, from the guiltines, or bond, whereby we were bound vnto sinne, and vnto eternall death. And when this bond is taken away, there then remaineth nothing, why  
we



we should feare condemnation. But forasmuch as that is said to happen through the spirit of Christ, it manifestly appeareth, that men are not iustified by woꝝkes. For woꝝkes follow the spirit, and are saide to be the frutes thereof. And this deliueꝝ pertaineth only vnto them which are in Christ: that we may vnderstand that all they are excluded, which boast of faith and of the Gospell, & yet in the meane tyme do walowe in most grosse sinnes, and are straungers from Christ: and whereas they committe many thinges against their conscience, yet are they not touched with any repentaunce. This which is added, which walke not according to the flesh, but according to the spirit, expoundeth y<sup>e</sup> which was before saide, To be in Christ. And that we may the better vnderstand that it is all one, we must repeate that whiche the Apostle a litle before wrote, *Let not sinne raigne in your mortall body: that this, although ye be stirred by these lustes, yet ye ought not to permitte vnto the dominion of your minde.* And that which the Apostle in this place declareth, bringeth with it a great consolation. They which are shut vp fast in prison, and do know themselves to be guilty, do looke for nothing els but sentence of death, now if to them pardon and forgiveness should be offered they not looking for it, they can not but exceedingly be glade and reioyce. So we, when we see that damnation is due vnto vs for our sinnes, can not but exceedingly reioyce at these tidings, when we heare out of the holy scriptures, that all thinges are freely forgiven vs for Christes sake. Wherefore if we desire to haue the fruition of this so great a benefite, it is necessary, that we belue the pardon which is offered vnto vs. For this liberalitie of God wyl not hyngge profite vs without faythe. Although by that whiche we haue nowe spoken, I doubt not, but that men may vnderstande, what the meaninge of Paul is, yet are there slower thynges, whiche shall not be vnprofitable more diligently to examyne. First: what that is wherby we are deliuered. Secondly from what kind of euill we are deliuered. Thirdly, what maner of thing this deliueꝝ is. Lastly, vnto whome it pertaineth. As touching the first, the Apostle saith, that condemnation is taken away by the law of the spirit of lyfe: wherby we vnderstand the holy ghost, which gouerneth our mindes, and ruleth them by his inward motions. With which exposition agreeth Chrysostome. For euen as (saith he) the law of sinne is sinne: so the lawe of the spirit, is the spirit. But in that this worde, of lyfe, is added, some do thus vnderstand it, as though that worde should be ioyned with the worde law: so that the law should be called the law of the spirit, and the law of life. But the nature of y<sup>e</sup> Greke tong semeth to vrge, that that worde should be an epitheton or proprietye of the spirit. For thus it is written, τοῦ πνεύματος τῆς ζωῆς: That is, of the spirit of lyfe. Here the article τῆς completh this word ζωῆς, that is, of lyfe, with the spirit, and not with the law. Wherefore the sence is, that we are deliuered by the spirit, the author of lyfe, and not by enery spirit which is cold, and wanteth lyfe. Ambrose by the law of y<sup>e</sup> spirit vnderstande saith: which law he putteth as a meane betwene y<sup>e</sup> two other lawes, betwene the law of Moyses I say, and the law of the flesh. Faith driueth not, nor forceth vnto vices, as before Paul taught that the law of the members and of the flesh doth. Neither is faith as the law of Moyses, which only admonisheth what ought to be done, but geueth not strengths to do it, neither forgiveth, whē any thing is committed against it. For faith both teacheth what is to be don, and also bringeth strengths to do the same, and when any fault is committed, it obteyneth pardon for the same. Whereby we see what is to be vnderstand by the law of the spirit of life, namely y<sup>e</sup> holy ghost, or els sayth. For either is true: for in very dedde y<sup>e</sup> author of our deliueꝝ is y<sup>e</sup> spirit of Christ. And y<sup>e</sup> instrument which he useth to saue vs by, is faith. For it is the first gift, wherewith God adorneth and decketh men that are to be iustified, by it to embrace the promises set forth vnto the. Now to vnderstand the second part: namely, fro what we are deliuered, We are deliuered from the law of sinne and death. By these wordes is not signified the law of Moyses, although by faith in Christ we are deliuered from it also. But the Apostle

3 similitude.

Four things put forth to be examined.

The efficient cause and instrument of our salvation.



posse entreateth not therof at this present, neither is the law of Moses called in y<sup>e</sup> holy scriptures the law of sinne. For although thorough it sinne be encreased, yet both it not commaund sinne, neither was sinne the autho<sup>r</sup> of it, yea rather the law of Moses is called spiritual, partly because the holy ghost was the autho<sup>r</sup> of it, who gaue it in Mount Sina, and partly because all those things which it commaundeth are spirituall, neither are they agreable vnto lust, no<sup>r</sup> vnto our flesh. It may in dede after a sort be called the law of death, for in the latter epistle to the Corin-  
thians, it is called the ministry of death, but these thinges are not to be applyed vnto it, but thorough our default. For otherwise of it selfe it setteth forth those things which should be profitable vnto lyfe. But it lighteth vpon the peruersenes of our nature, and therof it commeth that death followeth it. Which reason if we should follow, the Gospell also might be called the instrument of death. For Paul in his latter epistle to the Co<sup>r</sup>. thus writeth: *Vnto some we are the sauour of lyfe vnto lyfe, but vnto other some the sauour of death vnto death.* Wherefore there is great co-  
sideration to be had, with what maner of sauoz, we sauoz the Gospell. For it is not to be meruailed at, that of one and the selfe same thing do follow contrary effectes. For we see daily, that one and the selfe same sonne, both drieth by clay, and also mel-  
teth ware. But seing it is so, a man may meruaile, why the Gospell is not in the holy scriptures called the ministry of death, as the law of Moses is? Ambrose an-  
swereth, *Because the Gospell of hys owne nature condemneth not, but those which beleue not, it leaueth vnder the law.* And that is it which condemneth and killeth. For it vnder the payne of damnation commaundeth that we should beleue in Christ. Wherefore, they which beleue not, by the condemnation of the law do perishe. But the propriety of the Gospell is only to make safe. It mought also be some what moze plainly an-  
swered: that the Gospell, so long as it doth but outwardly only make a sound, nei-  
ther is the holy ghost inwardly in the hartes of the hearers, to moue and bolue them to beleue, so long (I say) the Gospell hath the nature of the killyng let-  
ter, neyther differeth it any thyng from the Lawe, as touchyng efficacye vnto saluation. For although it conteyne other thynges then the Lawe dothe, yet it canne neyther geue Grace, no<sup>r</sup> remission of synnes vnto the hearers. But after that the holy ghost hath once moued y<sup>e</sup> hartes of the hearers to beleue, then at the length the Gospell obtayneth his power to make safe. Wherefore the lawe of sinne, and of death, from which we are deliuered, is it, whereof befoze it was sayd, that it leadeth vs captiues, and rebelleth against the lawe of the minde. In this fight (saith Chrysostome) the holy ghost is present with vs, and helpeth and deliuereth vs, that we runne not into damnation. He crowneth vs (saith he) and furnishing vs on euery side with sayes and helmes bringeth vs into the battayle. Which I thus vnderstand, that we are counted crowned through the forgiue-  
nes of our sinnes: and holpen with succors, when we are so holpen with free and gracious giftes, and with the strength of the spirite, and instrumente of heauenly giftes that we suffer not this lawe of naturall corruption to raigne in vs. And let this suffice as touching that euill, from which we are by the spi-  
rite of Christ deliuered. Now let vs declare, what is the nature of this deliue-  
ry. This deliuey may indeede be compared with that deliuey, whereby the chil-  
dren of Israell were deliuered out of Egypt. But they were not so set at liberty but y<sup>e</sup> they were with greuous perils & greate temptacions exercised in the de-  
sert: and when they were come to the land of Canaan, they had alwayes re-  
nants of the Amorites, Chittites, Henites, and Cetites, with whome they had con-  
tinuall strife. We also are so deliuered from death and sinne, that yet there still remaineth no small portion of these euils. But yet as Paul saith, they can not hurt vs. For although it be sinne, yet is it not imputed. But by death our body shall be losed, and the soule shall be seperated from it, that by meanes of the holy resurrection it shall neuertheles returne againe vnto life. And for that cause Paul said not simply, that we are deliuered from sinne and from death, but from the lawe and power of them. *Augustine* also in his first booke and 32. chapter: De Nuptijs

The lawe of Moses is not called the lawe of sinne.

It is called the lawe of death, but yet per accidens, that is, by chaunce.

The Gospell is per accidens the instrument of death.

The Gospell as it onely outwardly maketh a sound, differeth little from the lawe.

Our deliuey is compared with that deliuey whereby the Israellites escaped out of Egypt.



## Cap.8 A Commentarie vpon the

**I** shall  
tude.

**This word**  
is here  
taken meta-  
phorical-  
ly.

**In place to**  
proue the  
diuinity of  
the holy  
Ghost.

**The proue**  
by the ef-  
fectes de-  
clareth who  
are the ef-  
fect of God

Nuptijs & concupiscētia, saith, that this deliuey consisteth of the forgiveness of sinnes: which thing also we see happeneth in ciuill affaires. For if a man, being cast into prison, & knowing himselfe to be guilty, doth waite for nothing but for sentence of death, and yet through the liberallity and mercy of the king he is not only deliuered from punishment, but also the king geueth vnto him greates landes and aboundance of riches and honours: if we should consider in him the principall ground and cause of his deliuey, we shall finde that it consisteth in the forgiveness of his crime and offence. For what had it profited him so to be enriched, if he should straight way haue bene put to death? So although by the benefite of the spirite we haue our strengthes renewed, and the power or faculty to beginne an obedience, soasmuch as by all these thinges the lawe of God can not be satisfied, we could neuer be iustified, vnles we had first remission of our sinnes. For we should still be vnder condemnation, and should be vnder the power of sinne and of death. And when *Paul* vseth this word lawe, he speaketh metaphoricallly. For by the lawe he vnderstandeth force, and efficacy. And he attributeth it vnto sundry thinges, vnto sinne, vnto death, and vnto the spirite: and if there be any other thing which hath the authoritie of ruling and gouerning, the same may be called the lawe of him, whome it gouerneth and ruleth. But (as we haue already sufficiently taught) when we heare of this word lawe, no man ought to thinke, that here is spoken of the lawe of *Moses*. And thus much as touching the maner of this deliuey. But in this place therewith to my remembrance a sentence of *Chrysostome* in his homely de sancto & adorando spiritu: wherein he admonisheth, that this is an apt place to proue the diuinity of the holy ghost. For if the holy ghost be the author of our liberty, then it becometh him to be most free. And that he is the author of our liberty, not only this place declareth, but also that place wherein it is written, *Where the spirit of the Lord is, there is liberty*. But *Arrius*, *Ennomius*, and other such like pestiferous men, would haue the holy ghost to be a seruant. For they in the holy Trinity put a greates difference of persones: for the sonne they sayde was a creature, and for that cause farre inferior vnto the father: but the holie Ghoste they affirmed to be the minister and seruante of the sonne. But if he be a seruante, howe then can he be vnto others, the author of libertie? He hath indeede other argumentes out of the holy scriptures, whereby he confuteth the *Arrians*: but it sufficeth me to haue rehearsed this one argumente onely: because it serueth somewhat for this place: Now let vs see who they be that are partakers of this deliuey. For *Paul* doth not superfluously entreate thereof. For when he had taught, that this libertie cometh of the spirite of *Christ*, although he it be the true and principall cause, yet because it is oftentimes hid, nether can it be seene of other men, therefore *Paul* turneth himselfe vnto the effects, as vnto thinges more euident. For there are many oftentimes which boast of the spirite and of faith, which yet are most farre from them, and remayne vnder damnation. This selfe same maner shall *Christ* obserue in the last iudgement. He shall first say, *Come ye blessed of my Father, receaue ye the kingdome prepared for you from the beginning of the world*. By these wordes is exprest the chiefe and principall cause of our saluation, namely, that we are elected of God & predestinate. But because this cause is hidde from the eyes of men, to the end they might see true heyyes of the kingdome of heauen, he straight way declareth that thing by the effects: *I was hungry* (sayth he) *and ye fed me: I was thursty, and ye gaue me drinke: I was in prison, and ye visited me*. So *Paul* in this place expresth the true cause of our deliuey, namely, the spirite of *Christ*. Now to know who they are, that be partakers therof, he setteth forth the effects of this deliuey: sayinge.

Vnto those which are in *Christ Iesus*, which walke not according to the flesh but according to the spirite. That which is added, namely, to walke according to the spirite, and not according to the flesh, because it is afterward repeated, shall in that place be expounded. Let vs see therefore, what it is to be in *Christ*

first



First commeth that which is common vnto all men. For the sonne of God, by cause he toke vpon him the nature of man, is ioyned and made one with al mē. For when they haue fellowship with flesh and blood (as witnesseth the epistle vnto the Hebrewes) he also was made partaker of flesh and blood. But this conjunction is generall, and weake, and onely (if I may so call it) according to the matter. For the nature of men is farre diuers from that nature which Christe toke vpon him. For the nature of man in Christ, is both immortall, and also exempted from sinne, and adorned with all perfections: but our nature is corruptible, and miserablye contaminated with sinne. But if it be endewed with the spirite of Christ, it is so repayed, that it differeth not much from the nature of Christ. Yea so greates is that affinity, that Paul in his epistle to the Ephesians sayth, *That we are flesh of his flesh, and bones of his bones.* Which forme of speaking seemeth to be taken out of the writings of y<sup>e</sup> old Testamēt. For there byetherne and kinsefolkes do thus speake of themselves one to an other: *He is my bone and my flesh.* For they seme to acknowledge vnto them, one common matter by reason of one and the selfe same seede of the father, and one & the selfe same wombe of the mother. Whereunto this also is a helpe, so that children do draw of theyr parentes not only a carnall and corpulent substance, but also witte, affections and disposition. This selfe same thing commeth to passe in vs, when we are endewed with the spirite of Christ. For besides our nature which we haue common with him, we haue also his mind (as Paul admonisheth in the first to the Cor.) and the selfe same sence, as he requirith vnto the Phillipians: saying: *Let the selfe same sence be in you, which was also in Christ Iesus.* Thus our coniunction with Christ, Paul expressed in this selfe same epistle by graftinge: wherein are verie well perceaued of sene those two things which we haue now made mention of. For the graste, whiche is grafted, and the stocke whereinto it is grafted, are made one thing: nether only are y<sup>e</sup> matters which were diuerse, ioyned together, but also they are nourished together with one and the selfe same iuyce, spirite, and life. This selfe same thing the Apostle testifieth is done in vs, when he sayth that we are grafted into Christ. The same thing also Christ teacheth in the Gospel of Iohn, when he calleth himself y<sup>e</sup> vine, & vs y<sup>e</sup> branches, so y<sup>e</sup> branches haue y<sup>e</sup> selfe same life common with the vine tree: they borgen forth by y<sup>e</sup> same spirite and bring forth one and the selfe same fruite. Paul also in his epistle to the Ephesians compareth our coniunction with Christ, with matrimony. For he sayth that it is a greates sacrament betwene Christ and the Church. For euen as in matrimony not only bodies are made common, but also affections and wills are ioyned together, so commeth it to passe by a sure and firme ground betwene Christe and the Church. Wherefore the Apostle pronounceth them free from sinne, which abyde in Christ, and be in hym after that maner which we haue now expressed, to the end they should liue his life, and haue one and the selfe same sence with him, and bring forth frutes of woorkes not disagreeing fro his frutes, and they whiche are suche, can not feare condemnation or iudgement. For the Lorde Iesus is saluation it selfe, as his name signifyfiently declareth. Wherefore they which are in him, are in no daunger to be condemned. Whereunto we adde, that they also are in Christ, which in all their things depend of hym, and which whatsoeuer they take in hand, or do, are moued by his spirite. For to depend of him, is nothing els, then in all thinges that we go about, to haue a regard vnto him, and to seeke onely his glory: but they which are moued by his spirit, do not follow the affections and instigations of lustes. Whereby it is manifest, how faithfull and godly men are in Christ, and that by all kindes of causes: for we haue one & the selfe same matter, also the selfe same first groundes of forme: for we are endued with the selfe same nokes, proprietes, and conditions which he had. The efficient cause wherby we are moued to worke, is the same spirit wherewith he was moued. Lastly, the ende is all one, namely, y<sup>e</sup> the glory of God should be aduanced.

Ans.

But

What is the conjunction which we haue with Christ

In Ephesians phrase, our bone, and our flesh.

A similitude.

Our conjunction with Christ is compared with matrimony.

Who are in Christ.

It is proved that we are in Christ by all kindes of causes.



But that which was impossible vnto the law, in as much as it was weake because of the flesh, God sendyng his own sonne in the similitude of the flesh of sinne, and by sinne condemned sinne in the flesh. That the righteousness of the Lawe might be fulfilled in vs, which walke not after the flesh, but after the spirit. For they which are accordyng to the fleshe, sauour the thinges that are of the flesh, but they that are accordyng to the spirite, sauour the thinges that are of the spirite. For the wisdom of the fleshe is death: but the wisdom of the spirite is lyfe and peace. Because the wisdom of the flesh is enmity against God: for it is not subiect vnto the lawe of God, neyther in deede can be. So then they that are in the fleshe cannot please God.

One and the selfe same worke is both sin, and vertue as it cometh either from vs, or from God.

God if we speake properly ought not to be counted the cause of sin.

In argument of iustification, that it is not had by workes.

The Pelagians are in this place overthrowen

But that which was impossible vnto the law, in as much as it was weakened by the flesh, God sending his sonne.] Here is brought a reason, whereby is shewed that this spirite of God is geuen vnto vs for a deliuerer, to the ende we might be made the more certaine therof. For when we heare, that of necessity we must haue the spirite of Christ, straight way we thinke with our selues, that by reason of our vncleane affections, and corrupt maners, we are vnworthie of the receiving of it. This doubt Paul taketh away, & saith: that y<sup>e</sup> benefite cometh vnto vs by the death of Christ. For this was the ende, for which Christ would dye: namely, that by his spirite the iustification of the law might be fulfilled in the elect. Neither did he for any other cause take flesh vpon him, but to helpe and succour the infirmity of our flesh. Of this purpose and counsell of God the Apostle here entreateth. By this place it manifestly appeareth, how one and the selfe same worke as it cometh from men is sinne, and as it cometh from God is good. The Iewes sought nothing els in the death of Christ, but to exaspiate and fulfill their hatred, & to reiect the worde of God, and to repell and put away the chastisements and corrections of the Lord, and also to kepe still their dignities and honours. These endes forasmuch as they are very wicked, the action also could not but be very wycked. But God forasmuch as he had a regard to the setting forth of his godnes, and procured the health of mankind, in that he deliuered his sonne vnto the death, accomplished a worke of most singuler charity. Wherefore, if we will speake properly, God can not be called the cause of sinne: although it cannot be denied, but that he is the cause of that thing which in vs is sinne: for that which in him is praise worthy, and procedeth of vertue, is oftentimes by vs defiled, for that we our selues are vncleane. In that he saith: *That which was impossible vnto the law*, he teacheth both that the law is weake, and by the contrary that the spirite and faith are strong. But that infirmity of the law appeareth not, vnles the weakenes of our free will be thoroughly known. For therof cometh it that the law is weak, because it lieth vpon a corrupt nature. For otherwise the law it selfe, so far forth as it is writ ten, is nether weake nor strong. But man is iudged weak, so long as he is left vnder the Law, and is not holpen by the spirite of grace. This place most strongly proueth, that iustification is not of workes, and that there are no workes preparatory: for workes which go before iustification, either do agree with the law of God, or els they defect or want of it. If they agree with the law, the of necessity we must graunt, that the law is not weak, as that which without the spirit and grace may be performed. Paul in this place affirmeth that thing to be impossible. But if such workes faile of the rule of the law (which can not be denied) then must we nedes graunt, that they are sinnes. But by sinnes no man can be iustified. Here also are reproued the Pelagians, which toke vpon them to say and teach, that a man by the strengthes of nature is able to fulfill the commaundements of the Law. For Paul teacheth contrariwise, that y<sup>e</sup> law was so weakened by the flesh, that it behoued vs to be deliuered by an other helpe. But where as he saith, y<sup>e</sup> law was weakened



weakened by the flesh, no man ought therefore falsely to suppose there is condemned the substance of the flesh, or nature of the body: for these things God created good. But by flesh he understandeth the naughtiness & corruption, which by reason of the fall of Adam passed through all mankind. Which corruption so much as it is still remaining even in men regenerate, they can not undoubtedly perfectly and fully accomplish the law of God, until they have utterly put off this flesh. And as *Chrysostom* noteth, the law of God is not by these wordes condemned, but rather commended; because it commandeth right and iust things, but it can not bring them to the ende. Wherefore the coming (saith he) of Christ was necessary, which might minister helpe and succour unto the law: for the law in dede taught by right what ought to be done, and what ought to be avoided. But besides this there were two other things necessary which the law could not geue: first that those things might be forgiven, which are committed against the commandements thereof; an other is, that the strengthes of man might be corroborated, whereby to performe the commandementes of the law. Without these two things, whatsoever the law teacheth touching the doing or eschewing of things, it can not profite, but rather serueth to condemnation. For he which knoweth the will of his Lord and doth it not, is grievously punished, then he which knoweth not the will of his Lord. Those commentaries which are ascribed unto *Ierome*, do byen this place expressly affirme, that the Apostle here speaketh not of the law of ceremonies: for he speaketh here of that law, whereof is written in the 7. chapter of *Mathew*: The things which ye wyl that men should do unto you, the same do ye unto them: of which lawe it is straight way sayde, This is the lawe and the prophetes. Wherefore there is no cause why any man shoulde cauell that that whiche *Paul* saith, It was possible unto the lawe, is not to be referred unto the mozell lawe, but unto ceremonies. But there are in this place three things to be observed: first, what moued God to geue his sonne: secondly, what Christ being geuen unto vs did for vs. Lastly, what fruite we obtayne by his worke. As touching the first, the Apostle saith, that this was the purpose of God, when he gaue his sonne, that the infirmity of the lawe should not be a let to our saluation. For he saith that it was so weake, by reason of the infirmity of our flesh, that by the ministry thereof we could not attaine unto saluation which he had appointed for vs. Which sentence if our aduersaries would consider, they shoulde see, that they can neither mayne-aine workes of preparation, nor yet iustification by workes, vntles paradenture they thinke that this counsell or purpose of God was not necessary. And these men undoubtedly do as much as lieth in the, to diminish the benefite of Christ, neither acknowledge they the perfect and full loue of the father towards vs. *Paul* saith, that the lawe without Christ is weake: these men say, that before we are made partakers of Christ, we be able to worke good workes, and to obey the lawe of God. And although *Paul* here teacheth the impossibility of the lawe, yet the fathers haue sometimes accursed such as dare say, that God hath commanded things impossible. Although if a man rightly understand our doctrine, he shall easily see, that we teach not, that the commandementes of God are utterly impossible, but only as touching those which are strangers from Christ. For men now regenerate, haue a beginning and an endeavour of obedience, and forgiveness of defectes which they committe: the righteousness also of Christ whereby the law is fulfilled, is now made their righteousness, and is of God imputed unto them. For the strengthes of the head do passe into the members. Lastly by hope we are made safe, and the accomplishment of the lawe, which wanteth in their workes, so long as they liue here, they shal attaine perfectly & by all meanes full, when they shalbe ioyned together with Christ in an other life. And therefore woulde God prouide a remedy for the weaknes of the lawe which springeth of our weaknes. Let vs see therefore what God hath done.

He hath sent his sonne in the similitude of the flesh of sinne, and by sin hath condemned sinne in the flesh. By these wordes is manifeste the num-

There are  
two things  
which the  
law cannot  
performe.

Three  
things are  
here enqui-  
red for.

God gaue  
his sonne  
that the in-  
firmity of  
the law  
should not  
be a let to  
our saluati-  
on.

Whether  
God haue  
commande-  
d things  
impossible.



The distinction  
of persons in the  
Trinity.

ber and distinction of the diuine persons in the holy Trinity. For if the sonne be sent of the father, then must one of necessity be distinct from the other; which is contrary to the heresie of Photinus, Sabellius the Patripassianites, and other such pellicerous men, which taught that the sonne and the holy ghost are distinguished both from the father; and also betwixt themselves onely as touching the names. But what order Paul hath put in the persons, we may easily see. For he saith, that the holy ghost is he which deliuereth: secondly, that that spirite is genen by Christ: lastly, that the sonne is sent of the father. And so he resolue the last effect of our saluation into the first cause.

This word  
similitude  
taketh not  
away the  
veritie of  
the flesh.

In the similitude of the flesh of sinne. ] Augustine admonisheth, that these things are to be read jointly together, so that this word *similitude*, is not referred vnto the flesh, but vnto sinne. For the humane nature which Christ took vpon him had the shew of forme of sinne: but yet in very dede it could not be polluted with sinne. Paul also vnto the Philippians writeth, that Christ was in the similitude of men: not that he was not a man in very dede: but that by cause he so abased himselfe, that he nothing departed from the common custome of men, neither confounded he the nature of man with the nature of the word of God: but left it so perfect, that even the forme and similitude of other men might be shewed in Christ. And therefore the Apostle bleth this word *similitude*, that we might vnderstand that the Lord was not a pure man only, as other men were: although he seemed such a one. For in him was the diuine nature hidde. Wherefore there is no cause, why the Marcionites, or other such like heretikes, should by these places deny that Christ had true flesh. For he took vpon him the nature of man (as the Greke Scholies haue noted) with the affections thereof: not vndoubtedly with those affections, which spring of malice: but with those, which spring of nature instituted of God. In summe, to haue taken the flesh of sinne, is nothing else then that Christ was so made man, that he was subiect vnto heate, cold, hunger, thirst, contumelies and death: for these are the effects of sinne. And therefore the flesh of Christ inought well be called the flesh of sinne. Augustine in his 14. booke agaynst Faustus, hath so written agaynst an heretike, which refused Moses: as though he were contumelious agaynst Christ, when he wrote, *Cursed be every one that hangeth one a tree.* Vnto whome Augustine answereth, *If by this meanes thou condemnest Moses, thou shalt also reiect Paul.* For he vnto the Galatians writeth, that Christ was made accursed for vs. And the same Paul in his latter epistle to the Corinthians saith, that he which knew not sinne, was for our sakes made sinne. Then he citeth this place whereof we now intreat, that God sent his sonne in the similitude of the flesh of sinne, and by sinne condemned sinne. He bringeth also a reason why the flesh of Christ is called *sinne* namely, by cause it was mortall, and cursed of death, which of necessity followeth sinne. And he affirmeth this to be a figurative kinde of speech, wherein by that which goeth before is exprest that which followeth. But besides this interpretation of Augustine, I remember another also, which the same Augustine treatinge vpon this place followeth, which also he seemeth to haue learned of Origen. And that interpretation is taken out of Leviticus: where when as there are diuerse kinds of sacrifices instituted mention is made of an oblation for sinne: which selfe same oblation is euery where called sinne. But vnto that word is oftentimes added a preposition, and in the Hebrew it is written *Lechattoth* and *Lealchrah*, that is, for sinne, and for trespass: so that hereby we may see, that the sacramentes (as we haue often sayd) haue the names of those things which they signifie. And other tonges also both the Latine and the Greke, seeme to haue imitated this forme of speaking. For the Latines call that *piaculum*, or *piaculare* hostiam, which is offered to turne away the wrath of God. The same thing the Grecians call *καθάρμα* of makinge cleane: and *ἀνάθεμα*. And this is it which Paul sometimes calleth sinne and accursed. This therefore is the meaning: that Christe condemned sinne which was in our flesh, by sinne, that is, by that oblation, which was for sinne, that is

by

Why the  
flesh of  
Christ is  
called sinne.

The oblation  
for sinne  
is called sin  
Sacraments  
haue the  
names of  
the things  
signified.



by his flesh which is here called, *καὶ διὰ τῆς σαρκὸς*: which is (after the Hebrue manner of speaking) the sacrifice for sinne. But to condempne, signifieth. in this place, to take away, and to discharge those things, which be to follow them that are condemned. And that we may the easelier vnderstand, how Christ by his death condemned sinne, we ought by sayth to be assured, that he hath obteyned for vs the holygost, whereby our sinnes are forgiven, whereby also lust, which is the roote of all sinnes, is repressed in vs. But there are others, which interpretate this place otherwise, as though Christ condemned sinne in his flesh, that is, he woulde haue himselfe to be punished and offered by for sinne, namely, for our sin. Which interpretation doth not so much differ from the first. But that interpretation which Chrysostome and Ambrose haue, is farre more strange: for they thinke that sinne it selfe was condemned of Christ for sinne, that is, for that cause, namely, because it had done vniustly and sinned greuously: for sinne of his owne right seemed to rage against me, which were euē from the beginning obnoxious vnto it: but in this it was so bold to lay hands vpon Christ being most innocent, it deserued condempnation. But Ambrose seemeth to signifie, that sin is here takē for the deuill, who in this he killed Christ, tempted him more than it was lawful for him to do: wherfore he thinketh he lost his power, which before he had ouer men. But this interpretation, althoughe it containe nothing that is vngodly, yet in no wise agreeth with the meaning of the Apostle. For Paul geueth a reason how we are deliuered by Christ from the lustes and motions, of which he complaineth towards the ende of the viij. chapter. And soasmuch as the death of Christ is put for the cause of this deliuey, that exposition which we brought of the sacrifice for sin, both is agreable with reason, and also is proued by other testimonies of the Scriptures. For Chrysostome in his 33. chapter writinge of Christ, sayth: If he shall put his soule (Ameth schaim asham nephesh) sinne, that is to say, for sinne: Paul also as we haue before cited him, sayth: That he which knew no sinne, was for vs made sinne. And in the first epistle to the Corinthians: Christ our paschall is offered vp. And in the epistle vnto the Hebrewes: Christ is set forth to be that sacrifice for sinne, whiche was sent to be offered without the holies. John also sayth: Beholde the lambe of God whiche taketh away the sinnes of the worlde, in which wordes he calleth him a lambe, for he should be a sacrifice for sinne. And that slaughter of sacrifices shadowed nothing els vnto the elders, but damnation and death. For there they which offered them, acknowledged, that the sinnes for which they ought to haue bene punished, should be transferred and layd vpon the offerer, that euē as the sacrifice was killed, so should Christ in tyme to come, dye for the sinnes of the people. Which thing peradventure they declared by an outward shewbole or signe: namely, by laying on of their handes. And many thinke that this signification of the offering vp of the offerer for sinne was of so great force, that for the figuracion therof, men were among certaine nations offered vp. For that which they had heard of the holy patriarches should one day come to passe, the same they sought to expresse by a sacrifice most myest (as they thought) vnto the truth. Which yet soasmuch as it wanted the word of God, and was by them only inuented, was nothing els then an vngodly cruelty. Of this thing Origene against Celsus maketh mencion. Neither can it be but wonderful, that at this day throughout the whole worlde, there are no immolations of sacrifices: which seme by the providence of god therfore to haue banished away, because that noble, and so long looked for sacrifice of the deith of Christ, which was by all those sacrifices after a sorte shadowed, is now performed. For God hath geuen one only oblation, whereby as we haue said sinne is condemned. By which so great liberality of God towarde vs, both feare and also faith ought to be stirred vp in vs. For if God to the ende he woulde abolishe sinne, spared not his owne proper sonne, what shall become of vs, if we despise so great a sacrifice, and tread vnder foote the blood of the sonne of God: On the other side who will not put his confidence in God, without he seeth for our sinnes to haue geuen his sonne vnto the deith? Wherfore we bught with a most strong faith to embrace this sacrifice. Neither

How  
Christ by  
death hath  
condemned  
sinne.

What the  
killings of  
sacrifices  
signified in  
the old time

Why the  
Gentiles  
sometimes  
sacrificed  
men.

Why the  
killings of  
sacrifices at  
this daye  
out of vse.



The sacrifice of Christ is not applied vnto vs by masses.

ought we here to regard the sacrificing priestes, which boast that they can by their masses, and superstitions, and vngodly whisperinges apply this sacrifice vnto vs. In dede the holy scriptures teache, that one ought to pray for an other. But that communicating of one man is sufficient for an other, or that it applieth the death of Christ vnto an other, that thing the holy ghost neuer taught. And sithen the sacramentes are *σφαιδισ*, That is, scales of promises, they can profite them onely (if we speake of the which are of full age) which embrace the by sayth. Wherefore, eue as it is not conuenient, y one should be baptised for an other, so doth it nothing profite, if one man receiue the Eucharist or supper of the Lord for an other. For this were all one, as if a man should take scales, by which promises are confirmed and transerre the vnto a blanke paper, which hath neither promise, nor any thing written in it, we may in dede when we communicate geue thanks vnto God, for that he hath holpen our neighbours and brethren, and we may pray for them, that they may be confirmed. But to eate the sacrifice or Eucharist, or to offer by Christ for other men, it is utterly a fained inuention. And although we shoulde graunte the thys, yet should they not haue y which they so much sake for. For thys is not peculiar vnto priestes, but is com to vnto al the which celebrate y supper of y lord. Away therfore with these fained lies, & let euery mā labor by his own proper faith, to take hold for himselfe of this benefite of Christ, & to apply it vnto himselfe, *Augustine* in his exposition begon vpon the epistle vnto the *Romanes*, saith, that euery one of vs applieth vnto himselfe the sacrifice of the death of Christ: For he saith, Touching the sacrifice, of which the Apostle then spake, that is, of the burnt offering of the Lordes passion: that euery man offereth for hys owne sinnes, then when he is dedicated vnto the passion of Christ through faith, and when by baptisme he is noted by the name of faithfull Christians. Now let vs speake of the third thing, namely to sa what is the fruite of the death of Christ.

We shalbe iudged according to our workes. We shall not be iustified by them.

The dignite of causes either excellith or is equal with the effectes. How the preceptes of the law are fulfilled in vs by Christ.

How Christ is called the ende of the law.

That the righteousness of God might be fulfilled in vs, which walke not according to the fleshe, but according to the spirit. That which we haue turned, Righteousnes, and others, Iustification, in Greke it is *δικαιωσις*. which word signifieth that honesty and brightness which is commaunded in the law; which although it be so called, yet are we not thereby iustified: for the fulfilling thereof can be in no man, but only in him which is iustified. It is true in dede that we shalbe iudged accordinge vnto those workes: for God will render vnto euery manne accordinge to hys workes. For accordinge to the condition of the workes, the forme of the sentence shalbe pronounced. Yet are not good workes the causes of that felicity which we looke for. For if they were causes, then shoulde they either be equal with the reward, or els they should be greater then it. For this is the nature of causes, ether to excell the effectes, or at the least wayes to be equal with them: which thing that it can not be ascribed vnto workes, *Paul* sufficiently declareth, when he saith, that the afflictions of thys lyfe are not woorthye the glorie to come, which shalbe reuelled in vs. But howe the preceptes of the law are fulfilled in vs by the communion which we haue with Christ, which died for vs, thus may be declared: because vnto them which beleue in him is geuen the holy ghost, whereby their strengthes are renewed, that they may be able to performe the obedience of the lawe, not in dede a perfect and absolute obedience: for that is not had so long as we liue here. Wherefore the accomplishment of the lawe herein consisteth, that the sinnes which we haue committed be forgiven vs by Christ: and the righteousness which he hath performed be imputed vnto vs: for that he is our head, and we on the other side his members. Lastly this is to be looked for, that when we shall come vnto the long desired ende of chiefe felicity, there shall then be nothing in vs, which shall be repugnant vnto the lawe of God. After this maner Christ is called the ende of the lawe: as one that hath not broken it, but fulfilled it: not only in that by his doctrine he deliuered it from the corrupt interpretations of the Scribes and Phariseis, but also because he hath in such maner as we haue now declared, accomplished both it in himselfe & in vs. Wherefore



foze as many as are without Christ, and are not partakers of his death, and haue not forgiveness of their sinnes, and are boyde of the righteousness of Christ, and haue no desire to fulfill the lawe, all these I saye shall not attayne that felicity, wherein they shall haue nothing which is repugnant vnto the lawe of God. Wherefoze the iustification of the lawe can in them by no meanes be fulfilled. But who they be, in whome the righteousness of the lawe shall beginne to be accomplished, foze that it hath alreedy by the cause thereof bene declared, namely foze that the faithful are partakers of the death and spirite of Christ, now also the same declareth he by the fruite.

Which walke not according to the fleshe, but according to the spirit. This is a notable marke and condition, whiche followeth them. They walke according to the spirit, in whome the spirit governeth, raigeth and beareth dominion. And contrarywise, they walke according to the fleshe, in whome the fleshe beareth dominion. These thynges stricke one againste the other. But in this sighte the godlye onelpe are exercised by strivings. For they which are straungers from Christ do without any resistance or fighting followe the flesh: but they that are spirituall do geue chese place vnto the spirit. And hereby we see, that this is the nature of that sayth which iustifieth, to make a man in that plight, that his fleshe being after a sort put of, he liueth according vnto the spirit. But those which liue not so, the apostle proueth, neither to be deliuered from sin, nor to be partakers of the death of Christ, neither also to be obseruers of the lawes of God. For he sayth:

For they which are according to the flesh do minde those things which are of the flesh, but they which are according to the spirit, doo fauour those things which are of the spirit. They which liue according to the affection of the flesh do follow things hurtfull: and therefore they fall into death, and paradise enmities agaynst God. Whereby followeth, that they are neither partakers of the spirit of Christ, nor yet of his death. But if a man shoulde saye that by the sence of the flesh men desire meate, drinke, apparell, matrimony, & other things which pertaine vnto this life, and these thynges are not damnable, nor hurtful: I would answere, that these thynges in dese of theyr naturall nature are not euill, but the meanes, whereby the vngodly desire them, is both hurtfull and damnable. For they seeke them for theyr owne sake, and direct them not vnto the glory of God, neyther are they directed by vnto these desires by sayth, or by the worde of God or by the spirit. Wherefore vnto them they are sinnes. And so farre as all men before they are iustified, are moued by the affection of the flesh, it followeth, that whatsoeuer they do, is sinne, and highly displeaseth God. Wherefoze by those deedes, they can neither be iustified, nor prepare themselves vnto iustification. The wordes of the apostle teach, that two kindes of affections are contrary and opposite: whiche that we may the better vnderstand, let this be so certayne, that the affection of the flesh is nothinge els, then the vse of humane strengthes setting apart the grace and spirite of Christ. And the nature of man is to be taken, not as it was first created of God, but as it is now, viciate and corrupt. But the affection of the spirit is the impulsion of the inspiration of God, and vse of the grace of Christ. Some let vs see, what those thynges are wherevnto the affection of the flesh carrieth. Whownd of necessity be good things. For we desire nothing but that which is good, and that good is ether honest, profitable or pleasaunt. In these thynges the affection of the flesh is two maner of wayes deceaued. For sometimes it is caried vnto those thynges which seme honest, and are not, and which seme profitable and pleasaunt, but in very dede are vnprofitable & irksome. An other erroze is, when it desireth those thynges, which in very dede should be honest, profitable & pleasaunt, if they were desired with right reason as it was instituted of God: such as are these good workes which commonly are called ciuill or morall. Curiously the affection of the flesh erreth in one of these two wayes. Wherefoze all y<sup>e</sup> world therof, seing they faile fro right

The regenerate walke according to the spirit

Faith which iustifieth doth alter a sort put of our fleshy.

Why nature's all appetites are sinnes vnto the vngodly

What the affection of the flesh is.

The affection of the spirit.

Three kindes of good things can be affected on of the flesh is deceaued two maner of wayes.



## Cap.8 A Commentarie vpon the

**What life  
is.**

**What life  
is.**

**What peace  
is.**

**Why the  
affection of  
the flesh is  
called wis-  
dome.**

**The flesh  
fighting a-  
gainst the  
spirit fight-  
eth against  
God.**

**This  
phrase of  
the Apostle  
maketh the  
thing  
more behe-  
ment.**

**What an e-  
nemy is.**

reason, are finnes. Wherefore hereby is concluded, that a Christian life herein consisteth, to haue a care vnto those thinges which are of the spirit, and to forsake those thinges which belong vnto the flesh: that both we may seeke for perfect good thinges, and also y<sup>e</sup> we faile not in the manner of desiring them. But what are the effectes both of the flesh and also of the spirit, Paul hath in manye places taught: and especially in his epistle vnto y<sup>e</sup> Galathians, wher he thus writeth: The workes of the flesh are, adulteries, fornications, uncleannes, wantonnes, idolatry, witchcrafts, enmitie, strifes, emulations, wranglings, contentions, enuies, murders, drunkennes, banquetting, and such other like: of which the Apostle saith, They which do these thinges shall not possesse the kingdome of God. But the fruites of the spirit (saith he) are, charity, ioye, peace, lenity, goodnes, gentlenesse, faith, mekenesse, and temperance. And Paul more playnely to declare the fight betwene these two affections, hath signified it, not only by the name of flesh and spirit, but also hath added other epithetes or proprieties: namely, that the affection of the flesh is death, and enmity against God: but the sence of the spirit is life and peace. Now there is none which knoweth not but that death is contrary vnto life, and enmitie, vnto peace. By life he understandeth the notion of the will of man, and of the whole man towards God. But peace is the tranquillity of conscience and reconciliation with God. Paul in that he so amplifieth these thinges, playnly declareth, how necessary a thing regeneration is for vs. And thereby also he exhorteth vs to follow the better affection, namely, the affection of the spirit and of grace: for that the affection of the flesh is called death. Which thing Ambrose saith cometh to passe by reason of sinne: for where sinne is, there death of necessity followeth. But he mayerly why this affection is after the latine translation called wisdom. And he answereth, that it is so called, because vnto such men it seemeth wisdom: for here vnto they apply all theyr industry, craft, and subtilty, namely, to sinne: and they are wise to doo euill. Many also herein thinke themselves learned and wise, because they will not beleue those thinges, which passe the capacity of reason: as for example, the creation of the world, the resurrection of the flesh, the conception of the virge, and such like. These two do declare that Ambrose understandeth the affection of the flesh, as it extendeth it selfe vnto infidelity or vnto the minde. And vndoubtedly Paul in this place vnder affection comprehendeth λογος & επιθυμια, the power of vnderstanding, & the power of desiring. With which sentence Augustine agreeth, when he saith, that wisdom chiefly consisteth in chusing and refusing. But it is manifest, that vnto election are adtoynd two powers, the power of knowledge, & y<sup>e</sup> power of will. He addeth moreover, y<sup>e</sup> this affection is enmity against God: for they which are so affected, do fight against him. An horrible sentence vndoubtedly. But it is most truly said, that the fight of the flesh against the spirit, is a fight against God. Enmity, saith he, but the latine text hath, enemy. But this seemeth to be but a small fault, forasmuch as εχθρα with an acute accent in the first syllable, signifieth enmity: but εχθρα with an accent in the last, signifieth, an enemy. And howsoever it be, it may be ascribed either vnto the writers, or to the variety of books: for the accent is easily transferred from one place to another. But we ought to consider, that if we rede εχθρα, that is, enemy, it is a noune adiectiue whose substantiue can be none other but this word, σοφισμα which is englished wisdom: which we see is of the neuter gender. And then should it not to be εχθρα, but εχθρον. We ought therefore of necessity to rede εχθρα, which signifieth, enmity: and that agreeth best with the scope of the Apostle. For he exaggerateth how great a destruction or hurt the affection of the flesh is. And this is a vehementer kind of speech to call a wicked man wickednes, then to call him wicked. But how the sence of the flesh is enmity against God, the Apostle thus promoueth. Because (saith he) it is not subiect vnto the lawe of God, yea neither indede can it. Whosoever resisteth the will of another man, and so worketh continually y<sup>e</sup> he can not disagree in any wise with him, is his enemy. Such is the affection of our flesh. Wherefore it is an enemy vnto God, or rather it is euery



remitteth it selfe against God. That booke vpon *Mathew* (which is ascribed vnto *Chrysostome* and is called an imperfect worke) vpon these wordes of the Lord, He which seeth a woman to lust after her, hath already committed fornication in hys hart, that booke (*I say*) saith, That the Lord may seeme to some to haue taken occasion to condemne vs: for such affections haue we by nature, that euen at the first brunt we are in such manner moued to lust. And forasmuch as we are not able to prohibite these affections from rising up, therefore straight way will we or will we, we are made guilty of thys precept. But it maketh a distinction of lust: For there is one lust (saith it) of the mynde and an other of the fleshe: and there is also one anger of the mynde, and an other of the fleshe. Farther it addeth, that that sentence of Christ is to be vnderstand of the luste of the mynde, and not of the luste of the fleshe: and that thys place of Paul may haue the selfe same sence, namely, to vnderstand that the wisdom not of the mynde, but of the fleshe can not be subiect vnto the lawe of God. And so by this distinction taken out of the philosophers, they thinke that they haue very well knit vp the matter. But with Paul the affection of the fleshe is not the inferior part of the mynde, nether is the spirite the mynde which possideth the more nobler part of the soule: as we shall afterward more manifestly declare. But of how great credite that booke is, *Erasmus* hath most plainly declared, who doubtles in iudging the writings of the elders was a man of great diligence. And that that booke is none of *Chrysostomes*, he proueth by many argumentes. And *Chrysostome* himselfe, when he interpreteth this place, saith, that by the affection of the fleshe is vnderstand the interpretation of the mynde, but yet the more grosser part, so that it taketh hys name of the worser part. For so sometymes the whole man is called fleshe, although he want not a soule. So he extendeth the name of the fleshe euen vnto the mynde. But he obiection: If a man neither is, nor can be subiect vnto the lawe of God, what hope then shall there be of saluation? Much (saith he) for we see that the thiefe, Paul, the sinfull woman, *Dauid*, *Manasses*, and *Peter* repented. So long (saith he) as thys affection shall so remayne, it can not be subiect vnto the lawe of God: but forasmuch as it may be changed, all hope is not to be cast away. In writing this, he teacheth nothing but that which is sound. But this is to be noted, that this change consisteth not in our strengthes. For it is altogether of the spirite of Christ, and of grace. For as longe as we be as we were before, we our selues can neuer change our selues. But afterward *Chrysostome* addeth, that peradventure this affection of the fleshe signifieth a wicked action: and that Paul meant nothyng els, but that an euill worke can neuer be good. And in the same sence thinketh he is to be taken this sentence of the Gospell, where it is sayde, That an euill tree can not brynge forth good fruytes. This interpretation I can in no wise allow, so that I see that Paul here speaketh not of any action or worke, but speaketh of the affect, feeling, and corruption of nature. Neither can I be perswaded, that the Romanes were so blockish, that they needed to be taught that an euill action could not be good. But that Christ by the euill tree vnderstande not workes, but man, those thinges doo manifestly declare, which are in that place by *Mathew* reheresed: For he had warned them to beware of false prophetes, which come in shepes clothing, but within are rauening wolues. By their fruytes (saith he) ye shall knowe them. Doe men of thornes gather grapes, or of briers, figges? Either make the tree good, &c. And farther that we may be chaunged (which thing we deny not) he goeth about to proue by the parable of tares. Tares (saith he) are made wheate, and chaunged into it. And therefore the goodman of the house would not haue them weeded out. But we finde not in the Gospell, that tares are chaunged into wheate. Only y<sup>e</sup> lord would not haue y<sup>e</sup> tares plucked vp, lest perhaps y<sup>e</sup> wheate being mixed with the, bicause peradventure y<sup>e</sup> rootes of y<sup>e</sup> wheate and of y<sup>e</sup> tares being intricated together, should be together plucked vp. But herein as we haue said consisteth not the cotrouersy. For we know y<sup>e</sup> such affects may be changed and broken. But he after ward sayth: that that is done by the spirite and grace of God: which thing is both most true, & we also haue oftentimes affirmed y<sup>e</sup> same. Howbeit (as *Chrysostome* is alwaies to much prone to defende wyl, & humane strenght)

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distinction  
of affectes.

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God, yet is  
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The chaun-  
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mynde is of  
the spirite,  
and grace,  
and not of  
our owne  
strengthes.  
Paul spea-  
keth not of  
action or do-  
ing, but of  
the affectes  
Christ by  
the good or  
euill tree,  
vnderstande  
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or euill men.  
Chrysostom  
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the Gospell.



## Cap. 8 A Commentarie vpon the

Chrysostom  
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grace.  
In other  
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of Chryso-  
stome.  
Motions  
contrary vn-  
to the law  
are in the re-  
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dayly made  
more re-  
misse.

In error of  
the Mani-  
chies.

In error of  
the Pelagi-  
ans.

The first  
table con-  
taineth the  
force and  
vigour of  
the latter ta-  
ble.

he addeth: That this lieth in our power, so receaue the spirite and grace: so that euery  
man may do what he will. Which thing we utterly deny. For if a man can of himself  
receiue the grace of God, when it is offered, vndoubtedly such a worke should be  
both good and also could not but please God: which yet should be done of a man not  
yet regenerate, and so a tree being yet euill, should bring forth good fruites: which  
according to the sentence of the Lord is not possible. For vnles our stony hart be ta-  
ken from vs, and in steed thereof a fleshy hart be geuen vs, we shall continually a-  
bide the selfe same, that before we were. Farther he addeth, that the law of the mem-  
bers doth no more rebell against the law of the mynde, neither doth it leade vs captiue  
vnto the law of sinne. And that this is not so, I doubt not, but that euery man hath  
experience in himselfe. And we haue before by most manifest reasons declared, &  
those thinges which Paul writeth in the 7. chap. of this epistle, doo pertaine vnto  
men regenerate. Vnles peradventure this be Chrysostomes meaning, that these  
motions in the regenerate are daily made more remisse. But he vndoubtedly here-  
unto had not a regard, as those thinges which folloio do plainly declare. And it se-  
meth that he spake generally of this our tyme, which is since Christ offered himself  
vnto the father, and suffered death. Augustine hath of this place a sound interpreta-  
tion. One and the selfe same soule (saith he) may be subiecte both vnto the affecte of the  
fleshe, and also vnto the affecte of the spirite: as one and the selfe same water is both  
made warme, and is also by cold congeled, and made ice. So that then if thou wilt say, that  
ice is not whote, thou saist truly: and if thou wilt say moreover, that ice can not be whote,  
this also is true: for ice so long as it is ice can not be whote. But it is possible, that heat may  
be put to it, & the ice may be resolued & made whote. But that ice, should both keepe still  
his own nature, & yet in the mean tyme be whote, it is utterly vnpossible. After this ma-  
ner the affect of the flesh may either be taken away, or be broken, and a spirituall affecte  
succede in his place. But that a carnall affect should be made spirituall, it is by no meanes  
possible. If thou demaund, whether spirituall obseruings of the commaundements  
of God are vnpossible or no? I answer, that in the oldenes of the flesh they are vn-  
possible: but if the spirite and regeneration be added, they are not utterly vnpossi-  
ble, although the law of God cannot in this life be performed, no not euē of y most  
holiest. For it pertaineth to the spirite of Christ, to tame the forwardnes of y flesh,  
and when we are once come to death, utterly to extinguishe it. Now y these thinges  
are thus expounded, there remaine two errors to confute: wherof one is of the Ma-  
niches, which therfore thought the flesh to be called enmity against God, because it  
was created of an euill God, which continually resisteth the true and good God.  
But the matter is farre otherwise. For here is not entreated of the hypostasis or  
substance of the flesh, but of the fault or corruptio, which by reason of the fall of y first  
man is alwaies ioyned to it. An other error is of y Pelagiāns, which were not asha-  
med to say, y man by y strenghts of nature is able to keepe y commaundments of God.  
From whome the scholemen at this day differ not much. For they affirme that  
a man without the grace of Christ is able to keepe the Law of God, as touching  
the substance of workes: although not according to the meaning of the Law:  
for they which are of that sort, what soener they worke, it ca not be done of cha-  
rity. And so they are not afrayd to say, that a man ca loue God aboue all thinges  
though he want the grace of God. Nether in the meane time marke they, that  
the Apostle here sayth, that the wisdom of the flesh is enmity agaynst God. If  
an Etnike should at any time say that he loneth God aboue all thinges, when  
we haue diligently considered the matter we shall playnly finde, that vnder that  
dissembled lone lieth hidden in his hart a most greate hatred of God. And where-  
as the Apostle sayth, that the affecte of the flesh is not subiecte vnto the Law of  
God, he hath not a respect vnto workes moral or ciuill: but only (as I haue sayd)  
to our corrupt and vitiate nature. And herein chiefly is the first table to be con-  
sidered, which requirith a perfect sayth, loue, wo:shipping, and feare of God: in  
which thinges consisteth the force, vigour, and as it were the soule of the obediēce  
of the rest of the commaundementes. Of those thinges which haue hitherto bene  
spoken, the Apostle inferreth this conclusion, that they which are in the flesh, ca  
not



not please God: and therfore they are neither deliuered nor receiued vnto God: So that this is a certaine token whereby we may know by the effect, and a posteriori, as they call it, who they are that are deliuered from sinne, and made partakers of the benefite of the death of Christ. And if they which are in the flesh, can not please God, then it followeth that they are euill trees, which bringe not forth good fruite. There are then merites of congruity, and of works (as they call them) preparatory: For if the men themselues can not please God, undoubtedly they: works can not be acceptable vnto God. Wherefore miserable is the estate of the wicked, which in no wise can please God. But it is our partes continually to pray for a more abundant spirite of Christ, that we may more and more please him.

But ye are not in the flesh, but in the spirite: because the spirite of God dwelleth in you. But if any man haue not the spirit of Christ, the same is not his. And if Christ be in you, the body is dead because of sinne, but the Spirite is life because of righteousness. And if the Spirite of hym that rayled by Iesus from the dead, dwell in you, he that rayled by Christ from the dead, shall also quicken your mortal bodyes, because that his spirite dwelleth in you.

Ye are not in the flesh. ] That which he before spake generally, he now particularly applyeth vnto the Romanes, and after his accustomed maner descendeth from a generall theme to a particular. Here is agayne in this place a sentence which can not but figuratiuely be interpreted: for if we should vnderstand simply, that we are not in the flesh, the truth would shew the contrary. Wherefore Chrysostome vpon this place sayth, *that it is a thing very dangerous alwayes to vnderstand the scriptures according to the proper significations of the words.* I meruaile therefore, what our aduersaries meane so much to fangle and to make such an ado, when we say that these wordes of the Lord, *This is my body*, are spoken figuratiuely: and that we vnderstand them not, as though the body of Christ were carnally, really, and substantiually in the bread. But that which is shewed forth, we teach to be the sacrament of the body of Christ, whereby is signified, that his body was fastened vnto the Crosse, and his blood shed for vs. And this undoubtedly is done with greate vtility, if we both beleue those things which are set forth, and also receaue the sacrament with such a faith as becometh. But they say that Christ did not so speake. I graunt he did not. But if it be sufficient so to answer, why doo they not here also say, that Paul spake simply and appertly. Ye are not in the flesh, for other interpretations hath he added none: If they say that that may be gathered by those thinges, which he before spake, so also will we say that this may be gathered, as well by the nature of the sacraments (whose nature is, to signify the thinges, whereof they are signes) and also by that which is there written, namely, that these thinges ought to be done in remembrance of the Lord, and that they should shew forth his death: and also by many other thinges, which are written in the 6. chap of John. Farther Chrysostome vpon this place sayth, *That Paul, who be thus writeth, doth in no wise deny the nature of the fleshe, but exalteth it to a more higher dignity, namely, that it should rather obey the impulsion of the spirite, then lust.* So we say that when the fathers seme to deny that the nature of the bread abideth in the encharist, they deny not the nature of the bread, but declare that it is exalted to a higher dignity: namely to be a sacrament of the body of Christ, and now to serue to a spiritual purpose, and vse. But they yet doo a grent deale more, which thinke that this place maketh agaynst the matrimony of ministers of the Church. For if it were so, he should conclude vniuersally, that all Christians ought to liue without wyues. For there is no Christian, after that he hath beleued in Christ, is any more in the flesh. We haue in dede a body, fleshe, and members, meate, drinke, and matrimonies: all which thinges

They saye  
che are in  
the fleshe  
are euill  
trees.  
If the me  
them selues  
can not  
please God,  
they: wo:  
kes can not  
be accepta  
ble vnto  
God.  
We must  
desire a  
more aboun  
dant spi  
rite, that  
we may the  
more please  
God.

Chrysostom  
saith that  
figures are  
necessary in  
the scrip  
tures.  
Of these  
wordes of  
the Lord,  
this is my  
body.

Against  
transubsta  
tiation.  
How folish  
they are  
which by  
these wordes  
spake a  
gainst ma  
trimony of  
ministers.

seme



seeme to pertayne vnto *h* flesh: but we haue the in God, to vse the according to the spirite, & not according to *h* flesh. Neither doth *Paul* in this place meane any other thing, the did *h* Lord in *h* Gospell, whē he sayd vnto hys disciples: *Ye are not of this world.* Wherefore *Ambrose* saith, that we haue such a nature framed vnto vs, as we fele it to be: & he addeth mozeouer, That the wise men of the world are in the flesh, because they resist sayth, and wyll beleue those thynges only, which are agreeable to reason. This place againe teacheth vs, that *Ambrose* by the name of flesh vnderstode reason, and the higher partes of the soule. We say therefore, that to be in the flesh, according to the Apostles meaning, signifieth nothing els, then in all our actions to be ruled and gouerned by the sence and affecte of nature, not yet regenerate in *Christ*. Now by this it appeareth, that it is proper vnto a *Christian* to follow those thynges which are of the spirite, and to auoyde those thynges which are of the flesh. And this propriety of a *Christian* lyfe partly moueth vs, not to forsake it: and is partly a note by which we may be made moze certayne of our iustificatiō and deliuey from sinnes. And as it is the part of a man to be gouerned by the mynde and humane reason, and the part of a philosopher to be ordred by the preceptes of doctrine, and discipline of wysdome, and the part of a souldier to frame all hys doinges by the arte of warrefare, so is it the part of a *Christian* to be moued by the spirite and sence of *Christ*. And although euery man hath hys proper vocation, and ought to follow such offices and duties as are mete and conuenient for hym, yet as many of vs as are of *Christ*, ought to measure our selues by this propriety and certayne rule, continually to haue a regard how much we haue profited in the obedience of the spirite.

*Ambrose* by the name of flesh vnderstandeth reason also. What it is to be in the flesh.

By what note or marke we are assured of iustificatiō.

A propriety common to all *Christians*.

The spirite of God and the spirite of *Christ* is all one. By the spirite is not here vnderstand any part of our soule. A metaphoz of dwelling. An argument taken of contraries. The flesh & the spirite are not so repugnant the one against the other: but that they may be both together in one and the selfe same man.

Forasmuch as the spirite of *Christ* dwelleth in you. For he which hath not the spirite of God, the same is none of his. That which he befoze spake, he now proueth by a stronge reason, & that they are not in the flesh, hereby he gathereth, because the spirite of *Christ* dwelleth in them: whereas he saith, Forasmuch as the spirite of God dwelleth in you, he maketh no doubt (sayth *Chrysostome*) that the spirite of God dwelled in them: for this word, forasmuch as, in this place is all one, as if he had sayde, because, so that the Greeke word *ὅτι*, is a particle causall. *Ambrose* thinketh that *Paul* in this place speaketh somewhat flaggeringly: for that the Romanes seemed somewhat to haue erred, and to attribute moze vnto the lawe, then was mete. Here are two thynges to be diligently marked: first, that the spirite of God and the spirite of *Christ* is one and the selfe same spirite: whereby appeareth that *Christ* is God. Secondly, that *Paul* by the spirite vnderstode not the excellenter parte of our mynde, as many dreame he doth. For he sayth, that that spirite whereof he speaketh, is the spirite of God and of *Christ*: which spirite (he saith) dwelleth in the saythfull Romanes, and in those which are of *Christ*. The metaphoz of dwelling is hereof taken, for that they which dwell in a house, do not only possesse it, but also do commaunde in it, and at their pleasure gouern all thynges. So the spirite filleth the harts of the saints, & beareth rule in them. And the Apostle seemeth to take his argument of contraries: Therefore ye are not in the flesh, neither walke ye according to it, because the spirite of God dwelleth in you. Not that these two thynges are so repugnant one against the other, that they can not be both together in one and the selfe same man, but these being compared together, are as contrary qualities: which when they are in the vttermost degre, the one can not suffer the other. For it is not possible that with a most seruent colde, shoulde any heate be mingled. But if the cold be somewhat remisse, then may some of the contrary quality succede. Wherefore forasmuch as in this life we haue not the spirite in the highest degre, thereof it cometh, that there remaineth in vs somewhat (I wyll not say much) of the flesh, and of corruption, though the spirit in *h* meane time haue the vpper hand. For otherwise we shoulde be in the flesh, neither shoulde the spirite (as *Paul* saith) dwell in vs. For by this metaphoz (as we haue sayde) is signified, that the spirite possesseth our myndes, and beareth dominion in them. But if the nobler parts



partes of the mynde be geuen vnto the fleshe, the spirite departeth alwaye: for it canne not abyde the dominion of the fleshe. Wherefore Dauid, when he had fallen into græuous sinnes, was for that tyme destitute of the motion of the spirite of God, and therfore he cryeth: *Restore vnto me the ioy of thy saluation, and establish me with thy principall spirite.* Although in very dede he neuer fell away from election or predestination. And when the Apostle saith: *He whiche hath not the spirite of Christ, the same is none of his.* We therfore by the spirite iudgeth our coniunction with Christ, bicause by it we are coupled with hym, and by it we are regenerate. Wherefore Christ in John saith: *Unlesse a man be borne agayne of water and the spirite, &c.* Wherby is signified, y that by which we are chiefly regenerate, is the holy ghost: but y water doth in y sacrament of baptisme represent the same as an outward signe. Water walbeth, watreth, maketh fertile, and hath in it many other qualities, by which the nature of the spirite is declared: which spirite, when it is come vnto our mynde, the disposition, propriety, to wardnes, sence, and motions of Christ are grafted into vs: so that he which hath obteyned it, may say with Paul: *I lyue, but not I nowe, but Christ liueth in me.* And they which haue the spirite of Christ, are said to be his, not after the common maner, wherby all creatures are called the chyldren of God: For Christ saith in the Gospel, *All things are deliuered vnto me of my father.* But they are made his peculiar possession, forasmuch as now they are both called, and also are in dede his members, and are grafted into him, & are most perfectly knit vnto him, receiuing nourishment of him. Were we se, how foolishly some answer, which when they are reprovèd & admonished of their duty, say, y they are not spirituall: for they consider not y by this answer they deny the selues to be Christians: for if they be of Christ, they both haue his spirit, and also must of necessity be spiritual. They also are of an euil iudgement which take away y booke of the holy scriptures out of the handes of the lay men, bicause they thinke y they haue not the spirit. For when they so say, they say they are no christians. For if they be christians, they haue not only the spirit of Christ, but also the wordes of the holy scripture, which are the assured sayings of the spirite, and are most conuenient for them. Lastly, who seeth not, that they exceedingly are deceiued, which commaund vs continually to doubt, whether we haue the spirite of God, or no. For vndoubtedly, if we oughte not to doute whether we be Christians, we oughte not to be in doubt whether the spirite of Christ do dwell in vs or no. Ambrose vpon this place noteth, that the spirite of God departeth from vs for two maner of causes: eyther bicause of the vnderstanding of the fleshe, or els bicause of the actes therof. That is, either for false doctrine, or els for corrupt maners.

But if Christ be in you, the body in dede is dead, because of sinne.] Whereto pertaineth the first part of this chapter, wherin hath bene declared, that although in the saintes there still remayneth sinne, yet therof followeth not condemnation: for it is taken away by y law of the spirit. But fro whence this spirit is deriued into vs, hath ben set forth mainly, fro the death, which y son of God suffered for vs. Farther, it hath bene declared, what they are vnto whome so great a benefite is come: namely, they which walke according to the spirite, and not according to the fleshe. Now he entreteth into the second part, wherin he teacheth, that we by the same spirite haue obtained participation both of the death and of the resurrection of the Lord. And he exhorteth vs, according as our duty is, to mortify y dedes of the fleshe, and to addit our selues wholly vnto the spirit, by whom we haue obteyned so great benefites. And to knit together those things which are to be spoken, with those which are already spoken, the Apostle saith, But if Christ be in you. In that he thus saith, that Christ is in vs, he sheweth that it counteth it al one, for the spirite of God or of Christ to dwell in vs, and Christ himselfe to be in vs: not that he meaneth, that the holy ghost and Christ, that is the sonne of God are one & the selfe same hypostasis or person. But as Chrysostome hath taught, this is the nature of the thre persons, that wherefoeuer the one is, there also the other are together present. Wherefore forasmuch as y holy ghost is in vs, it followeth of necessity that

The spirite suffereth not the ruine of the fleshe.

By the spirite we are coupled with Christ

Effectes of the spirite.

We belong vnto Christ after a certain peculiar manner

They whiche are truly Christians, must needs be spirituall.

The wordes of the scripture are not to be prohibited to the lay men.

Christians ought not to doubt whether they haue the spirite of Christ.

The spirite departeth from vs for two causes.



Not where  
loeueth  
Christ is ac-  
cordinge to  
his diuine  
nature, he  
is there also  
according to  
his humane  
nature.

Of the  
rocke  
which was  
Christ.

The fa-  
thers in the  
wildernes  
tempted  
Christ.  
How it is  
to be vnder-  
stande,  
Christ to  
dwell in vs.

A place of  
Augustine  
expounded.

the sonne of God which is Christ together with the father is in vs. Which thing Paul hath expessedly pronounced vnto the Ephesians when he sayd: *That Christ by fayth dwelleth in our hartes.* And yet it followeth not, that whersoener Christ is according to his diuine nature, he is there also according to his humane nature. For his humane nature, whether we haue a regard vnto the soule or vnto the body, is finite, neither can so be poured abroade infinitely, that it shoulde possesse and fill all things, as doth his diuine nature. Wherefore we graunt that the sonne and the father are whersoener the holy ghost is: and whersoener we confesse the son of God to be, there also will we confesse Christ to be, but yet not alwaies according to his humane nature. For y<sup>e</sup> is not possible. Paul saith in his .epistle vnto the Cor. *that the elders dranke of the spiritual rock which followed the, & that rocke was Christ.* By which wordes are y<sup>e</sup> things to be vnderstand: first y<sup>e</sup> Christ was signified in that rocke, secondly, y<sup>e</sup> he was in very dede present w<sup>th</sup> the people when they dranke, as the holy history declareth. For it telleth, y<sup>e</sup> God promised, that he would be present with his people at the rocke Oreb. And the same God was y<sup>e</sup> sonne, which could not then be present according to flesh and humane nature, when as he had not yet put it on. And yet is he of Paul called Christe. And in the selfe same epistle, the fathers are sayd to haue tempted Christ in the desert: which can not be vnderstand according to the humane nature: for as much as it was not then extant. So when Christ is sayd to dwell in vs by sayth of the spirite, it doth not thereof follow, that either his body or his soule dwelleth in our hartes really, as I may call it, and substantially. It is inough that Christ be sayd to be in vs by his diuine presence, and that he is by his spirite, grace, and giftes present with vs. Be ther is this (as some make exclamation) to go aboute to seperate the diuine nature from the humane. For we holde that the natures in Christ are ioyned together, and inseperable. And yet that coniunction maketh not, that the humane nature extendeth it selfe so farre as doth the diuine nature. Which thing Augustine hath most manifestly testefied vnto Dardanus Although I knowe there are some which go aboute by certayne wordes of his out his y<sup>e</sup>. treatise bpo John to cauill, that he ment that Christ also according to his humane nature is still with vs, although he be not sene. For Augustine whē he interpreteth these wordes of the Lord, *I go to prepare you a place, sayth, that those places and mansions are nothing els, then we our selues which beleue: which are as certayne dwelling places, vnto which the father and the sonne come, and abide in.* But we must by the holy ghost be prepared, to be made mete dwelling places. Whē he thus expoundeth these wordes he demaūdeth Why then sayth Christ, that he goeth a way, if we must be prepared? For he ought rather to be present. For if he depart a way, we shall not be prepared. Afterward when he soluerth the question, he thus writeth: *If I doo well vnderstande the, thou departest neyther from whence thou camest, neyther from the place whither thou goest. Thou departest in hiding thy selfe, th<sup>u</sup> comest in manifesting thy selfe. But vnles thou abide in governing vs, and we go forward winning well, how shall a place be prepared for vs? Behold (say they) by these wordes it is most manifest, that Christe hath not departed from vs, but is present, although he lye hidde. But then consider not, that these thinges are spoke of the diuine nature. For that is it which is said to haue come from heauen, and out of the bosome of the father. He came indeed, not that he departed thence from whence he came, but because he appeared vnto vs vnder humane nature. Agayne he is sayd to haue gone from hence, when he ascended according to his humane nature: not that he hath utterly departed frō vs, but for that the humane nature in which he appeared vnto vs being taken vp vnto heauen, the presence of his diuine nature lieth hidden with vs, nether can it be sene of vs. And that this is the meaning of Augustine, may be proued by two argumentes. First because he entreateth of our preparation, which belongeth vnto Christ according to his diuine nature: for it worketh and infinitueth it selfe in our hartes and mindes. Farther that place which he citeth out of the epistle vnto the Corinthians, whereas he proueth, that we are the dwelling places*



places of God, teacheth the selfe same thing. Paul sayth, that we are the temple of God, and the temple of the holy ghost, and that God himselfe dwelleth in vs: which undoubtedly can not be referred vnto the humane nature of Christ, but only vnto the deuine. But the better to vnderstand Augustines iudgement as touching this matter, let vs heare what he sayth in his 50. treatise vpon y<sup>e</sup> selfe same Gospel of John, where he expoundeth these wordes, The poore ye shall haue alwayes with you, but me ye shall not haue alwayes. For he spake (saith he) of the presence of his body: For according to his maiesty, according to his prouidence, according to his vnspeakeable & inuisible grace is fulfilled that which he spake, Behold I am with you eue vnto the end of the world. But according to the nature which the world tooke, according to that that he was borne of the virgen, according to that that he was apprehended of the Iewes, that he was fastened vnto the woode, that he was taken down from the crosse, that he was wrapped in linnen, that he was layde in the sepulcher, that he was made manifeste in the resurrection, ye shall not haue me alwayes with you. Wherefore? Bycause, according to the presence of his body he was 40. dayes conuersant with his disciples: and when he had brought them forth, they seeing him and not following him, he ascended vnto heauen. He is not here, for he is there, and sitteth at the right hand of the Father. And he is here, for he hath not departed hence touching the presence of his maiesty. According to the presence of his maiesty, we haue Christ alwayes: according to the presence of the flesh, it was rightly sayd vnto the disciples: Me ye shall not haue alwayes. For the Church had him a few dayes according to the presence of the flesh: now it holdeth him by sayth, and seeth him not with the eyes. There are also very many other places in which Augustine most manifestly declareth, that he was of this selfe same iudgment, Wherefore y<sup>e</sup> this which Paul now sayth, If Christ be in you, is not to be vnderstand of his humane nature or body, those things plainly declare which haue bene spokē of the spirite. By this place of Paul we are plainly taught how we receaue Christ in y<sup>e</sup> eucharist, & in what maner we are in it ioyned vnto him. For we haue heard, y<sup>e</sup> by y<sup>e</sup> death of Christ we haue obtayned his spirite. But in the supper of the Lord is celebrated the commemoration of the death of Christ, and of his body done vpon the crosse, and of his blood shed for vs: and this not only in wordes, but also in the symbols of the bread and wyne, which represent the body and blood of Christ. Wherefore if by faith we embrace those thinges, which we are put in mynde of, we then obtayne the spirite of Christ, and Christ himselfe is in vs, as Paul in this place testifieth. But there is no neede to require the body and flesh of Christ according to his naturall and real presence, which yet we haue sufficiently spirituallly present, when we apprehend them by sayth. *Christostome* out of this place gathereth very many and grauous discommodities, which men, that are destitute of the spirite of Christ, fall into: for they are holden in death and in sinne, they exercise enmities agaynst God, they can not obserue his lawe, and though they seeme to be of Christ, yet are they not. For Paul will declare, that they are not partakers of the death and of the resurrection of the Lord. For he saith:

And if Christ be in you, the body in dede is deade because of sinne, but the spirite is life because of righteousness.] The Apostle in this place as we haue before taught, declareth, that by the benefite of the spirite we are endued with the communion of the death and of the resurrection of Christ. And although all interpreters consent, that in the latter part of this sentence is entreated of the true resurrection of the bodies, yet touching the first parte all men are not of one mynde. For some thus vnderstand, that the body is dead, as if it should haue bene sayd, that the lust and prauity which cleaue vnto vs, are by the benefite of the spirite mortified, and become as it were dead. So that after these interpreters, this word *Body*, signifieth the naturall lyfe of men, not as it was instituted of God, but as it is now corrupted through sinne: This life (say they) ought to be deade because it is sinne.

But the spirite is life, because of righteousness.] By the spirite he here undoubtedly vnderstandeth the spirite of God: and not any part of our mynde: as it is manifest both by those thinges which shalbe spoken, and by those thinges

Do. y.

which

Augustine  
declareth  
how Christ  
is with vs  
and how he  
is absent  
from vs.

How we  
receaue  
Christ and  
are ioyned  
vnto him in  
the Eucha-  
rist.

The discom-  
modities  
which hap-  
pe vnto the  
which are  
destitute of  
the spirite  
of Christ.



## Cap. 8 A Commentarie vpon the

The antithesis is changed. The spirite of God doth not onely liue but also communicateth life vnto others

which haue already bene spoken. Here Paul changeth the Antithesis: For he saith not, the spirite liueth, as he had before sayde of the body, that it is deade: but he sayth, *The spirite is lyfe*: Which thing is most agreeable vnto the spirite of God. For, that spirite doth not onely liue it selfe, but also communicateth life vnto others, and continually breatheth into the belcuers a new and holy life. Farther so much as Paul ment in this place highly to commend the dignity of the spirite, this abstract nowne, *vita*, that is, *lyfe*, serued better for his purpose, then the verbe *viuit*, that is, *lyueth*.

Because of righteousness, ¶ In Greke it is wrytten, δια δικαιοσυνης, and it fitteth very well. For righteousness is both an antithesis vnto sinne, and also is the life of God. For so long as a man worketh iustly, and liueth holily, he leadeth the life of God. Although the Latten interpreter hath, Propter iustificationē, that is, by reason of iustification, as if he had red in the Greke, δια δικαιοσυνης, Which reading Christome folloved, and bringeth this reason thereof, for that we haue an experience of life by reason of iustification, for by it sinne being taken away, succeeded life. For these two are so repugnant one to the other, that when the one getteth place, the other must nedes succede. The same father addeth, That the body is the at the last dead, when we are no more affected with the motions thereof, the we are moued by our karkases being now buried and hid vnder grounde. And thys he saith, is the communion with the death of Christ, because Christ dyed, to dissolue the body of sinne.

Howe we are partakers of the resurrection The spirite of God will do the selfe same thinge in vs that it hath done in Christ.

Our resurrection is now begon.

What to be vnto the body or vnto sinne signifieth.

And if his spirite which rayfed vp Christ from the dead dwell in you, he that rayfed vp Christ from the dead, shall also quicken your mortall bodies, because of his spirite that dwelleth in you. ¶ This declareth howe we are partakers of the resurrection: namely, when by mortification we are made like vnto his death. The reason of Paul, leneth vnto this foundation, that the spirite of God will worke the selfe same effecte in vs, that it did in Christ. For of one & the selfe same cause, are to be looked for y selfe same effectes. And God for as much as he is enery where like vnto himselfe, by the selfe same meanes bringeth forth the selfe same workes. Wherefore the consequence followeth well. And seeing, when Christ was rayfed from the dead ther was rendred vnto him a pure, eternall, and diuine life, such a life also shall one day be rendred vnto vs: which life we wayte for in the blessed resurrection when our bodies shalbe rayfed vp being perfectly renued: and now also we beginne the same, when as by new motions of the spirite we are stirred vp to good workes. Wherefore by these wordes are we admonished to mortifie the affectes of the flesh: as Paul in an other place saide, They which are of Christ, haue crucified their fleshe with all the lustes thereof. And vnto the Colossians: Mortifie, saith he, your members which are vpon the earth: and thys is, the body to be deade. Neither is it to be meruailed at, that by the name of the body, is vnderstand sine: for sinne is named of that part, whereby it had entrance into vs. For the soule (saith Ambrose) is not traduced from the parentes: but only the body. Now to dye vnto the body or vnto sinne, is nothing els, then to do nothing at the commaundement of lustes. This is all one with that which we had before in the 6. chapter, That we are now in baptisme dead with Christ, and are buried together wyth hym. And the Apostle commonly when he wryteth of mortification and newnes of life taketh argumentes of the resurrection of the Lord: by which Christ layd away mortality, and did put on eternall life: Which selfe thing shall also come to passe in our resurrection. For in it shall we lay aside all oldenes of error and of corruption. Which, although before that tyme we shall not perfectly haue, yet now also in this life we beginne to possesse in some sorte already. Wherefore Paul saith in the 2. epistle to the Corinthyans. Euen as our olde man is daily destroyed, so on the other side is our new man daily renewed. And vnto the Colossians, If ye haue risen together with Christ, seeke the thynges that are aboue. And vnto the Phillippians Paul saith, That he alwayes endeuoreth himselfe to the thinges that are before, neglecting, and setting aside those thynges which are behynde, that he might



mought by any meanes attayne vnto the resurrection of the Lord, beyng already made pertaker of hys suffrynges. And thus much as touching the first interpretaciō, which *Chrysostome* followeth, which if we moze narrowly consider we shall see that it containeth, that which we a litle before spake, namely, that it is y proper duty of Christians, not to liue according to the fleshe, but according to the spirite. For what other thinge is this, but to mortifye y body of sinne, and to rise againe vnto a new life w Christ: as though euē now beginneth to shine forth in vs y resurrectiō which we hope shall in the last time be made perfect. The second interpretation which *Augustine* foloweth, is to vnderstand the body properly, that is, for this our outward substaunce. And this body (he saith) is through sinne dead, for that vppon it by reason of sinne was sentence long since geuen. And he teacheth that by Christ we haue recovered a better nature, then we lost by Adam. For he had a body not obnoxious vnto the necessity of death, howbeit mortall, for if he sinned, he shoulde die. But we by the resurrection of Christ shall receiue a body so frē from the necessity of dying, that it can not any moze dye. So according to this interpretatiō *Paul* declareth, that we besides the benefite of the death of Christ, haue an other benefite also of the spirite of Christ, so that we are now by him pertakers of immortality. Wherefore as touching the resurrection of the bodies, eche interpretation is agreeable. But about this particule *The body is dead*, they agree not: for *Augustine* taketh the body properly: but *Chrysostome* by it vnderstandeth the vice and corruption of nature. Wherefore according to this second interpretation *Paul* seemeth to answer vnto a priuy obiection. For against those thinges which haue hitherto bene spoken, mought some man make this obiection. This spirit whome thou so highly commendest, as though it deliuereth vs from sinne and frō death, hath yet stil leue vs in death and obnoxious vnto many aduersities, diseases, and calamities. *Paul* answereth that this is true only as touching the body by reason of sinne, which is still left in it. For there hence come those euils. Howbeit he willet vs to be of good cheare: for, that spirite of God which is in vs, hath now taken away condemnatiō that sinne which is remainyng in vs, should not be imputed vnto vs vnto eternal death: and will also bying to passe, that euen as Christ which was dead, was by him raised by againe from the dead, so also our bodies which are yet mortall, shall be repayred vnto true immortality. This sence is easy and plain, and very wel agreeing with those thinges which haue bene spoken: & therfore I allow it, although in y other exposition I know there is no absurditie or discōmoditie. Here are two thinges to be noted: first, that y lust which is remainyng in vs, is of *Paul* called sinne, and such a sinne also, that after it followeth death. Which cannot be denied, in infants that are baptised, and yet die: for if in them sinne were vicerly taken away, death could haue no place. Although in the elect, which are nowe reconciled vnto God, death and such other afflictions, are not inflicted as paines, but rather as a crosse sanctified of God: and that by a fatherly chastisement we should vnderstand how highly God is displeased with sinne, and should be moze and moze called back vnto repentance: and that death mought be in vs a way, wherby should be extinguished whatsoeuer sinne is remainyng in vs. Wherefore although by reason of sinne death be said to haue place in vs, for vnles it were, death could by no meanes be, yet followeth it not, that it is inflicted vpon the godly and elect as a payne. And although the bodye be sayde to be deade bicause of sinne, yet ought we not therfore to thinke that God retayneth hatred or anger against his, whose sins he hath forgiven. For death and aduersities which afflict the godly, ought not to be counted amongst paynes or punishments. God is wont in deede to exercise the faythfull with aduersities, as we rede of *Dauid*, who although he heard, that his sinne was forgiven hym, yet he both lost hys sonne, and also in his family suffred wonderfull hard chaunces. Wherefore the sacrificing priestes ought not hereof to conclude, that it is lawfull for them at their pleasures to impose paynes and satisfactions vpon them, whome they haue absolved from sinnes. For only Christ, when he died vpon the crosse, hath abundantly made satisfaction for vs all. Neither did

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Christ impose any paynes ether vnto the thiefe, or to the sinfull woman, or vnto the man sicke of the palsey, vnto whome he sayd, *Sonne, thy sinnes are forgiven thee.* Neither haue these men one word in the holy scriptures of their satisfactions. Howbeit we both may and ought to exhort as many as returne vnto Christ, and do repent, by good workes to approue themselves, to shew worthy fruites of repentance, and whome they haue before by their euil workes offended, him now to reconcile and edifie by their manners being changed. Although these men ought not vnder this pretence to claime or challenge vnto themselves their keyes, as though they could at their pleasure moderate the scourges of God: whether they are to be suffered in this life, or (as they sayne) in an other. For it lieth in Gods hand only ether to send or to release warres, diseases, hunger, persecutions, and such other like kinde of calamities. Neither hath God when he afflicteth the Saints, alwayes a regard vnto this, by a fatherly chastisement to correct their sinnes. For oftentimes it cometh to passe, that he will haue his Saintes geue a testimony of his doctrine, and make manifest vnto the worlde, how much his mighty and strong power is of efficacy in them. So was John Baptist beheaded: so were Esay, Ieremy, and all the Martyrs slayn. This matter is clearly entreated of in the booke of Iobe. Howbeit it is profitable, that the godly be oftentimes admonished of repentance, and of good workes: that God may lenesce and mitigate those scourges and calamities, which he useth to inflict vpon sinners. Wherefore this place seemeth nothing to confirme either purgatory or satisfactions. Howbeit, by these wordes we are manifestly taught, what is the ground or beginning of our resurrection: namely, the spirit of Christ which first dwelt in him, and after ward also dwelleth in vs. Wherefore they are deceived which thinke that vnto our resurrection is necessary, either transubstantiation, or the presence of Christ in the Eucharist, as though out of his flesh, which they will haue to be eaten of vs really, we shal draw eternall life, as out of a true fountaine and a certaine ground. For here they make a false argument from that which is not the cause, as the cause. Here Paul writeth, that the beginning of a new life is, that we haue the selfe same spirit which was in Christ, which is the whole and perfect cause of our resurrection. But how the spirit of Christ can haue place in the supper of the Lord, we may easely vnderstand: for there we renew the memoire of the death of Christ, of which, if by faith we take hold in the communion, we are more plentifully endued with the spirit of Christ, wherby not only the minde is quickned, but also the body is so renewed, that it is made partaker of the blessed resurrection. Whereby it is manifest how the flesh and bloud of Christ conduce to the bringing forth of the resurrection in vs. For by faith we take hold that they were deliuered for vs vnto the death: and by this faith we obtaine the spirit to be made both in minde and in body partakers of eternall life. And if the fathers at any time seeme to attribute this vnto the sacramentes, yet hereof cometh, for that they ascribe vnto the signes the thinges which are proper vnto the thinges signified. This may we perceiue by the 6. chapter of John: for there Christ promisseth life vnto them that eate his flesh and drinke his bloud. And it is not harde for any man to see, that in that place is spoken of the spirituall eatinge, whyche consisteth of sayth and the spirit: For the signes were not as yet geuen of Christ. And whereas hee sayth, *The breade whiche I will geue is my fleshe, whiche I will geue for the life of the worlde,* is to bee vnderstande of the fleshe of Christ fastened vpon the crosse, whiche beinge by faith comprehended of vs shal so strengthen and confirme vs, as if it were our bread and our meate. And that Christ sayd in the future tyme: *I will geue,* it is not to be meruailed at: for he was not yet dead. But bys death which after ward followed brought to passe, that his body of Christ was offered vnto vs, not only in wordes but also in outward signes in that last tyme, when he was at the poynt to be deliuered. Augustine in his 26. treatise vpon John defendeth this doctrine, for he sayth, *To beleue, is, To eate.* And he sayth mozeouer, *That the old Fathers vnder the law did eate the selfe same thing that we doo: For theyr sacraments and ours were all one*



one: and though their signes were diuers, yet the things signified are one and the selfe same. And in his epistle vnto Marcellinus he sayth, That the sacramentes of the elders and ours were herein diuers for that they beleued in Christ to come, and we beleue in him being now already come. And Leo bishoppe of Rome in his epistle vnto them of Constantinoble, sayth, that we receauing the vertue or power of the beauey meate do passe into the flesh of Christ, which is made ours. Irenaeus oftentimes sayth, that our flesh and our bodies are nourished with the flesh and blood of Christ: which (so it be rightly vnderstand) we deny not. For euen as by naturall meates is made blood, whereby we are naturally fed, so by the flesh and blood of Christ being taken holde of by sayth, we drinke vnto vs the spirite, whereby the soule is nourished, and the body made partakers of eternall life, which we shall haue in the resurrection. Farther we doubt not but that our flesh and body doe eat the signes of this sacrament, which signes are called by the name of the things signified. And when we heare the fathers speake of the true flesh and body and blood of Christ which we eat in the Eucharist, if we looke vpon theyr natural and proper sence we shall see that they had to do agaynst those heretikes, which denyed that Christ verely tooke humane flesh: and affirmed that he seemed to be a man onely by a phantasie and certayne outward appearance. And if it were so, then as those fathers very well sayd, our sacramentes should be in vaine. For the body and bloude of Christ should be falsely signified vnto vs, if they had neuer beinge in Christ. Wherefore throughte our spirite, whereby our minde eateth, when we communicate, our body also is renewed, to be an apte instrument of the holyghost, whereby vnto it, by the promise of God is due eternall life. And euen as the vine tree being planted into the earth, when his time cometh waxeth greene, and buddeth forth, so our dead karkases being buried in the ground shall at the hour appoynted by Christ be rayled vp to glory. And if in case the absolute, whole, and necessary cause of our resurrection, should, as these men would haue it, be that eatinge of the flesh of Christ, which they sayne is in the Eucharist really and corporally receaued of vs, what should then become of the fathers of the old Testament, which could not eat it after that maner, when as Christ had not yet put on humane nature. But peradventure they wil say, that they speake not of them, but of vs only: For we can not rise agayne vnles we eat the flesh of the Lord: for Christ instituted this sacrament for vs, and not for them. But doe not these men perceaue, that in this theyr so saying, they now alter the cause of the resurrection? But by what authority, or by whose permission or commaundement they doo y, let the consider. For y which is vnto one people the cause of resurrection, how should not the same be so also vnto an other. But to graunt them this, what (in Gods name) will they say touchinge infants, which dye in theyr infancy, before they receaue the sacrament of the Eucharist? Being they confesse that they shall be rayled vp to glory, euen hereby at the least way they may vnderstand, that the corporall eating of the flesh of Christ is not so necessary vnto the resurrection: but the spirituall eating is altogether necessary, as without whiche no man can arise agayne to saluation. For Christ expessedly saith, *Vnles ye eat the flesh of the sonne of man, and drinke his blood ye shall not haue life in you.*

Shall also quicken your mortall bodies. ] This he therefore speaketh, for that through the spirite that dwelleth in vs, we are now made y members of Christ. But it is not a thing semely, that the hed should liue, and the members be dead. He sayth, mortall bodies: because so long as we liue here, we cary about death together with vs: but then shall God change the nature of our bodies. But so often as we heare y our bodies are called mortall, let vs call to mind, sinne: for by it are we made obnoxious vnto death. *Chrysostome* hath very waresly admonished vs, that we should not by reason of these wordes of *Paul* imagine, that the wicked, for y they want the spirite of Christ, shall not be rayled vp fro the dead. For here is not entreated of euery resurrection, but onely of the healthfull and blessed resurrection. For the life of the damned shall be euercasting misery: wher

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Here is not spoken of euery resurrection from the dead but onely of the



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foze it is rather to be called death then lyfe. For they? wo:me shall not dye: and they? fyze shall not be quenched.

Therefore brethern we are debtors not to the flesh, to liue after the flesh: For if ye liue after the flesh ye shall dye: but if ye mortefye the deedes of the flesh by the Spirite, ye shall liue. For as many as are led by the Spirite of God, are the sonnes of God. For ye haue not receaued the spirite of bondage to feare agayne: But ye haue receaued the spirite of adoption, whereby we cry Abba father.

Wherof our  
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We are debtors, not vnto the flesh, to liue according to the flesh. ] Here he setteth forth a most swete exhortation to moue vs to liue according to the spirite and not according to the flesh. And to declare, that we are vnterly bound so to doo, he taketh a reaso from that which is iust and honest. Seing we are debtors it behoueth that we saythfully pay our debts. And this debt springeth of those benefites which God hath bestowed vpon vs, which we haue befoze made mention of: namely, for that Christ hath dyed for vs, for y he hath geuen vnto vs his spirite, whereby we are deliuered from condemnation, from the Law of sinne and of death, and whereby the righteousness of the Law is fulfilled in vs, and we are made partakers both of the death of Christ and of the blessed resurrectio. Therefore it is that we are bound not to liue any moze according to the flesh. To haue made this sentence perfect, Paul should haue added, but according to the spirite. But he suppressed thys part of the Antithesis, for that it is by the other part sufficiently vnderstand. For these are of the nature of those kindes of opposites or contraries, that the one geuing place, the other streight way succedeth. Here Chrysostome noteth, that God freele and of his owne accord geneth vnto vs all those good thynges, which he bestoweth vpon vs but we contrary wyse, whatsoeuer we doo vnto God, we do the same of dewty. For we are bound to doo it. And if y case be so, as is in very dede, where are the become wo:kes of supererogatio. For let y aduersaries answer me, whether those wo:kes be according to y flesh or according to y spirite: If according to the flesh then are they sins: but if according to y spirite we owe the of dewty. Neither doth Paul here mean, that we owe nothing vnto the fleshe: for we ought vndoubtedly to fede it, and to clothe it: and that not only as touching our selues, but also as touching our neighbours, if they haue neede. But here is not entreated of the substance of the fleshe, but only of the corruption, whereby we are drawen vnto sinne. For vnto it we in such sort owe nothing, but mortification, as Paul will straight way declare. And when he saith, that we are not debtors vnto the fleshe, he playnly declareth, how necessary good wo:kes are. And he stoppeth their mouthes which spake ill of his doctrine, as which opened a window vnto bices. For he threateneth death, and that eternall death vnto the, which liue according to the fleshe. They which draw the wo:des of the Apostle vnto the liberty of the fleshe, vnderstand not, that he teacheth that men iustified are absolved from the condemnation of the lawe, and not from the obedience ther of. For that obedience lasteth in the Saintes for euer.

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For if ye liue after the flesh ye shall dye, but if by the spirite ye mortefie the deedes of the fleshe, ye shall liue. ] He here, by an other reason proueth, y we ought to liue holly, which reason is taken fro that which is profitable, and vnp:fitable. Two thinges he setteth forth, namely, life, and death: neither entreateth he here of temporall thinges, but of eternall. It is true in dede, that it is not comely, that we should follow as captaines of our life the prauity and corruption of nature, which is signified by the name of fleshe: neither do the debts which we owe vnto God by reason of his benefites bestowed vpon vs, suffer vs so to do. But yet selue are moued with this comlynnes: and the nature of man is by reason of sinne to much blockish to heauenly thinges, Wherefoze it must haue the stron  
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ger spurres to picke it forwarde. And therefore Paul added this reason of lyfe and death.

If by the spirite ye mortefy the deedes of the fleshe ye shall liue.] Here of two thinges we gather: First, that there are still deedes of the fleshe in the godly. And who doubteth but that they are sinnes, especially seing they ought to be mortified: The second is, that these deedes are mortified by the spirite, for mans inuentions will nothing helpe thereunto. For whatsoever is done by vertues described of the philosophers, is sinne: which can not through Christ be forgiven them. Wherefore the true and perfect cause of mortification is to be sought for at the handes of the spirite. And to mortify is nothing els, but for a man to be violent against himselfe, and to withstand and resist wicked lustes. Here agayne also the Apostle saimeth to touch the difference betwene deadly sinne, and veniall sinne: not that all sinnes are not of their owne nature deadly: but for that through the death and spirite of Christ they are forgiven, therefore they are called veniall. Those are called deadly sinnes, which are not mortified in vs, when we geue our selues to lustes and liue without repentance, and sinne against our conscience, neither resist lustes, but follow on our trade of liuing wickedly, neither in the meane tyme regard we the spirit or death of Christ. These are those sinnes which Paul writeth, They which do such thinges shall not obtayne the kingdome of God and for which (as it is written vnto the Ephesians) The wrath of God commeth vpon the children of distrust.

What is to mortify.

For as many as are led by the spirite of God, are the sonnes of God.] By two reasons it hath bene proued that men godly & regenerate ought not to liue after the fleshe, either bicause they are now debtors so to do, or els bicause the same shall turne them to great commodity: namely, for that they shall liue for euer. Here is added the third reason, for that they are now adopted into the children of God. In which place we are taught two thinges at once: the one is, that they ought freely and of their owne accord to worke, as which are endued with the spirit, not of bondmen, but of children: the other is, that they which so leade their life, shall liue for euer: namely, for that they are the sonnes of God. For he is eternall & immortall. And that they are the children of God, he proueth thre manner of wayes: First, for that they are led by the spirite of God: Secondly, for that they call vpon him by the name of father: & lastly, for that the spirite so testifieth vnto the. Wherefore the reason may thus be knit together. As many as are the sonnes of God, liue not after the flesh, for they are led by the spirite of God, and they call God their father, and they haue the holy ghost in their hartes a witnes of the adoption whiche they haue obtained. Such ones are all we which beleue in Christ, wherefore we ought not to liue after the flesh. When they are said to be the sonnes of God, which are led by the spirite of God, thereby is signified, that the beginning of our adoption cometh only through the spirite of God: by which the faithfull are so drawen, that they are said of Paul to be led, that is, without violence and any coercion bowled. They which want the spirite, are holden with ignorance, and are tossed by the impulsion of lustes. But the spirite of God so leadeeth, that it both teacheth what is to be done, and also ministreth a will, minde, and strengthes to performe the same. It is not inough to know what we ought to do, vnles we haue also strengthes geuen vs to do it: and strengthes should be in vaine geuen vs, if there should want knowledge. These two thinges bringeth the spirite of God with it, and by that meanes leadeeth the elect with pleasure. After we are once sealed with this spirite, we haue obteyned the earnest peny of eternall life, and the adoption of the sonnes of God. And soasmuch as we are not compelled to do any thing against our wils, we enioy most excellent freedome. For we are stirred by vnto those thinges which we exceedingly desire.

We must liue by sight to that we are adopted into children. Thre manner of wayes it is shewed that we are the sonnes of God.

The beginning of our adoption is the spirite of God.

Two thinges ges the spirite of God bringeth with it.

For ye haue not receiued the spirite of bondage vnto feare: But ye haue receiued the spirite of adoption, wherby we cry Abba father.] The apostle by a certaine distinction expresseth, what that spirite is, wherby the sonnes of God

What is the spirite of feare, and what of adoption.



## Cap. 8 A Commentarie vpon the

are led. For he maketh one the spirite of feare, & an other the spirite of adoption: which is no other wise to be vnderstand, but that one and the selfe same spirite of God, bringeth forth two effectes, which are by a certaine order knit together. For first by the law and by the threatenings it maketh afeard those men, that are to be iustified, and breaketh and bereth them with scourges and stripes of the conscience, that utterly despairing of themselves they may flye vnto Christ: vnto whom whē they are come, and that they embrace him by faith, they are not onely iustified, but also are freely & of their owne accorde stirred vp to iust, byright, and holy workes. Wherefore Paul admonisheth the Romanes, that they are now come vnto this latter step or degree, as though he would therof inferre, that therefore they must needs cherefully and redily endeavour themselves vnto a righteous life. But bicause here seemeth to be signified a difference of the old and new Testament, it shall not be amisse to see with what spirite we are now led in the Gospell, and farther w what spirit the fathers were ledde in the law. Undoubtedly *Chrysostome* vpon this place writeth of that matter diuers things, wherunto I do not fully assent. For first he affirmeth that the Jewes in old tyme had not the holy ghost. But bicause he saith the Apostle in this place expessedly maketh mention of the spirite, this he saith he therefore doth, for that the law of the elders: forasmuch as it was geuen by the spirite of God, was therefore called spirituall: and bicause those men were instructed by that Law, therefore is here mention made of the spirite. And although in the 10 chapter of the first to the Corinthians, those fathers are sayd to haue eaten one and the selfe same spirituall meate, and to haue dronke one and the selfe same drinke of the spirituall rocke, yet will not *Chrysostome* graunt, that they were partakers of the spirite, but he sayth, that therefore those thinges were called spiritual, for that they were geuen not by humane strenghts, or the strenghts of nature, but by the power of God. And it is to be wondred at, that this father should thinke, that the people in the old tyme were excluded from the spirite of God: whē as in Exodus the 31. chapter we rede, that *Bezaleel*, and *Aholiam* were replenished with the holy ghost, and also with wisdom and vnderstanding, to make all such thinges that God had commaunded to be made in the worke of the tabernacle: and we rede that the 70. elders which were geuen to be helpers vnto Moses were in such sorte made partakers of his spirite, that they also prophesied: and that *Iosua* was endewed with the holy ghost: & that *Gedeon* had geuen vnto hym the same spirite: and that the same holpe spirite departed from Saul: which could not be vnles he had had it before. And what meaneth this, that *Dauid* sayth in the Psalm, *Take not away thy spirite from me: Agayne, thy spirite shall leade me: Agayne, Confirm me with a principall spirite?* Nether can we deny but that *Elias*, and *Elizeus* had the spirite of God, when as the one desired that he mought haue double the spirite of the other geuen vnto him. We rede also that *Daniell* had the spirite of the saints. But vnto these so many oracles, we will adde also a firme reason. That the fathers were iustified we doubt not: But they could not be iustified without faith in Christ: But faith can neither be had nor retained without the holy ghost. But whereas *Chrysostome* sayth that the Apostle therefore maketh mention of the spirite, for that they were gouerned by the Law which was geuen of the spirite, it is frivolous: for the Law can not execute his office, to bring vnto Christ men being now by it made afraid, vnlesse the power thereof be holpen by the spirite. For how many Epicures & godles men are there, which when they heare the Law, are nether brought to Christ, not yet once touched for the wicked crimes which they haue committed? And that place in the 1. chapter of the first epistle vnto the Corinthians, is not so to be vnderstand as he thinketh. For Paul sayth that the sacramentes of the elders were the selfe same with ours. For vnles it were so, the reason of Paul mought easely haue bene answered vnto. For the Corinthians mought haue thought that vpon the Jewes were therefore so many punishments indiged, for that their sacramentes were not like vnto ours: and contrariwise, that they although they sinned

It is proued that the elders wanted not the spirite of God.

The law cannot do his office vnles it be holpen by the spirite.

A place to the Corin. declared.



flinted should not be chastised, for that they sacramentes were moze perfect, which could pacify God, though he were neuer so much angry, and could dync away all aduersities, which honge ouer theyr heddes. But when as Paul sayth that they sacramentes were one and the selfe same with ours, this place of refuge he utterly taketh away from them: And that Paul had herunto a regard, it is therefore without all doubt to be thought, for that he maketh mention only of those sacramentes of the old Testament, which answered vnto our two sacramentes, omittinge all the reste, whiche were innumerable. For he affirmeth, that they were baptised as we are baptised: and sayth moreover, that they receaued one and the selfe same spirituall meate and drinke, which we at this day receiue, signifieng thereby our Eucharist, or supper of the Lord. If thou take away this cause, thou shalt finde none other cause, why he made mention of these two sacramentes only. Farther what haue we in our sacramentes, which we receaue as the chiefe and principall thing? Is it not Christ? But the Apostle testifieth, that the elders receaued hym in theyr sacramentes. For he sayth, *That they dranke of the spirituall rocke whiche followed them. And that rocke was Christe.* But we can by no meanes drinke Christ, vnles together therewithall also we draw in his spirite. Wherefore we ought not to thinke, that the elders had not the spirite of God: but thou wilt say peraduenture, they had rewards and beneficements, as though we haue not so also. For is it not so? Doth not Paul greatly threaten the Corinthians, if they should follow those sinners, which the elders had committed in the desert? doth he not say, that many are weake, and many fallen one slepe, for that they had after a filthy maner abused the Eucharist? And doth he not say: *When we are iudged, we are corrected of the Lorde, lesse we should be condemned with this world?* Moreover in the New Testament also there want not rewardes promised vnto godly men? For if we geue any thing in the name of a prophet, we shall receaue the reward of a prophet. And he which forsaketh that which is his for Christs sake, shall receaue an hundred fold euery in this world also. But Chrysostome addeth, that vnto them was promised a land flowing with milke and honey: but vnto vs is promised the kingdom of heauen. I graunt in dede that the elders had many temporall promises: but yet not in suche sort, that vnto them was no mention made of eternall life. For Christe bringeth a testimony of the resurrection out of the Law: *I am the God of Abraham, the God of Isaac, & the God of Iacob.* And god sayth vnto Abraham, *I am thy protector, and thy most ample reward.* And Daniell sayth, *That they shall rise agayne, which haue slept in the duste of the earth: some to eternall life, and some to everlastinge damnation.* And Esay sayth of the dammed: *Theyr fire shall not be quenched, and theyr worme shall not dye.* And to omitte all other testimonies which are infinite, Christ himselfe is promised in the Law. For he himselfe sayth, that Moses wrote of him, & Paul sayth that he was the end of the Law. Farther there are many such other testimonies both in the Gospels and in the Epistles of Paul: whiche are all taken out of the old testament. Chrysostom sayth moreover, That the elders bled outward purifications. Neither doe we deny but that they were bound to a greate many moze and greater ceremonies, then we are: and yet are not we altogether without outward signes. For we also haue bread, wyne, and water as elementes of our sacramentes: but one and the selfe same Christe was common both vnto our sacramentes and vnto theyrs. For no man can denye, but that circumcision was the sacramente of regeneration, euen as is also our Baptisme. Yea also the very Schoolmen confesse, that origynall sinne was forgotten the elders in Circumcision. Wherefore sentence oughte not so lightly to haue bene geuen, that they had only outward purifications. But this is a great deale moze sozer, that he addeth, That they restrained their hands from euill works, but we restrayne both þe minde and conscience. Chrysostome semeth alwayes to be of this minde, that the law prohibited onely the outward works: and that the Gospell afterward prohibited anger, hatred, and lust of the mind:

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and considered not, that the elders had also this commaundement, *Thou shalt not lust*: and that the Prophets euery where required Circumcision of the heart: and that in the first commaundement are comprehended faith, hope, charity, and whatsoever pertayneth to the spirituall motions of the minde. But where as he saith, that they were impelled by feare, and we by loue, it is true in dede after a sorte: but yet not so, that they were utterly without loue, and we utterly without feare. But of this matter we wil speake more at large afterward. Wee that is most vnrue of all, that he saith, that they performed the lawe, but we farre passe those thinges which are commaunded in the lawe. For, as we haue els where proued, not euen the regenerate can so frame their workes, that they can in all pointes satisfie the lawe of God. We addeth moreover, that they could not be corrected and amended, but by stoning, mauling, burning, and other such like kinde of punishments: but we are only excommunicated, when we deserue to suffer the extreamest punishment that the Church can lay vpon vs. But he should haue remembered, that those punishments which he maketh mencion of, were ciuill punishments, which our Christian magistrates also inflict vpon malefactors. But they, saith he, had only in name the honour of adoption and of children: but we haue it in very dede. Undoubtedly it can not be denied, but that God was in the olde Testament called the father of his people. For of the he saith, that he had called his first begotten sonne out of Egypt. And Moses saith in Deuteronomy, *Thou hast forsaken God which begat thee*. And Malachi in his 2 chapter. *There is one God and father of vs all*. And Esay, *I haue nourished and brought vp children, and they haue despised me*. And both not Paul say, *Vnto whome pertaine the testaments and adoption*? He spake then of the fathers of the Israelites, of whome was Christ according to the flesh. And moreover, I said, ye were Goddes, and all the children of the highest. They also called God their father when they sayd in Esay, *Thou art our father*: for Abraham was ignorant of vs, and Israel hath not known vs. And so great an affection did God the father beare towards them, that he saith, *Can a mother forget her child? But although she can, yet will not I forget thee*. And as Chrysostome hath thus written in this place, so hath he in other places also many thinges like vnto the same, which as I sayd are warily and with iudgement to be read. Augustine entreating vpon this place saith, that here is put a difference of the olde & new Testament: of which the one is set in feare, & the other in loue. We addeth moreover, that it is without controuersie, that the spirit of adoption is the holy ghost. But the spirit of bondage he thinketh to be that, which hath the power of death, that is, Sathan. For, so many are held vnder the euill spirit, as are destitute of grace, and being not regenerate liue vnder the lawe. For they are addicted vnto temporall thinges, and obey theyr lustes: not in dede through the default of the lawe, but so, that they themselves are strangers from Christ, and from God. For they can not obserue the lawe of God. And therefore they are both wrapped in sinnes, and also tossed with continuall furies. He also signifieth that of this place there is an other interpretation, as though the spirit here should signifie our minde, which is sometimes the seruant of lustes, and sometimes liueth vnder the liberty of the sonnes of God. But this opinion (he saith) can not stand, for that the spirit of adoption is a li-  
cle after ward plainly sayd to be externe and accidentary, namely being breathed in vs by god. For so Paul writeth: *It is the spirit, which beareth witness vnto our spirit that we are the sonnes of God*. Which wordes plainly declare, that there is to be put a difference betwene that spirit, which perswadeth, and that spirit, which is perswaded. And if this be true of the spirit of adoption, the same opinion also must we haue of the spirit of bondage. Wherefore herein Augustine agreeth with Chrysostome, that they to whome he thinketh to be vnder the spirit of bondage, are quite voyde of the spirit of God. For those kinde of men he affirmeth not to be regenerate, and that they are also strangers from God, yea rather addicted vnto the spirit of Sathan: of whome we can not vnderstand Chri-

stostome



some to speake. For out of the lawe and the sacramentes bringeth he a reason, why the elders wanted the spirite. But *Augustine* denieth, that this came to passe thorough the default of the lawe. Wherefore his sentence is moze probable then *Chrysostomes*. Howbeit herein I agree not with *Augustine*, to thinke that by the spirite of bondage is to be vnderstand *Sathan*. For here (as I said) are to be vnderstand two effectes of the holy ghost. The first is, when we are touched with the knowledge of the lawe, and conscience of our sinnes, we straight way despayring of saluation, except we come vnto *Christ*, perceauce that we are vtterly vndone. Wherefore the selfe same spirite being our guide, we come vnto *Christ*, and by faith embrace him, and the promise of the mercy of God: by which meanes our sinnes are forgiven vs, and we are receaued into the adoptiō of the sonnes of God. Wherefore *Pauls* meaning was to declare vnto the Romanes, that they being now past that first stepp, & being regenerate in *Christ* haue obtayned adoption, and therefore it behoued them not only to liue holily, but also fræly and of theyr owne accorde to worke byrightly. Vnto this our interpretacion *Ambrose* subscribeth: for he sayth, That the apostle here teacheth the Romanes, that they are no more vnder the lawe, but do now liue vnder fayth. Wherefore I thinke with hym, that in these wordes is set forth two steppes of conuersion. And if a man demaund touching the people in the olde tyme, how they had the spirite of *Christ*, I thinke y may thus be answered, by deuiding y *Iewes* into thre partes. For some of them wer vtterly wicked & vngodly, which besides name, habitatiō, & outward Circumcision had nothing cōmon with y people of God: & these mē I graunt were vtterly boyd of y spirite of *Christ*, yea rather they liued vnder y spirite of *Sathā*. On y other side, there were some excellent & holy men, as *Dauid*, *Ezechias*, *Iosias*, *Elias*, *Daniel*, & many such other like, whom we can by no meanes deny, but y they had y spirite of the Gospell: although as the time required they were compelled to obserue many ceremonies and rites pertayning vnto the lawe. Agayne there were some others which were weake, which although they can not be compared with these whome we haue mencioned, yet soasmuch as they being godly beleued in the Messias to come, and were by that sayth iustified, we ought not to thinke that they were strangers from the spirite of *Christ*: although by reason of their imperfection, the lawe chalenged greate power ouer them, and they were with others, as those tymes required, compelled to be subiect vnto infinite ceremonies. And this is the reason why the elders are said to haue liued vnder the law, and vnder the spirite of bondage. They had not the Sacramentes of their saluation so perspicuous and cleare, as ours nowe are, neither had they the misteries of *Christe* so commōly reueled, as we now haue in the Gospell. Wherefore although amongs vs are many wicked mē, & a great nūber of weake ones, yet are we said to be deliuered frō y law, both because we are deliuered frō ceremonies, & for y we haue y sacraments & misteries of saluatiō obtained througħ *Christ*, made moze clere, & moze manifest thē theirs commōly were. *Paul* also calleth y elders little ones, for y they liued vnder tutoys and gouernours, and were instructed of the law, as of a scholemaister. And when they are called seruantes, we ought to vnderstand, y they wer profitable seruantes. For such seruantes beare great good will & loue vnto their maisters: and are perswaded that that which is to the honour of their maister, shal also turne to their honour. But lewd seruantes neuer refraine from vices, nether do they any thing well, vnles they be by stripes compelled. These their two titles which I haue mencioned, *Paul* ioyneth together in y epistle vnto the Galathians. For thus he sayth: The heyre so long as he is a little one, liueth vnder tutors and gouernours, and differeth nothing frō a seruant, whē as yet he is Lord of all. By which wordes he declareth, that the elect of God amongst the elders, were in very dede heyres, although according to the consideration of the tyme they were as little ones vnder the forme of seruantes kept vnder the scholing of the law, and elementes of this world. This thinke I is to be thought of y elders. Now will I retorne vnto *Paul*. He declareth that the Romanes are now iustified, so that they are no moze vnder

The spirite of adoption and the spirite of feare is the spirit of God.

Two degrees of conuersion.

Three kindes of people amongst the *Iewes*.

The holy men of the elders wer seruants, but yet profitable seruantes.



## Cap. 8 A Commentarie vpon the

the law and condemnation, but are now through faith and the spirit adopted into children. Wherefore it is mete, that they which are come to this estate, should resemble the nature of their father, that the things which are allowed of him, they also should allow: and the things that he condemneth and escheweth, they also should abhorre and detest. Although this spirit of adoption can not so long as we live here, be perfect and absolute in vs. For there is remaining in vs a perpetual strife of the flesh against the spirit. This also is to be obserued, that *Paul* here changed the Antithesis: for when he had made mention of the spirit of bondage, the order of speech seemed to require, that he should haue said, that they had receiued the spirit of liberty, but in steade of liberty he did put adoption, to make the thing whiche he had in hand the more notable: for it is a farre greater matter, to be adopted of God to be his sonne, then to be set at liberty. But because here is mention made of the adoption of the children of God, this place seemeth to require to speake somewhat of it also. The Lawyers, as it is had in the institutions, define adoption to be a legitimate age, imitating nature, found out for their solace or comfort, which haue no children. Farther they make a distinction betwene adoption, and arrogation. For arrogation they say is, when he which is his own man, & at liberty, is receiued in y<sup>e</sup> steade of a son: but adoption is when he which is receiued, is vnder an other mans power. Howbeit the lawes forbid, that the elder should be adopted of the yonger: for it seemeth a thing monstrous, that the sonne should exceede the father in yeares. And therefore *Cicero* oftentimes vehemently inuolgeth against that adoption of *Clodius*. Now God adopteth vnto himselfe his elect, not for that he had not an other sonne: (for he had his only begotten sonne *Christ*, in whom he was well pleased) but for that in al the nature of man he had as yet no children. For through *Adam* we were all made straungers from him. Wherefore God for this cause sent his naturall and legitimate sonne into the world, that by him he might adopt vnto himselfe many children out of our kinde. And this is not wont commonly to be in vs. For they which haue one onely sonne, seke not to get any other sonnes: yea rather they reioyce, that that their sonne shall not be compelled to parte the inheritance with his brethren. But so great was the loue of God and of *Christ* towards vs, that it would exalt vs to so great dignity, although vnderferued on our behalves. Nevertheless that heauenly inheritance of that condition, that when it is communicated vnto many, it is therefore diminished. Now let vs see how we attaine to his adoption. *Paul* seemeth to say, that it is communicated vnto vs by the spirit of *Christ*. For of it haue we faith, whereby we embrace *Christ* which died for vs, and the promises of God, and by that meanes are we adopted of God into children. This doth *John* excellently well declare vnto vs in the beginning of his Gospell, where he thus writeth, as many as receiued him, vnto them he gaue power to be made the sonnes of God. By these wordes we plainly see, that we then are made the sonnes of God, when we receiue *Christ*. And this is not done either by Circumcision, or by any other ceremonies of the law, or by good morall workes, but only by faith. And therefore *John* added, Vnto those which haue beleued in his name. And when it is sayde that power is geuen vnto the, to be made the sonnes of God, we must not thinke, as many Sophisters would haue vs, that we first beleue, and then afterward receiue power, to be counted in the number of the sonnes of God. For power in that place is nothing els, but a right and a prerogative: As if he should haue said, y<sup>e</sup> they whiche haue receiued the word, and beleued in his name, haue a righte and prerogative to come into the adoption of the sonnes of God. But *John* addeth, Which are borne, not of bloude, nor of the will of the fleshe, nor of the will of manne, but of God. First when he sayth, Not of bloud, he signifieth, that this adoption cometh not by the order of nature, that in this generation should be mingled together the seedes of man and woman. Which sentence he more plainly expresseth in the next wordes following. For he saith: Not of the will of the fleshe, nor of the will of man. For, that by the fleshe he meaneth the woman, may by two places be proued. For *Adam* said of his wife which was deliuered vnto him of God: This is now bone of my bones and

The spirit of adoption is not yet perfect and absolute in vs.

It is a greater matter to be adopted, then to be set at liberty. Definition of adoption. Arrogation what it differeth from adoption.

God adopted vs when as yet he had a sonne.

By the spirit & faith are we adopted into children.

A place of *John* declared.

Against the Sophisters.

By this word fleshe is sometimes signified the woman.



and flesh of my flesh. And Paul vnto the Ephesians saith: He which loneth his wyfe, loneth himselfe. No man at any tyme hated his own flesh. And this interpretation followeth Augustine. Although I see that this place may other wise be expounded, that when it is sayd: Not of bloud, we vnderstand, that this adoption cometh not by anye force of stocke or kindred. For the Hebrewes perswaded themselves it did. For they alwayes vnoiscetely cried, that they were the seede of Abraham. Neither attayne we vnto this adoption by the will of the flesh. For to the attaynement of it, we are not holpen by those good thinges which the fleshe vseth to conuete, by riches (I say) power, strength of the body, beauty, and such other like thinges. Neither by the will of man: namely, by those good thinges which are counted moze excellent, and are thought most comely for men, as are wisdom, prudence, and workes pertaining vnto mozeall vertues. For none of all these thinges can make vs to be the sonnes of God. But are borne (saith he) of God. All this haue we onely of the goodnes of God, and of his mere mercy. And therfore Paul saith to the Ephesians, who hath predestinate vs into the adoption of the sons of God. Wherefore the whole consideration of our adoption dependeth of his election and predestination. But of his diuine will can no reason be of vs, either vnderstanded or geue. And therof cometh it y<sup>e</sup> Christ saith in John, y<sup>e</sup> we ought to be borne *by water*, y<sup>e</sup> is, by the inspiration of God, & fro a boue. And Christ compareth this regeneratio<sup>n</sup> to the wind, thou hearest (saith he) the spirit, neither knowest thou fro whence it cometh, nor whither it goeth, wherfore God by Christ freely geueth vnto vs his spirit. And he vseth y<sup>e</sup> word, as an instrument, and y<sup>e</sup> is called y<sup>e</sup> seede, wherby we are regenerate. He geueth also sayth, wherby we receaue the promise of the word set forth vnto vs. And by that means we are iustified & obtayne the adoptio<sup>n</sup> of the sons of god: which yet so long as we liue here can not be perfect. Wherefore Paul a little after ward sayth, that we wayte for the adoption of the sonnes, and the redemption of the body, which we shall not attayne vnto, but in that blessed resurrection. Euen the selfe same thinges writeth Paul to the Galathians. And when (sayth he) the fullnes of time came, God sent his sonne made of a woman, and made vnder the Law, to deliuer those which are vnder the Law, that we might receaue the adoption of sonnes. And because we are sonnes, God sent the spirit of his sonne into our hartes, in whome we cry Abba father. These words declare that there was before the fulnes of time a certayn bondage vnder the Law: after ward was geuen the sonne, by whom we, which are appointed and destined to be made the sonnes of God, might moze fully receaue the spirit and adoptio<sup>n</sup>. This adoption Christ semeth as it were by a certayne sacrament to haue confirmed in his genealogy. For when as in Luke, and in Mathevv the names of his progenitozs do vary, in them is mingled adoption, so that oftentimes one and the selfe same man had one father by nature, and an other by adoption. Also in the old testamēt adoption was much vset. For both Iacob adopted vnto hym selfe his newiewes Ephraim and Manasses, to be vnto hym in steade of other sons and also that maner was of such force at that time, that vnto dead men also were children adopted. For whē one brother was dead, the brother that remayned a line of his wife begat children, and rayled by seede in Israell. Thys as a certayne shadow, figured our adoption into the sonnes of God. The common translation hath, The adoption of the sonnes of God. When as in the Greke is not red this word, of God. For there is only this word *υιοθεσια*, that is adoption. But this is diligently to be considered, both from whence we are by this adoption brought, and whither we are transferred. We were before the children of the deuill, of wrath, of incredulity, of distrust, of this world, of perdition, of night, and of darknes. And we are transferred hitherto, that we both are called, and are in very dede the sons of God, partakers of the diuine nature, brethren of Christ, and childre of light, and that we also sinne not (for he which is borne of God sinneth not) and that we loue our neighbors and our enemies, that we may resemble our heauenly father, who maketh his sonne to shyne vpon the good & the euill, & sendeth raine vpon the iust & the vniust. And finally that we be

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ferred.



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the sonnes of  
God as he  
gotten of his  
substance.

Christ called  
his Apostles  
brethren.

The fathers  
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time attained  
to the adoption  
of childre.

We are more  
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of our carnal  
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Christ hath  
taught vs  
to call God  
father.

What is  
meant by the  
joining to-  
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repetition of  
two tongues

peacemakers: for they shall be called the sonnes of God. But our adoption is not such that we should thinke that we are borne of the substance of God. For that is proper to Iesus Christ only. For the word of God is by nature borne of the father: which thing yet the Arrians denied. For, forasmuch as they made the sonne of God a creature, they must needs say, that he was not the sonne of God by nature, but by adoption. Create undoubtedly is our dignitie: For we are so highly exalted, that we be not onely called, and are the sonnes of God, but also haue Christ to our brother: Wherefore Christ when hee was risen agayne, sayde vnto the women, *Go and tell my brethren*. And althoughe the elders were not quite boyde of this dignitie, yet had they it not so publicly declared. But this was no let at all, that many amongst them were weake. For we also in the Gospel haue many weake ones. For Paul saith vnto the Corinthians, that he could not speake vnto them, as vnto men spirituall, for that they were carnall, and therefore he was fayne to feede them with milke. Which selfe thing is written vnto the Hebrewes. And contrariwise they had men strong in sayth, of whome we can not doubt, but that they were in this adoption most excellent. And that so it was at that time also, the Apostle testifieth in this epistle the 9. chapter, for he sayth: *Vnto whome pertayneth the adoption, and the glory, and the testament, and the giving of the Law, and the worshipping, and the promises, and vnto whome pertayne the Fathers*. Here we see, that adoption pertayned vnto them also. Ambrose vpon this place teacheth, that of this adoption springeth vnto godly men greate security. And doubtles, forasmuch as this cometh vnto vs thorough the spirite, whereby we are inwardly moued, we ought to be farre more certayne, that we are the sonnes of God, then the sonnes of this world are certayne that they are the sonnes of them whome they call fathers. For oftentimes the mothers deceaue both the husbandes and the children. But the spirite of God deceaue no man. Long since flatterers went about to perswade Alexander, that he was not the sonne of king Phillip, but of Iupiter. Afterward when he saw, that there came blood out of a wound, which he had given him, he laughing sayd, that that seemed vnto him *diua*, that is, common blood, and not *diu*, that is, the blood of Gods. But we, though we suffer many things, yet loose our life for Christs sake, yet notwithstanding ought to be fully perswaded that we are the sonnes of God. For to the end we should not any thing doubt of that matter, we haue not only a testimony of the spirite, but also euen the sonne of God hath taught vs to call God father, and to inuocate him by that name. And this forme of prayers ought to call vs backe from all kinde of wickednes, and from all maner of filthy works, and also to put vs in minde, not to degenerate from the nobility of so greate a father, and that we in no case dishonour him. For it is taken to be a greate reproch vnto fathers, to haue wicked children. And forasmuch as we can not (as we haue sayd) attayne vnto this adoption, but thorough Christ, and his spirite, neither the Iewes nor the Turkes, nor men strangers from Christ, can call vpon God, as vpon their father.

By vvhome we cry, Abba father. This selfe same maner of speech the Apostle vseth vnto the Galath. For thus he writeth: *Because ye are sonnes, God hath sent the spirite of his sonne, in which we cry Abba father*. After this selfe same maner Christ our first begotten brother prayed vnto the father in the garden, saying: *Abba father, let this cuppe passe away from me*. Whether is it to be meruailed at, that the Apostle ioyned a Greke word and a Syrtian word together, whiche tongue was then commonly vset of the Iewes. For first this repetition serueth to becomency of speech. Farther, the Apostle semeth by a certayne mystery to teach, that as well the Gentiles as the Iewes should be indifferently partakers of this adoption: in both whiche tongues God should be called vpon by the name of father. In the primitive Church were kept still of the interpreters some希伯来 words, which were then in vse: which we rede sometimes in holy scriptures as *Messias, Cephas, Talitha, Camy, Maranatha, Rabby, Osianna, Alleluia, and Amen*.



For those words were the most perfectly knowen, especially whē as betwene the  
Ethnikes & the Jewes y<sup>e</sup> were converted vnto Christ was a most straight bond of  
loue & in a maner a perpetual familiarity. But we must not thereof gather y<sup>e</sup> in y<sup>e</sup>  
service of God should be vsed a strange tounge. For y<sup>e</sup> the holy ghost hath manifestly  
forbidden vs. Paul in this place whē he maketh mention of inuocation, declareth  
the worke of the holy ghost, which it straight way sheweth forth vpon the chil-  
dren that are adopted and now regenerate. And of so greate waight and force  
is this work, that the Apostle doubteth not by the testimony of the Prophet to at-  
tribute vnto it saluation. For he saith, as afterward shalbe declared, Every one  
which calleth vpon the name of the Lord shalbe saved. Not that our prayers can me-  
rite saluation: for, that is apprehended by faith only. And therefore, that we should  
not be deceaued, he straight way expresseth, in what maner he ascribeth saluati-  
on vnto them. For he saith, How shall they call vpon him, in whome they haue not be-  
lieued? Which wordes plainly teach vs, that that which is written of prayers, is  
to be attributed vnto faith, as vnto their roote. But because in this place is men-  
tion made of feare (for the Apostle thus writeth: Ie haue not receaued the spirite of  
bondage agayne vnto feare) it shall not be from the purpose briefly to see, whether  
Paul meaneth that we are deliuered from all kinde of feare or no; First thys is  
certaine, that feare is nothing els, but a certaine affect of the minde, whereby we  
are stricken by reason of some great and hurtfull euill which is at hand. We are  
not commonly moued by such dangers which are farre from vs, but by those which  
seeme to be euen now at hand. Neither do thinges light and of small waight make  
vs aserd. Wherefore feare, as a diuine speaketh of feare, hath a respect vnto sinne,  
vnto the wrath of God, vnto chastismentes, and scourges, and finally vnto hell  
fire. But there are noted two kindes of feare: of which the one is commonly cal-  
led filial, that is, pertaining to a naturall childe, & the other seruite, that is, per-  
taining to a bondman. And that is called a seruite feare, which only by the feare  
of paines, and of hell fire, ether draweth vs backe from doing ill, or impelleth vs  
to do well. Euen so signified an Ethnikē Poet, when he wrot, Oderunt peccare  
mali formidine pena, that is, the wicked hate to sinne, for feare of punish-  
ment. But the filial feare is, whereby men liue vprightly, and shun wickednes,  
for that they desire to set forth the glozy of God, and for that they allow righteous-  
nes euen for his owne sake. Wherefore the same Poet saith, Oderunt peccare  
boni virtutis amore. that is, the good hate to sinne for the loue of vertue. Of  
these two kindes of feare are many thinges spoken oftentimes of Augustine in  
many places, and especially in his 9. treatise vpon the epistle of Iohn: and it is  
red in the maister of the sentences in the 3. booke, and in the 36. distinction, where  
Augustine alledgeth two places out of the holy scriptures which seme to be repug-  
nant one to the other. The one is out of Iohn, Perfect loue driueth forth feare. The  
other is taken out of the 19. Psalme, The feare of the Lord abideth for euer. To a-  
bide, and to be driuen forth, agree not together. This contrariety he thus concilia-  
teth: and saith that they in very deepe disagree not. For euen as two pipes being blown  
with one, and the self same breath discord not: so (sayth he) two hartes, namely, the hart  
of Dauid, and the hart of Iohn being stirred with one and the selfe same spirite can not  
disagree the one from the other: but yet do require an indifferent and an attentiu hea-  
rer. For Iohn speaketh of the seruite feare and of perfect loue. But Dauid speaketh of the  
filial feare. And therefore he sayth: The feare of the Lord is chaste or cleane (for in He-  
brew it is written, Iireth Iehouah Iehoudah) and abideth for euer. In this maner  
thinketh, he may be holpen the appareance of contradiction, which seemeth to be  
in these two places. And he vseth for eche feare this similitude. Let vs suppose (saith  
he) that there are two women: the one chaste, the other vnchaste, and an adulteresse. Ether  
of these women doubtles feareth her husbände. The adulteresse feareth him when he  
is absent, least he should retorne agayne, and when he is present, least he shoulde vnder-  
stande of her naughty behauiour. But the chaste wyfe is asfearde of her husband when  
he is present, lest he should depart from her, or should not loue her so well, or shoulde by  
some offence be alienated from her. By thys similitude Augustine thinketh may

We must  
not die a  
strange  
tounge in  
the church.  
The inuoca-  
tion of the  
ghostly is the  
worke of  
the holy  
ghost.  
How vnto  
prayers is  
ascribed our  
saluation.

whether  
the adopted  
be free from  
all feare of  
God.  
Definition  
of feare.

Two kindes  
of feare.

Hozace.

How feare  
is cast out  
and per abla-  
beth for e-  
uer.  
A simila-  
tude.

A simila-  
tude.



Whether  
the seruile  
feare be  
profitable.

The maister  
of the sen-  
tences ma-  
keth foure  
kinder of  
feares.

The schole-  
men haue  
added the  
like feare.

Peter and  
Judas fea-  
red diuersly  
A true di-  
stinction of  
seruile and  
filiall feare.  
In godly  
men feare  
is neuer se-  
parated fro  
faith.  
As the law  
is ioynd  
with the  
Gospell, so is  
feare with  
faith.

Paul cal-  
leth vs back  
from that  
feare which  
wanteth  
faith.  
The pro-  
prietie of the  
giftes of the  
holy ghost.  
How many  
the giftes of  
the holy  
ghost are.

be distynalpe perceiued eche kinde of these feares. Others say mozeouer, that this seruile feare is not vtterly vnprofitable: for it prepareth a way vnto loue. For first (say they) it striketh the mind, and fereth away men from sinnes, and stirreth them vp to righteousnes thorough feare of paynes. And an vpright life by little & little passeth into an vfe, and is by custome made pleasaunt. And so at the length men beginne to referre their woorkes vnto God, and to esteeme righteousness for his owne sake. For euen as a neble, when any thing is to be solued, first entreteth in, and draweth with it the thyng that is annexed vnto it, but it selfe abideth not in that which is solued: So say they creepeth into vs a seruile feare, which is after-ward excluded, when charity and a chaste feare do once take place. But, what is to be thought of those terrores, which in our minds go before faith, we haue els where admonished: namely, that they are sinnes before the Lord, but if any vtility or com- moditie folloiw them, the same is to be attributed not vnto their nature, but vnto the goodnes of the holy ghost: for he vnto our iustification vseth those as meanes.

The maister of the sentences, in stede of the two kindes of feare, which *Augustine* maketh mention of, putteth fower. The first is a worldly feare, wherby men rather then they will lose riches, pleasures, and honours, fall away from Christ. And this is a feare most pernicious, & most farre from all pietie. The second is a seruile feare, which we before haue described. The third is an initiall feare, that is a feare that serueth at beginning, wherby men are so moued w<sup>th</sup> the feare of paynes, that together therewithall also they haue a regard vnto God, and are taken with a certaine loue of his righteousness and will: This feare by his sentence is mingled both with a seruile, and also a filiall feare. Last of all, he ioyneth that pure filiall feare with perfect charitie. But the scholemen which followed the maister of the sentences, that they also mought somewhat adde of their owne, haue brought forth an other feare, which they cal naturall, wherby euen by the impulsion of nature it selfe we fly from those thinges which are against the constitution of nature. Now that I haue brieuely and faithfully declared these thinges out of *Augustine*, out of the maister of the sentences, and out of the scholemen, I will in fewe wordes set forth what is to be thoughte touchyng them. First I confesse, that there is moze then one kinde of feare: for I knowe that Peter feared otherwyse then Iudas. For Iudas in dede so feared, that he dyspayned: but Peter so feared that he got him agayne vnto Christ, whome before by denyng he had forsaken. Wher- fore we say, that a seruile feare is, wherby we so abhorre God being angry and flye from him, that we are vtterly voyde of faith. But a filiall feare is, wherby in the myddest of terrores, we are lifted vp through faith, neither suffer we our selues to be swallowed by with feare. Wherfore in godly men feare is neuer seioyned from faith. For these two thinges are so to be knit together, that faith alwayes governeth feare: for if it should not, desperation would easely succede. For euen as the lawe ought alwayes to be ioynd with the Gospell, so also ought feare to be ener ioynd with faith. We do not so embrace the Gospell but that we alwayes thinke vpon the obedience of the commaundementes of God. And when we see how often, and how greuously we fall, we call our selues backe agayne to repentance. And contrariwise the lawe is not to be receaued without the Gospell, for if it should, we could neither obey it without Christ, nor also obtayne pardon for the offences which we haue committed against it. Wherfore *Paul* calleth vs not backe vtterly from all feare of God: but from that feare only which wanteth faith, and which flyeth from God, as from an enemy, and from a cruell tyranne. But that feare which hath faith to moderate it, can not be reioyned. For it is the gift of the holy ghost, as we rede in the xi. chapter of *Esay*. And the propriety of the giftes of the holy ghost is, that by them we remitte all our vertues and affectes to the moderation of faith, and make them to serue God truly and sincerely. And these giftes are commonly counted to be seuen. And if a man demaunde how they proue that, straight way they cite the xi. chapter of *Esay*. But if we examine that place by the He- bzeu



Hebrew verity, we shall finde there only five giftes: namely, the spirite of wisdom, of understanding, of counsell, of fortitude, of knowledge, and of the feare of the Lord. But these men were deceaved by the lattine translation: which followed not the Hebrew verity, but the 70. Interpreters. For they betwene the spirite of knowledge and of feare, have put the spirite of piety, *εὐσεβίας*, that is, pertaining to the obedience of God. Whereby it seemeth that they ment to interpretate, what *φ* feare of God should be, which should light upon the *Πελλάς*, of whome is in that place mention made. For, that feare was neither filial nor filial, but only an obedience, piety, and reuerence towards God his father. Neither have the 70. only once so interpreted the feare of God. For in the booke of Job where we rede, *Fearinge God*, they have turned it, *εὐσεβίας*, that is, *Obeying God*. Howbeit vndoubtedly we ought not to contract into so narrow a number, the giftes of the holy ghost, to thinke them to be only five, or seven. For besides all those which are reckoned in that chapter, the same, *Esay* in another place reckoneth the spirite of iudgement and of zeale: and *Zachary* maketh mention of the spirit of righteousness, and *Paul* here, of the spirite of sanctification: and *Iohn*, of the spirite of truth: & *Paul* againe in another place, of the spirite of adoption: and to the *Ephesians*, of the spirite of promise, and a greate many other like giftes. And this so being, let vs now see, how both in this life and in the other life feare may have place. The Saintes when they are in heauen, (so that they shal then have perfect charity, properly to speake of feare, as it is a motion stirred by reason of some greivous evil that hangeth ouer vs) shal have no feare. This doth *Augustine* confesse upon the 5. Psalm upon these wordes, *I will worship towards thyne holy temple in thy feare*. But in them can only be that *εὐσεβία*, *ε* is, obedience, reuerence, worshipping, & piety towards God: as the 70. have expounded, the spirite of the feare of the Lord. And so such a gift mought be found in Christ, who otherwise, coude neither feare sinne, nor hell fyre, nor fatherly chastismentes of God. And if a man would say that he feared death, that ought to be vnderstand of naturall feare, of which we entreate not at this present. And in this manner is *Ambrose*, to be taken, when in his booke of the holy ghost he affirmeth, that the giftes of the holy ghost are in the Angels. Out of which wordes the Scholemen gather that in them is the feare of God. For doubtles seeing they are in blessed state, that can no other wise be vnderstand, but after that manner that I have now spoken of. But touching the godly in this life, we must thus be perswaded, to thinke that they can not want the filial feare, so that that feare be as I have before taught in such sort vnderstand, that they do not only fye from offending of God, and are aserd of falles against his will, but also are moved with the feare of hell fyre, and of the wrath of God and of punishmentes: vnto which feare yet a quiet faith and confidence in the mercy of God are as a present comfort. For we ought not to thinke, that the threatninges in the holy scriptures are bayne, for they are profitable also vnto the godly: especially when they have not as yet obtayned perfect charity, and absolute regeneration. Christ saith vnto the Apostles: *I will shewe you whome ye shall feare: namely, him which when he hath killed the body, can also send the soule into hell fyre*. And *Paul* to the *Corinthians* bringeth forth examples of the Hebrewes in the olde tyme, whereby he declareth that they, for abusing the sacramentes of God, were destroyed in the desert: by which examples he ment to admonishe the *Corinthians*, to beware of the like vengeance. Many (saith he) are weake, and many slepe. And if we would iudge our selues, we should not vndoubtedly be iudged. But now forasmuch as we are iudged, we are corrected of the Lord, that we should not be condemned with this world. And vnto the *Phillipians*, *With feare and with trembling worke your salvation*. And vnto the *Romanes*, *Be not ouer wise, but feare*. Hereby we see that godly men liue not vpon the earth without the feare of God. And here feare hath a respect vnto many kindes of evils. For the godly are aserd of sinne, of often fallinges, of the wrath of God:

Ep. liij.

of

What manner of feare was in Christ.

The number of the giftes of the holy Ghost is great.

What manner of feare can be in those which are deade.

How Christ feared death.

The saintes so long as they live here can not want the filial feare.

Threatninges in the law are not bayne but profite the saintes also.



## Cap. 8 A Commentarie vpon the

In place of  
John declar-  
ed.

of fatherly chastismentes, of scourges, which God inflicteth also vpon his, whē they sinne, and finally of hell fire, which they see they haue deserved. vnles God by his mercy, and Christ by his sacrifice which he offered vpon the Crosse should helpe and succour vs. But what meaneth it that John saith, *Perfect charity casteth out feare*. I know there are some which interpretate those wordes in this sence: That they which loue God truly, are not asfraid for piety sake to put themselves in al manner of dangers, neither do they shonne persecutions, but valiantly stand fast in all manner of dangers. Which selfe thing Paul in the latter to Timothee wrote in other wordes, saying, *We haue not receaued the spirite of fearefulness, but of might, and of loue*. Wherefore he exhorteth Timothee not to be ashamed of the testimony of the Lord, nor of him being in bondes for the Lordes sake, but courageously to indure labors for y<sup>e</sup> Gospell sake. Although these thinges are true, yet this is not it which this place of John teacheth. For it there maketh mencion of the iudgement of the Lord: of which he willethe the Godly which loue God not to be asfraid. And he rendereth a reason, for that feare hath veracion ioyned with it. Wherefore I gladly assent vnto *Augustine* which saith, that John speaketh of perfect charity. Which forasmuch as it can not be had in this life, we may not loke to haue it without feare. Farther we mought in this place vnderstand that feare which is ioyned from confidence: and therefore driueth men to desperation. For they which beleue and loue God truly, vphold their feare with a liuely sayth.

The same spirite beareth witnes with our spirite, that we are the children of God. And if we be chyl dren, we are also heyres, euen the heyres of God, and fellow heyres of Christ, if so be that we suffer with hym, that we maye also be glorified wyth hym. For I count that the afflictions of thys present tyme are not worthy the glory which shall be reuealed in vs.

It is the  
spirite which  
putteth vs  
in mind to  
call vpon  
God as vpon  
on a father.

A simil-  
tude.

Two testi-  
monies of  
adoption.

The same spirite beareth witnes with our spirite, that we are the children of God. I he sheweth that by those praters wherby we call vpon God, we are made moze certayne of the adoption, whereof he befoze made mencion. For forasmuch as in our prayers we are stirred by the holy Ghost, to cal God father, we ought fully to be perswaded that it is so: for that we know, that the spirite of God can not lye. Paul in the first to the Corinthians: sayth, *That no man can say the Lord Iesus, but in the holy ghost*. Here he sayth that no man can in such sort pray, to call God his father, vnles the same be genen him of the spirite of God. Hereby we see that those thinges which are set forth vnto vs to be beleued, and which the lord himselfe hath taught, can not be receaued of vs, vnlesse the holy ghost do firste thoroughly moue our hartes. Chrysostome to confirme this testimony of the spirite of God, sayth, *If ether any man, or Angell, or Archangell or any creature should preache vnto vs this adoption, we mought peraduenture be in doubt of it. But seing the holy ghost who is lord of all, testifieth of the same, what place can there be left of doubting? If a king or a Monarche should out of his regall seate, approue and commend any man, what one of his subiects would presume by any meanes to speake against him, or to set himselfe against his iudgement?* Where the Apostle sayth, *συμμαρτυρεῖ*, that is, beareth witnes together, he signifyeth after a sort, that there are two testimonies of thys adoptiō, the one is our spirite, and the other the spirite of God. For it is no small or light signe of thys adoption, that we haue a quiet conscience, and that we do beleue, that we are now reconciled vnto God, and do now fele that we are refreshed and recreated with many other good gifts. Although these thinges are not sufficient for our incredulity and infirmity. For there is none of vs which hath our conscience so quiet, as we ought to haue: and which putteth so much confidence in God, as he ought to do. Wherefore seing the testimony of our spirite is weak and infirme, God would put to a confirmation of his spirite. For he it is which testifieth together with our spirit, that we are the sonnes of God. Hereby ought we

we



we to gather of how greate force are prayers, as well publique, as priuate, as well with ceremonies, as without ceremonies. For, in them is confirmed our sayth, y we are by Christ adopted into the children of God. Howbeit let every man beware, that when he calleth God father, he also truly in the hart fele that which he pronounceth in wordes: that he do it not only of custome, or of hipocrisie: or call God father with the tounge, and in y hart do an other thing, or thinke otherwise. But here may be demaunded howe that feare, whereof we haue befoze so much spoken, is not repugnant vnto thys security and confidence of our adoption: I answere that these two thinges can not agree together, if they be taken in respecte of one and the selfe same thinge. But so muche as they happen by sundry meanes and of sondry causes, they are nothing repugnant one to the other. For therfore the sayntes feare, for that they se they oftentimes fall, and liue contrary to the prescrip of the Law of God. For they vnderstand that sinnes of they owne nature deserue the wrath of God, scourges, and hell fire. When they diligently consider these thinges, into the is smittē a feare. But on the other side, when with sayth they loke vpon the promises and mercye of God, they are deliuered from that feare, and made certayne of they saluation. There is nothing to the contrary, but that diuers causes may in our mindes bring forth diuers effectes. Which thing may by a very apt similitude be declared. He which out of a high tower loketh downe vnto the ground, if he thinke that he shall stagger and fall, straighte waye, will he or nill he, he is wonderfull as a ferd, and al his body shaketh for horroz: But agayne, when he thinketh with hymselfe, that he is so closed in with a wall, that he can not fall, he plucketh vp bys spirites, and beginneth to be secure of his safety. So godly men when they consider they sinnes, they feare punishment: but when by sayth they loke vpon the mercye of God, they are secure of they saluation.

Of greates  
force are  
prayers als  
well pub-  
like as pri-  
uate.

Security  
and feare  
how they  
may agree  
together

A simili-  
tude.

And if vve be childre, vve are also heires, eue the heyers of God, & fellow heires of Christ. Here y Apostle sheweth, what we get by this adoptio: namely this, to be y heires of God. Which vndoubtedly can not be a small matter. For not al they which are y childre of any man ar straightway also his heires. For only the first begotten haue that preheminence: as we se the manner is at this day in many realnes: and in y holy scriptures it is manifest, that Esau and Ismaell were not heyres. Wherefoze we are heyres, and that not of any poore man, or of smal matters: For we haue obteyned the inheritaunce of God, and we are made the fellow heyres of Christ, we haue the inheritaunce of the Father common with Christ: and we be so wholly grafted into him, and altogether knitte with hym, that by bys spirite we liue. But then shall we come vnto thys inheritaunce, when it shall be sayd vnto vs, Come ye blessed of my father, receaue the kingdome prepared for you from the beginning of the world. And we ar the fellow heires of Christ, by cause (as John sayth) when he shall appeare, we shall be like vnto hym. And Paul sayth to the Collofs. Ye are dead, your life is hidden with Christ in God, But when Christ your life shall appeare, then shall ye also appeare together with him in glory. Inheritaunce (as it is defined of the Lawiers) is a succession into the whole right of the dead person. Can this seme a small matter to any man, to be made partaker of the whole right of God? Doubtles Peter sayth, we are made partakers of the nature of God. Here Ambrose noteth, that it is not in thys matter as we se it cometh to passe commonly in the world. For the testator must first dye, befoze the successor can come vnto the inheritaunce. But God dieth not. Yea rather we which are appointed bys heyres do first die befoze that possession can be deliuered vnto vs. Christ also first died, befoze he came vnto the glory which was appoynted for hym. Farther, as touching ciuill Lawes, the heyre is counted one and the selfe same person with him that maketh him heyre. So we are by Christ so straightly knitte together with God, that we are now one with him, as Christe prayed, That they may be one, as thou and I are one. For all thinges are ours: and we are Christes, and Christ is Gods. This inheritaunce obteyne we freely by the spirite of Christ. Wherefoze the bishoppes of Rome, and they champions the Cardinalls, and

All children  
are not  
heyres.

What inhe-  
ritance is.



This inheri-  
taunce we  
obteyne  
freely.

The fa-  
thers also  
in the old  
testamente  
were heires

Many  
false Chris-  
tians also  
which shall  
not possesse  
the king-  
dome of  
God.

Crosses &  
aduersities  
are tokens  
that we shal  
obteyne the  
inheritance.

The condi-  
tion of ex-  
state by  
which we  
must passe  
vnto the e-  
ternall inhe-  
ritance.

false Bishoppes doo wickedlye whiche haue enclosed thys inheritance of remission of sinnes, and of comminge vnto the kingdome of God vnder theyr counterfeit keyes, so that they can at theyr pleasure sell it, and ether thruste downe to hell, or send vp to heauen whome they will. Here agayne we haue somewhat to saye of *Chrysostome*, for he, as befoze he wrote, that the Iewes beyng vnder the Lawe were excluded from the adopyon of the sonnes of God, so here denieth that they were the heyres of God. And he citeth to confirme this sentence that place of *Mathew*, He shall destroy to nought the wicked. Many shall come from the East and from the West, and shall rest with Abraham, Isaac, and Jacob, but the children of the kingdome shall be cast forth a dores: Againe, The kingdome of God shall be taken from you. By these places thinketh he it is manifest, that this inheritance pertained not vnto the Iewes. But we herein also can not assent vnto him. For God said vnto Abraham, I am thy most ample reward. And in þe parable, or rather the history of the Gospell, the poore man Lazarus was sene in the bosome of Abraham. Which what other thing was it, but that he had obtained the inheritance of God and of Christe? Paul to the Galathians sayth: An heyre so longe as he is a childe, nothinge differeth from a seruant, when as yet he is Lord of all, but is vnder tutors and gouernours, euen vnto the tyme appointed of his father.

Which wordes plainly declare, that the elders, although by reason of the law and of ceremonies, they liued after a certain seruile manner, yet were in dede heyres, although they were but children. And that estate endured vntill the comyng of Christ. But that which *Chrysostome* bringeth out of *Mathew*, is not spoken of þe good and godly Iewes, but of the wicked and noughty husbandmen, which slew the heyre. Wherefoze by such sentences we ought not to condemne all the Iewes in the olde tyme, or to exclude them from the inheritance of God: yea rather we ought to thinke that the vngodly Christians shal not be delt with one whit better then they were delt with. For there are amongst vs many hypocrites and vngodly persons, which as Paul sayth: shall not possesse þe kingdome of God. And at this day if a man should looke for the church of Smyrna, and þe church of Philadelphia, and many other churches, which were in tymes past of great fame in Asia and in Siria, he shall finde them either vtterly ouerthrowen, or els miserably intreated vnder the tyranny of the Turke, and no lesse afflicted then the Iewes are at this day, which liue captiues vnder the Christians or vnder the Turkes.

If so be that we suffer with him, that we may also be glorified wyth hym.] Euen as befoze he taught, that we are made certaine of our adoption by inuocation or prayer, wherein the holy ghost beareth witnes together with our spirite, & we are þe sons of God: so here he sheweth a testimonye, whereby we may be made more certain of attaynyng vnto this inheritance which he hath spoken of. We shal without all doubt (saith he) obtaine it. For ye shal raigne with Christ, forasmuch as ye haue already attained to suffer with him. Wherefoze tribulations & crosses are tokens and arguments, whereby we may gather that we shal be þe heyres of God.

Paul sayth vnto the Philippians, That vnto them it is geuen for Christes sake not only to beleue in him, but also to suffer for hym. This first gift which we se we haue now obtained, maketh vs certaine of the latter, & we shal at the length not be defrauded of it. For, no small or light power of God is declared in the, which valiantlye & for patiently piety sake suffer aduersities & persecutions. I knowe there are some, which interpretate these wordes otherwise, that Paul should seme to ascribe a certaine condition or estate, by which we shal passe vnto the eternall inheritance: namely, if we haue first suffered many thinges. And doubtles the Græke particel *ἡ* which is turned, if so be, may be drawen to either sentence. This is certaine, that Paul here maketh a certaine digression, although it be soft and hidden, to comforte these men for the afflictions which they suffered. But yet departeth he not fro that purpose which he had in hande: but with one and the selfe same labour both persecuteth that which he began, and also comforteth the. And it is all one as if he should haue said: ye shal in dede be heyres, but yet vpon this conditio, that ye must first



first suffer many thinges. Christ requireth nothing at your hands, which he himselfe hath not first performed: he leadeth you no other way then that whereby he hath gone himselfe: he will not offer you to drinke of any other cup, but of y<sup>e</sup> wher of he hath himselfe drunke. Howbeit this shall be a great comfort vnto vs, for that those thinges which we shall suffer, shall not be comparable with the glory which shall be reueled in vs. Ambrose followeth this interpretation. Howbeit, I thinke that this place is so to be vnderstand, as though it were a p<sup>ro</sup>ofe of that which followeth by that which goeth before: We shall haue the eternal inheritaunce: because ye suffer together with Christ: which selfe sentence he vseth in the latter to Tim. If we dye together wyth hym, we shall raigne together with hym. Chrysostome vpon this place writeth, That this is an argument taken a maiori, that is, from the greater. God (sayth he) hath freely geuen vnto vs many thinges. For when we had done nothing, he adopted vs into children: he graunted vnto vs to call hym father: wherof followed an assured and constant sayth, that we are the sonnes of God. And how now shal he not geue the inheritaunce which is behynde? especially seying in the meane tyme we haue suffered most greuous calamities? Undoubtedly he wyll not after such and so many trauailes deny it, which hath freely and without any our helpe bestowed vpon the beleuers such most excellent giftes. And after this sort he declareth that God hath excellently well provided for men, which to the ende they should not boast of their trauaile or industry, hath geuen vnto them many thinges freely: and againe, that they should not be ashamed, that they had obteyned so many great giftes without trauaile, he would not haue the to come vnto this singular inheritaunce, without wonderfull great fortitude, suffering, contencion, vocation, and affliction. These thinges auoucheth he, and that not amisse, nor vnprofitably, so that they be of vs rightly vnderstande in such sorte, that we confound not the p<sup>ro</sup>misses of the lawe with the p<sup>ro</sup>misses of the Gospell. And that we should not so do, it shall not be out of the way, to make plaine, what difference there is betwene the p<sup>ro</sup>misses. They do not herein, differ as some thinke, y<sup>e</sup> the p<sup>ro</sup>misses of the Gospell haue no conditions ioyned vnto the: but the p<sup>ro</sup>misses of the lawe are neuer offred without conditions. For euen as it is sayd: Honour thy father and thy mother, that thou maist lyue long vpon the earth, Againe, If ye wyll, and shall hearken vnto me, ye shall eate the good thynges of the earth. Euen so in the Gospell also we rede, Forgeue and it shall be forgiven you: Geue and it shall bee geuen you. Againe, He whiche forsaketh father or mother, or wyfe, or house, or landes for my sake, shall receiue an hundred fold, and possesse eternall lyfe: and in this place, If so be we suffer together wyth hym, we shall be glorified together with hym: And vnto Timo. If we die together with hym, we shall also raigne together wyth hym. Wherfore seying that this can be no sufficient difference, we must seke an other. The conditions which are annexed vnto the p<sup>ro</sup>misses of the lawe are commaundemets, which the lawe commaundeth to be fulfilled euen to y<sup>e</sup> uttermost, neither will it otherwise render the thinges p<sup>ro</sup>missid, vnles the conditions be absolutely performed. Wherfore it is manifest to him y<sup>e</sup> diligently considereth the matter, y<sup>e</sup> the conditions of the lawe may be causes of the obteynement of the rewardes whiche were p<sup>ro</sup>missid. For if they mought haue bene so fully performed and accomplished, as they were commaunded in the lawe, they mought haue bene compared euen with the rewardes, and should haue had the nature of merite. But for that they coulde not of men be performed, God of his mercy in their place substituted p<sup>ro</sup>misses of the Gospell: which although they haue conditions adioyned vnto them, yet are they offred freely. For y<sup>e</sup> thinges that are by them commaunded vnto vs, are in dede necessary, if we haue power, tyme, place, and occasion geuen vs to do them. This I speake because of infantes, and of those, which in the last tyme of their life being at the point of death, come vnto Christ. For eternall life dependeth not of those conditions, as of causes. For, as we haue now sayd, it may both of infantes and of those which in the last moment of their life are conuerted vnto Christ, be without those conditions obteyned. And because the p<sup>ro</sup>mise, if it should depend of those conditions as of lawfull causes, could not be firme, when as there is no man which can fulfill those conditions as they are commaunded, euen for that cause also may

We shall haue the inheritaunce, but we must first in this sort suffer.

What difference betwene the p<sup>ro</sup>misses of the lawe & the p<sup>ro</sup>misses of the Gospell.

Each p<sup>ro</sup>missid haue conditions annexed vnto them.

The conditions of the lawe are put as causes of the obteynement of the p<sup>ro</sup>misses.

The p<sup>ro</sup>mise of the Gospell may consist without conditions.



Three things here to be considered.

The conditions of the law not put in vain.

The amplification of the gifts of God perswadereth vs to fortitude.

What it is to suffer with Christ. Two causes why Christ offered himselfe vnto the death.

Two causes also whereby perswade vs to patience in aduersities. Why God suffereth his to be so vexed.

the promise of the Gospell consist without those conditions. This also maketh herewith, that Paul saith, y they can not be compared with y thing which is promised: which can not be true in iust and lawfull causes, if they be compared with their cōditiōes. Wherefore, if thou ioyne these three things together, namely, that the rewardes of the Gospell are promised freely, that the conditions can not be made equall with them, and that the promises ought to be most firme, thou shalt both take away the consideration of merite, and also shalt easely perceave where in they differ frō the promises of y lawe. If thou wilt the demaund, whether y promises of the lawe were geuen in bayne, seing there was neuer any man found, which could perfoyme those conditions: I will answer, that nothing was here done in baine or rashly. For therefore were such impossible conditions annexed vnto it, that men should be put in minde of their infirmity, & that they thoroughly vnderstanding it, should high them vnto Christ, of whome being receaued into fauor, and hauing now obtained iustification, they may obtaine the selfe same promises. For as touching towarde them, the promises are now, of promises of the lawe made promises of the Gospell: for that they which beleued in Christ to come were exercised in the obedience of the law: which obedience although it were but only begonne, and not to the vttermost perfect, yet was it allowed of God. And therefore mought they haue the fruition of the promises offered vnto them. Chrysostome vpon this place wondreth at the wisdom of the Apostle, for that he intending to set forth the goodnes and mercy of God comprehended his severity and iustice in one word only. For he before as briefly as might be sayd, *If ye lue according to the fleshe, ye shall dye.* But here in reckening by the benefites, he is so diligent, that he doth not only set forth all thinges, but also illustrateth them with most excellent amplifications. Which thing Paul doth not without great cause. For these ornaments whereby are set forth the giftes of God, are of much force to perswade vs to fortitude, and to the bearing of calamities: which thinge (saith he) the Apostle chiefly in this place entended. He had before exhorted to mortification: now in persecutions he exhorteth to constancy. For it is not inough for vs to beate backe wicked affectes, vnles also we permitte our selues to be crucified to the world, the fleshe, the deuill, and to wicked men. Now how aptly and warely Paul commeth to the handling of these thinges, the gradation, which he vseth, plainly declareth. Bicause ye are adopted (saith he) ye cal God Father: and seing it is so, ye shalbe also heyes: and not that only, but also fellow heyes with Christ, with whom ye now suffer many and grieuous thinges. What it is to suffer with Christ, may thus easely be expessed, if we declare, what causes moued Christ to suffer so bitter a death vpon the crosse. And there were two causes: the first was, to be obedient (as he himselfe said) vnto his god father: the second, to vanquish and to condemne our sinne. They which when they suffer aduersities embrace these two in their hart, do suffer with Christe. Whatsoever sorowes or aduersities happen vnto them, let them reckon with themselves, y they happen vnto the by the prouidence of God: and let them beare whatsoever burthen is laid vpon the to this ende, willingly to obey God the autho: of that affliction: let them consider moreover that by these calamities the olde man is tamed, sinne is broken, and that spot thoroughly grafted and by nature rooted in vs, is dissolued. But why God suffereth those whom he hath adopted vnto himselfe to be so tossed, it is not hard to see. For first, as we haue already said, his will is that sinne should be diminished and weakened in vs. Wherefore whatsoever aduersity we suffer, the same wholly turneth vs to good, so that we loue God the father. Farther whē we are in such sort afflicted, we are driuen to call vpon God: of whom otherwise it is incredible how vnmindfull we are. Moreover by this meanes we are called backe through our most louing father from the affection of the world, and from the entisements of the flesh: from which louing father oftentimes we fall away both to our own, & also to his great dishonor. I omitte that which shoulde chiefly haue bene sayde, that the might and power of God is most of all set forth in holy men, when with

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an inuincible and chearefull minde they suffer afflictions & calamities. I could bring also a great many other causes: but these few shall for this tyme suffice. But why the world, wicked men, and the deuill, after a man is conuerted vnto Christ beginne straight wayes by all maner of most cruell meanes to rage against him, I thinke it is not so hard a matter to perceane. For men so sone as they truly and from the hart come vnto Christ, straight way beginne to make warre with impiety. Hereby are hatredes inflamed against the godly, and persecutions stirred vp against them. By two reasons the Apostle comforteth vs touching the bearing of aduersities. Of which the one is taken of the ende, after this manner. These euils of godly men shall obtayne a blessed ende, and happye departure: wherefore they are to be suffered with a cheerefull and valiant mynde. The other is, for that those thinges which we suffer, although they seeme troublesome and greuous, yet can they not in any wise be compared with the rewardes which shalbe rendred vnto vs in an other life. By this vnequall proportion it is manifest if we will speake properly, that this worde merite is not to be attributed vnto our good workes. Chrysostome vpon this place not vnprofitably noteth, that Paul, before he came to the exhortation of patience in aduersities, wonderfully amplified the honour and dignity of the sonnes of God: which he did not with so great a diligence before when he entreated of the restraining of the affectes of the fleshe. For as we haue before sayde, there are two kindes of mortification: of which the one herein consisteth, to represse the decdes of the fleshe: the other is valiantly for Christs sake to suffer perils, crosses, and all maner of tormentes when neede shall require: which two thinges if they be compared together, we shall perceane that the suffering of aduersities is as far harder matter then is the battaile with the wicked lustes of the minde. Aristotle in his Ethikes, as he with wisdom saw many other things, saith, that fortitude is to be preferred before y<sup>e</sup> vertue of temperance, which otherwise is most worthy of praise. Of this thing doubtles was not y<sup>e</sup> deuill ignorant: for when he reasoned with God touching blessed Iob, *A man* (said he) *will for his soule geue skinne for skinne, and all that he hath.* Wherefore extend forth thy hand a little vpon him, and then shalt thou see whether he will blesse thee to thy face or no. For by natural sharpenes of witte, wherein he much excelleth, he easily saw, that this of all temptations is the greatest, when the life it selfe is to be endangered, then which is nothinge more swete. The suite which they shall receaue, which valiantly shall labo<sup>r</sup> is alwayes, as Paul admonisheth vs, to be set before our eyes. For so shall we see, that when we suffer for Christs sake, we shall bring singular commoditie not vnto him, but vnto our selues. That which the Latine interpreters haue turned, *Exilium*, that is, I thinke, or count, is in Greke written *λογίζομαι*. Which word can not be referred vnto an opinio which is doubtfull and vncertaine. For y<sup>e</sup> word is chiefly used of such as make reckonings which bring they<sup>r</sup> accompts into a somme both known and sure. Wherefore the meaning is, as if he should haue sayd: This I hold for certayne, that those euils which we suffer are not to be compared with that glory which we wayte for: The afflictions in dede of the godly are not of they<sup>r</sup> owne nature so light: but Paul extenuateth them only by a comparison. Wherefore this place conteyneth an amplification of that felicity which God promisseth vnto vs: which is hereby made the more notable, for that it farre excelleth all the traayles of this life. Of which thing godly men are so perswaded, that they reioyce even in the midst of their tribulations. This selfe same comparison Paul useth in the latter to the Corinthians the 4. chap. For he sayth, *That our light affliction which is in vs but for a tyme causeth vnto vs a farre most excellent, and an eternall weight of glory.* In these wordes is declared wherefore eternal life passeth al the traayles of this life: namely, bycause of the waight, diuturnity and greatenes. For whatsoeuer thinges we suffer here, are called of Paul *παρρησια*, that is momentary or during but for a time. He addeth also *λαρρον*, by which wordes is shewed they<sup>r</sup> lightnes. But contrariwise vnto

Into men conuerted vnto Christ straight waye happye aduersities,

Two kindes of mortification.

The suffering of aduersities is harder then the battaile with euill affectes.

Afflictions otherwise greuous are by comparison extenuated.

By what meanes eternal life far passeth all our afflictions.



gloze is attributed both eternitie, and also a wonderfull greates waighe which exceedeth all measure.

Even now  
we have  
the fruition  
of a great  
part of our  
gloze al-  
though hid-  
den.  
Gloze sig-  
nifieth here  
our whole  
felicity.

Gloze fol-  
loweth ver-  
tue.

Gloze com-  
prehendeth  
two things.

Why bles-  
sednes is  
not reuea-  
led in this  
life.

Simili-  
tudes.

Difference  
betwene  
the seruants  
of Christ &  
the seruants  
of the  
world.

Examples  
of the Eth-  
nikes.

The endes  
that the  
Ethnikes  
set before  
them were  
small  
and slender.  
Humane  
praple vn-  
constant &  
not true.

Examples  
of the  
Ethnikes  
set before  
them were  
small  
and slender.  
Humane  
praple vn-  
constant &  
not true.

Examples  
of the  
Ethnikes  
set before  
them were  
small  
and slender.  
Humane  
praple vn-  
constant &  
not true.

Which shall be reuealed towards vs. He saith of this gloze that be reuealed, that we should not thinke, that presently we are quite voyde of it: for we alredy possesse a greates part thereof: although it be not as yet perfect, nor manifest vnto the world. So Paul speaketh to the Colossians: Ye are dead with Christ, and your life is hidden with Christ in God: But when Christe your life shall appeare then also shall ye appeare together with hym in glorye. And this is to be noted, that Paul in this only word glory, comprehendeth our whole felicity, which we waite for, And there in he followeth the iudgement of men, which at wont to esteeme gloze as the chiefe good thing. Whereof also the philosophers thus affirm: as the shadow followeth the body, so doth gloze follow true & perfect vertue. Wherefore gloze comprehendeth two things, which are exceedingly to be desired: first, that a man be adorne with vertues: secondly, that he get the good fame of the people. But why the blessednes which we waite for, is not reuealed in this life, Chrysostome thinketh this to be the cause: for that it farre passeth the state of this life. And Paul therefore the longer tarryeth in the amplification thereof, thereby the more to stirre vpp the Romanes to the suffering of afflictions. For a souldier is exceedingly strengthened to suffer perilles, if he hope the victory shall be fructifull and profitable. And a marchant is not broken with any labours of sailing or traueling, if he hope he shall thereby haue greates gayne. Farther we ought to consider, that the lot of the citelines of this world is farre diuers from the lot of holy men, which serue Christ. For they with the greatnes of their labours go beyond those good things which they contend to attayne: but we, though we behaue our selues skoutely, and valiantly, as Paul sayth, yet are not our workes to be compared with that end, which we set before vs. The examples of the Romanes will easily teach vs to vnderstand this difference. Brutus for the preservation of the liberty of his countrey, did not sicke to slay his owne childe, in which thing hereunto also had he regard, to attayne the prayse of a good citizen. For thus writeth the Poete Virgill of hym: *Vicit amor patriæ, laudumq; immensa cupido*, that is, he was overcome with the loue of his countrey and vntemperate desire of prayse. Those were the endes of the Ethnikes, which were vndoubtedly very small and slender. For the liberty which they had a regard vnto, was not such as is ours, whereby we are deliuered from sinne, from Satan, from death, and from the wrath of God. They sought humane prayse, a thing doubtles vncoustant and of small force. But our end is to approue our selues vnto God, whose iudgement can not be deceiued. Torquatus also slew his owne sonne, for that in fightinge agaynst the enemy he had violated the Law of warre. Then we also, to kepe the Law of God, ought not to doubt, when nede shall require, to suffer all maner of most greuous tormentes. For the Lawes of God are not to be compared with the Lawes of warre. Camillus being banished out of his countrey, valiantly after ward restored it being oppressed of the Galles: for that he thought he could not liue with more gloze in any other place. But a Christian counterey it not so wonderfull a fact, which being hurt of any in the Church, laying aside desire to auenge, seeketh by his endemour to helpe his brother of whom he was hurt, and to adorne the Church: for out of it no man can liue holily, nor attayne vnto eternall felicity. Q. Mutius Scæuola of his owne accord thrust his right hand into the fire, for that it misse when it should haue smitten Porfena. What meruaile is it then, if a man to obteyne the Kingdome of heauen wyl offer vnto the fire, not onely one of his hands, but also his whole body to be burnt? Currius being armed at all poyntes, and mounted vpon a horse threw himselfe of his owne accord into a gulfe of the earth, that the citie of Rome might be deliuered from the perillence: for so had the oracle gotten answer, that the wrath of the Godds would cease, if that which the Romanes esteemed best, were throwen into that gulfe. We haue an oracle farre more certayne, that they are not to be fea-



red which kill the body, but can not kill the soule. The *Deians* doled themselves to the death, that they legions of soldiers might be preserved, and got the victory. Our *Partirs* also when they do shed they blood, rather then they will be plucked away from the religion of *Christ*, can not boast, that they take in hand an enterprise not hard of before. *M. Paulinus*, when he should consecrate a temple unto *Jupiter*, and in the meane time was brought hym by envious persons of the death of his sonne, was not one whit abashed in mynde, neyther ceased he of from that which he had begonne, but commaunded that his sonne being dead should be caried out and buried. What mynde then ought a *Christian* to haue, when as he heareth the *Lorde* saye, *Suffer the dead to bury their dead*? *Regulus*, when as he had swoyne that he would returne vnto *Carthage*, although he knewe he should be put to moles greuous tormentes, yet would he not committe so foule a faut, as to violate his sayth. Wherefore we also, seing in *Baptisme* we haue publicly geuen our faith vnto *Christ*, although for keeping of it we should suffer all manner of euils, yet ought we not to violate it. Some will boast they haue contemned riches, and haue for *Christes* sake taken vpon them a voluntary pouertie: but these men thus boasting should call to mind *Cincinnatus*, who after he had behaued himself honourably and done notable actes in his Dictatorship, of his owne accord returned againe to till and plough his sower acres of ground. Let them remember that *Valerius Publicola* after he had excellently executed his Consulship, died so poore, that he left not wherewithall to bury himselfe, but was buried at the common charge of the cite. And *Fabius* so little repented him of his pouertie, that he despised the gold of *Pyrrhus* the king. These so great and notable actes did these men, only as I said, to get the praises of men, and to preserve that earthly publike welth. But we, if we thrust our selues into any dangers, haue God himselfe our inheritance, and our reward, and shal be fellow heires to *Christ*. Before vs as a price or reward, is set the kingdome of heauen, & eternal fellowship with the aungels. Wherefore it is manifest, that their notable factes farre passed & endes and rewardes which were set before them: but the reward which is set before vs infinitely excelleth our workes. I graunt in dede their factes are not to be numbred amongst true vertues: (for they were rather shadowes and images of vertues) and their workes although they were excellent, if we consider them after a ciuile manner, yet before God they were nothing els but glorious and shynynge sinnes: for they were not either by faith, or by the loue of God moued to worke, neither also directed they their workes to a iust ende. Wherefore *Augustine* in his 5. booke de ciuitate Dei, and 18. chapter, when he had made mention of these and of other such lyke thynges, wisely added, *Eyther we perceyue these thynges to be in vs, or els we feele our selues to be voyde of the. If at any tyme we do the selfe same thynges, there is no cause why we should be puffed up for they for lesser rewards haue done the lyke. But if we know our selues to be so weak and infirme, that we dare not enterprise anye suche thynges, our myndes ought exceedingly to be moued and touched, especially seing we are found weaker then were euen the Ethnikes.* Farther those comparisons declare, that God hath not a regard vnto the greatnes or heap of workes: for otherwise he should render vnto them the rewardes which he promisseth vnto vs. But this thing God chiefly regardeth, whether we are by faith ioyned together with *Christ*, and whether whatsoeuer we do, we direct it to the prayse and glory of his name. But the power and facultie to do excellent factes, he of his mercie when he iudgeth it oportune, abountantly ministreth vnto vs. Let vs in the meane tyme geue hym thanks, for that he hath made our lot farre better then the yns.

The Ethnikes were not endued with true vertues. Before God they were glorious sinners.

God regardeth not the greatnes or heap of workes. What God chiefly regardeth. God hath made our lot far better then the Ethnikes.

For the feruent desire of the creature wayteth for the reuelation of the sonnes of God: because the creature is subiect vnto vanitie, not of his owne wyll, but by reason of hym which hath subdued it vnder hope.

For the feruent desire, &c.] The excellency of the blessednes to come he here:

Rq. y.

by



## Cap:8 A Commentarie vpon the

Definition  
of the chiefe  
good thing.

Euery  
creature  
waiteth for  
the reuelati-  
on of our  
glory.  
The crea-  
tures for  
our sake  
trauaile vnto  
the time  
of our full  
redemptiō.

In man are  
comprehens-  
ed all kin-  
des of thin-  
ges.

We muste  
not thinke  
that the  
Moone,  
Sunne, &  
Angels  
do properly  
sight.

The aun-  
gels are ney-  
ther subiect  
vnto vanitie  
nor vnto  
corruption.

The Ma-  
niches vn-  
godly and  
vnaptly  
fained ma-  
ny thynges  
touchinge  
the mour-  
ning of crea-  
tures.

Two kin-  
des of men.

by confirmeth: for that it is wayted for of every creature, and that not after any co-  
mon sort, but with great anxiety & care. For so signifieth this worde, *ἡμετέραν*,  
etymology wherof hereof cometh, for that when we earnestly looke for any thing,  
we vse to thrust forth the head, and to looke about, to see and if we can espy it com-  
ming. *Chrysostome* sayth: that that worde signifieth a vehement wayting for. *Am-  
brose* interpretateth it a continuall and often wayting for. This reason is groun-  
ded vpon the definitiō of that which is called *Summum bonum*, that is, y<sup>e</sup> chiefe-  
st goodnes. For if that good thing be it (as *Aristotle* hath defined it) which all thinges  
desire, that vndoubtedly which is of all creatures earnestly wayted for, must of ne-  
cessity be the chiefe-est goodnes. And the cause why of all creatures our reuelation is  
wayted for, is for that so long as it is deferred, euery creature is subiect vnto vani-  
tie. This place in *Debe* is somewhat hard, howbeit I thinke this sence to be plaine  
inough. That euery creature is in a greuous estate, and vntill the time of our full  
redemptiō, is with troublesome labours ouerwried. For the earth is for our sake  
subiect vnto the curse, bringeth forth thornes & thornes, & to nourish vs oftentimes  
bringeth forth fruites which still decay, and is compelled for our sins to suffer de-  
structions and ruines. The ayre is made pestilent, sometimes it is frozen w<sup>th</sup> cold,  
sometimes enflamed with heate, sometimes couered ouer with cloudes, and some  
tymes with rayne. All kinde of liuing creatures are brought forth and dye, to our  
helpe and comfort: the celestiaall bodies are continually moued, they go downe, they  
arise, they suffer Eclipses, the Moone waneth & increaseth, in the death of *Christe*  
the light of the sunne was darkened; and when *Christ* shall come to iudge, as the  
Euangelistes declare, the powers of heauen shall trauaile. Farther, all creatures  
are compelled to serue the wicked, and to be subiect vnto their abuses: which thing  
*De* the prophet in his 2. chap. declareth. The Israelites ascribed the good thinges  
of this world in which they abounded, not vnto the true God, as they should haue  
done, but vnto *Baal*, vnto him gaue they thanks, and vpon him only did they cal.  
Wherefore God being angry, said: I wyll take away my corne, my wyne, and my oyle:  
and wyll set at liberty my wooll and my linnen, that they should not couer thy shame. By  
which wordes the prophet declareth, that when creatures are take away from the  
vngodly, they are set at liberty, that they shuld not be compelled any more to serue  
the wicked. *Augustine* in his 83. booke of Questions, and 67. Question, interpre-  
tateth this place somewhat otherwise. For by euery creature he vnderstandeth  
men, euen as it is also taken in the Gospell. For so *Christ* sayth: Preach the Gospell  
to euery creature. And this therfore seemeth most conuenient vnto man, for that in  
him, as in a certaine little world are comprehended all kinde of thinges. Although  
the same *Augustine* denieth not, but that these wordes may also be expounded o-  
therwise. But here of this thing he warneth vs to beware, that we solisly thinke  
not, that the Sunne, Moone, and Starres, and the aungels that are on high, do sigh  
& grone, which thing some were not ashamed to affirme. We must confesse (saith he)  
that the holy Aungels doo seruice vnto vs at the commaundement of God. But so far-  
much as they are now in blessed state, and do beholde the face of the father, it can not be  
doubtles that they should for our sakes mourne and lament: vnles peraduenture they seme  
to be in woorser estate, then was *Lazarus* in the bosome of *Abraham*. And moreover *Paul*  
sayth, that euery creature is subiect vnto vanitie, & doth not only sigh & grone, but also  
shalbe deliuered fro the bondage of corruptiō: all which things can not fall vpo the nature  
of Angels. But, saith *Augustine* nothing is rashely to be pronounced: it is inough, so  
that we beware of the absurd and fond opinions of heretiques, which touching the gro-  
ning and mourning of creatures, haue fondly and vndiscreetly set forth many thinges.  
In which wordes I thinke amongst others are noted the *Maniches*. But now  
to speake somewhat of the sentence of *Augustine*, whereby he thought that by  
euery creature are to be vnderstand men: This is certaine that all mankind is  
to be deuided into two partes: for some men are godly, and some vngodly. The  
is it to be demaunded, whether of these with so feruent a desire waight for y<sup>e</sup> re-  
uelation of the sonnes of God. I thinke no man wil say, y<sup>e</sup> the vngodly do waite  
for it: for they haue no care at all, what shall happen in an other world. Where-  
fore



foze there remaine only the godly: who forasmuch as they are such, they are without all doubt to be called the sonnes of God. Wherefoze it followeth that only the sonnes of God be they which waite for the reuelation of the sonnes of God: and so they shalbe one and the selfe same, which both desire and also are desired. But it seemeth, that *Augustine* was not hereof ignorant. For he sayth, that the sonnes of God, forasmuch as they are now oppressed with sondry cares and troubles, do desire a better estate which they hope shall one day be reuealed. And this oftentimes happeneth, that they which are in a carefull and hard estate, do earnestly desire that they may once at the length attayne to a quieter condition. But if we consider those thinges which *Paul* straight way addeth, And not only it, but we also which haue the first fruites of the spirite. &c. We shall see that godly men and such as are endued with the spirite of God are distinguished from the multitude of other creatures. For so meaneth this particule, Not only. Although I know that there are some, which by those which are saide to haue the first fruites of the spirite, vnderstand not all Christians vniuersally, but only those, which at that tyme had great plenty of the spirite, such as were the Apostles, and *Paul* himselfe, & a few certaine others which were endued with the spirite of the Apostles, as if it should haue bene sayde: The reuelation of the glory of the sonnes of God is waited for, not only of all the godly: but also of vs likewise which are endued most abundantly with the spirite of Christ: so that the argument is taken of the iudgemente of the excellentest and wisest men, which is of great force ether to confirme or to amplify a thing. But the Apostle seemeth not in this place to vse that distinction. For befoze he pronounced vniuersally, that we which are of Christ haue his spirite dwelling in vs. Neither in that he maketh mention of the first fruites of the spirite, meaneth he to put a difference betwene the common sort of Christians and the Apostles: but he calleth the first fruites of the spirite, that spirite which we haue now: for that in an other life we shall haue the full fruites and plentifull profiters thereof. And *Ambrose* when he interpreteth that place, Not only it, but also we which haue the first fruites of the spirite, straight way addeth: When as he had already spoken of euery creature, now he speaketh of men. The argumentes also which moued *Augustine* to fly the common interpretation, are not so waightie and firme, that we shoulde attribute much vnto them. For in that *Paul* maketh thinges insensible to desire our saluation, and for that cause to grieve and traunce, he therein vseth the figure \**Protopopzia*, or *Anthropopatheia*. They which are of this opinion are not farre out of the way to be found with heretiques, and to beleue thinges absurd of the Sunne, moone and the starres. Here we are in doubt betwene two figures: for *Augustine* followeth this figure, to thinke that euery creature signifyeth man. We thinke it rather to be the figure *Protopopzia*. The controuersy is which of these two figures is here to be vled. In mine opinion that figure is to be admitted, which best agreeth with the wordes of the Apostle, and which maketh his reason of more waight, and of more vehemency. And forasmuch as our sence bringeth to passe ether, I thinke it rather is to be admitted. First the Apostle, as we noted, sayth, Not only it, but also we which haue the first fruites of the spirite &c. Which wordes sufficiently declare, that he befoze entreated not of men but of other creatures. Farther this reason is of great force to the amplification of our redemption, which we waite for, when we see that it is wayted for of all kind of creatures. Touching the Angels only this exposition seemeth not to be so playne, for that they might seeme partakers of misery, if they should for our sake either grieve or traunce: whome yet we must beleue to be holy and in blessed estate. But their felicity is no let, but that they may be touched with some kinde of affections. *Peter* in his first epistle and i. chapter sayth, that they desire to looke vpon the promises of the Prophetes, which pertain vnto the Gospell. For that place is not so to be red as our interpreter hath turned it. In que desiderant Angeli prospicere, that is, vpon whome the Angels desire to looke,

Ag.ij.

but

The ingodly are not carefull for the glory to come. Only the godly and the sonnes of God desire the glory to come.

An argument taken of the iudgement of the excellentest men.

The first fruites of the spirite.

*Protopopzia* is a fainting of persons.

That figure is rather to be vled whiche maketh the argument of more waight, and most agreeth with the wordes of the Apostle.

The angels although they be blessed are not to be spotted of all manner of affectes.



## Cap. 8. A Commentarie vpon the

In quæ,  
in the place  
rall nouns  
ber.

The sources  
also of the  
saintes al-  
though they  
be blessed be  
fore many  
things.

How the  
Angels  
may be sayd  
to be sub-  
iect vnto  
vanity.

What is  
the ende  
wherby the  
angels set  
before them  
in their go-  
uernments.

The ende =  
not of labo-  
r of the An-  
gels is frus-  
trated of  
his seconda-  
ry ende.  
How the  
Angels at  
sayd to be  
deliuered  
from corrup-  
tion.  
The bene-  
fite of  
Christ after  
a sort per-  
taineth vnto  
the an-  
gels.

but in quæ, *is d*, that is, vpon which the Angels desire to looke. Wherefore they haue in them a desire to see these promises performed. In *Zachary* we rede, that they amongst the *quirtle trees* like a troupe of horsemen with feruent desire pray- ed for the holy city, that it might be builte againe. I will not speake how in the Gospell we reade, that they haue great ioy, when they see sinners conuerted to re- pentance. Wherefore it followeth by an argument of the contrary, y of necessity, they are grieved at the stubbernes and obstinatenes of the wicked. Touching the soules of the godly, which are now departed this life, there is no man that doub- teth, but that they are in most blessed estate. And yet we reade in the *Apocalipse* that they crye and pray vnto God, to auenge the blood which hath bene shed: and with great seruiftnes, desire that the skole of their body being now corrupted may at the length be restozed vnto them. Wherefore both vnto angels and vnto blec- sed soules is such a felicity to be ascribed, which excludeth not these kindes of affec- tions, which the scripture signifieth to appartaine vnto them. Which ought so much the les to be meruailed at, when as we read in the scriptures, that God him- selfe the fountaine and beginning of all felicity, is touched with repentaunce, chaungeth his sentence, and suffreth many other thinges, which seeme not to be a- greable with his diuine nature. But how those thinges are to be vnderstand, nei- ther entende we now to declare, neither doth this place here require any such thing at our hands. But it shalbe sufficiēt, briesely to say, that vpon y Angels also may lyght such an effect, as *Paul* here mencioneth in this place. And although we as yet can not vnderstand how this should be no let vnto their felicitie, yet is there no cause why we should deny, but that it may be so. But then at the length shall it be playne vnto vs, when we our selues shal attayne vnto the selfe same fe- licitie. In the meane tyme let vs beleue the holy Scriptures, whiche testifie that the holy aungels haue in them such affections. But how shall we vnderstand that they are subiect vnto vanitie? Casely ynough: not in dede accordyng to the sub- stance (as they say) of theyr owne nature, but as touchyng those woorkes which God hath appoynted to be done by thē. They are set ouer Cities, kyngdomes, & prouinces, as *Daniell* expressedly writeth: yea also they are set ouer euery priuate man. For *Christ* sayth, *Theyr Angells alwayes see the face of my father*. And the *Di- sciples* in the *Actes* of the *Apostles* answered of *Peter* when he knocked at the doore, *It is his Aungell*, although some interpretate this place of the messenger of *Peter*. And in *Genesis* the 48. chapter, *His aungell hath deliuered me from all euill*. These thinges proue that Aungels at the commaundement of God do seruice also vnto priuate men. But if we wil enquire to what end the aungels gouerne kyngdomes, prouinces, cities and euery particular man, and what they meane by their so great care and diligence, we shall finde, that theyr entent is nothyng els, but that all men should obey their God and kyng, and acknowledge, wooship and reuerēce him as their God. Which thyng not takyng place and many forsa- kyng the true wooshippyng of God and giuyng them selues to superstition and idolatry, and contaminatyng them selues with sundry wicked factes, the labour and diligence of the Angels is depriued of his end at the least way the secondary end: and so they are after a sorte subiect vnto vanitie. Whiche yet shall thē haue an ende, when they shall be discharged of their gouernmentes. But now let vs see how the Aungels at that tyme shalbe deliuered from the seruitude of corrup- tion. Although the nature, or (as they vse to speake) theyr substance be incor- ruptible and immortall, yet haue they continually to do in matters transitory and mortall: those thinges do they enermore renew and bphold, or by the comaunde- ment of God cause thē to be taken away and to be destroyed. Farther y the bene- fite of *Christ* pertaineth also vnto the Angels, *Paul* declareth vnto the *Ephesians* and vnto the *Coloss.* Vnto the *Ephesians* the. 1. chapter he sayth. *Accordyng to the good pleasure, whiche he had purposed in hym selfe euen vnto the dispensation of the fulnes of tymes, through Christ to make new agayne all thynges both whiche are in hea- uen and whiche are in earth*. And to the *Colossians* the. 1. chap. *It hath well pleased the father, that in hym should dwell all fulnes, and by hym to reconcile all thinges to him selfe.*



selfe, and to set at peace through the blood of his crosse, both the thynges in heauen, and the thynges in earth. Chrysostome interpretatyng these wordes sayth, That without Christ the Angels were offended with vs: so that these two natures namely of Angels and of men were seioyned and alienated the one from the other. For the celestiall spirites could not but hate the enemyes of theyr God. But when Christ came as a mediator, men were now agayne gathered together, so that they had one, and the selfe same head with the Angels, and were made the members of one and the selfe same body with them. Wherefore Christ is rightly sayd to be he, by whō is made *αναπαλάσις*, that is, our recapitulation, or renewyng. Farther it is possible, that other commodities also haue by the death of Christ come vnto the Angels, whiche yet we easely perceauē not by the Scriptures, neither entende we here to searche them out. Wherefore we say that Paul with great wayght and behemency of speech applieth sense and feeling vnto all creatures: as if they felt grief and sorrow, for that they are in such sorte obnoxious vnto the abuses of vngodly men. For the confusion of thynges in this estate is not so darke. For the godly are euery wher in euill case, and vniworthely entreated: But the vngodly abound in all maner of prosperitie, and all thynges frame vnto them as they would them selues. In this great confusion godly men ought to be of a balaunt courage, and patiently to wayte for the end of these matters. The Epycures and Atheistes, when they see all thynges done so confusedly, straight way reason, that God hath no care at all of mortal affaires, as whiche is neither moued with fauour nor with hatred, and both to no man either good or euill. But contrarywise the godly thus reckon with them selues, that for asmuch as God by his prouidence gouerneth & moderateth all thynges, it will one day come to passe, that thynges shall come to a better stay: & the world as it was instituted to the honour of God, shall after a better maner be corrected, and brought to that forme, wherby God shall be more and more illustrated. And hereof springeth an incredible consolation: that for asmuch as we see all the creatures of God subiect to so many discommodities, we also after their example confirme our selues vnto patience. Sithen the whole world is bered with so many calamities, it is mete also that we with a quyet minde beare afflictions, when they light vpon vs. And there may be foure reasons geuen, why we thinke creatures to be bered and to moerne. The first is, for that they are wearied with continuall labours, to serue our dayly vses. Hereof it oftentimes cometh to passe, that when as we (whiche thyng many tymes happeneth) greuously sinne, they suffer punishmentes together with vs: whiche is not hard to see in the flood, in Sodom, and in the plages of Egypt. Farther there is a certaine *Sympathia*, that is, a compassion or feeling together, betwene all creatures and man, by meanes wherof in aduersitie they sigh and moerne together with him. Last of all there is great iniury done vnto them, in that they are compelled to serue vncleane and wicked men: vnto whiche thyng Ose the Prophet had a regard (as we before declared) whē in the person of God he sayd: I will take away my wheate, my wyne, and myne oyle, & will set at libertie my wooll, & my thred, that they may not couer thy filthy nes. Ambrose in many places maketh on this vnderstanding: In his Epistle to Horatianus, entreatyng of this place of Paul, by an induction he sheweth, that euery creature mourneth, & wayteth for the reuelation of the sonnes of God. And he begynneth at the soule. The soule (saith he) cā not but be afflicted & mourne, when it seeth it selfe closed vp in the body as in a certayn vile cotage, and that not with his will, but by reason of hym which hath made it subiect. For the purpose of God was, that it should be ioyned together with the body, that by the vse of it, it might one day attayne some frutes worthy the traualing for. For Paul in the latter to the Corinthis. sayth, That we shall all be set before the iudgemēt seat of Christ, that euery mā may cary away those thynges which he hath done thorough the body whether it be good or euill. He saith also in the selfe same Epistle. That we sigh so lōg as we are in this earthy habitacle, not for that we would be cleane spoyled of it, but rather to haue it ouer clothed. And Ambrose citeth out of the Psalmes. That mā is made like vnto vanity: and that man is whole vanity. Whereunto I thinke is this added, that we mighte vnderstand that this waight of the body, & these grieues, which Dauid complayneth to come vnto the soule by reason of the

Paul with great behemency of speech applieth sense or feeling vnto creatures.

The opinion of the Atheistes touching God.

Contrary opinion of the godly.

In aduersities the godly are comforted by the example of creatures: For foure causes creatures are saide to moerne.

By a large induction is shewed that creatures mourne for our sakes.



## Cap. 8. A Commentarie vpon the

body, came not by the institutio of God, but rather crept in by reason of sinne. For otherwise the body was not geuen vnto the soule as a grate or prison, (as some sayne) but as an instrument most apt to the accomplishing of most excellent acts, & most notable enterprises. Ambrose goeth on, & in his inductio sayth that the Sunne Moone and the rest of the starres are wearied with theyr continual course and the inferior creatures also for our sakes labour. But he sayth, that thys they doo, not with an vnwilling mynde, for that they vnderstand that the sonne of God for our sakes toke vpon hym the forme of a seruant, and by hys death procured theyr life and sauegard. Farther he sayth that for this cause they comfort themselves, for that one day they shall be deliuered, and theyr labors shall one day haue an end. Wherfore if I may declare my iudgement touching these matters, I somewhat doubt, first, whether the sonne and Moone and rest of the starres labor in theyr courses. Farther I thinke Ambrose spake figuratiuely that all creatures with a quiet mynde beare those their griefes, for that they know that Christ the sonne of God for our saluation hath suffered the ignominye of the crosse and death. Neither suppose I this to be without a figure, in that he sayth, that they by thys meanes comfort themselves, for that they vnderstand, that theyr labours shall one day be finished, and that they shall be repayed and renewed. Last of all he maketh mention of the Angelles, and sayth, that they are not glad in punishing of wicked men, for that they are touched with mercy, & had rather to adorne with benefices, then to afflicte with punishemēts: especially seing as Christ in Luke sayth, that the Angelles exceedingly reioyce ouer one sinner that repenteth. The same Ambrose expounding thys place sayth, that the anxietie of creatures shall so long last vntill the number of them be full, which shall be saued. And, to be subiect vnto vanity, he interpretateth, to be mortal and transitory. Wherfore vanity is in that place after hys mind that mortality, wherby all creatures in such sort labor and therefore with it are compelled continually to travail, so Salomon not without iuste cause sayde, *Vanity of vanities and all things are vanity.* The commentaries which are ascribed vnto Ierome seme not much to disagree from the sentence of Augustine: but that they by every creature vnderstand the whole number of the iust, euen from Adams time. Which number of saints together with our first parent they sayd earnestly wayte for the reuelation of the sonnes of God, that they also (as the epistle to the Hebrewes declarcth may be made perfect with vs. Origen mencioneth certayne thinges touching the minde, which is the chiefest parte of our soule, whiche (he sayth) sigheth, and with greate payne sorroweth, for that it is compelled continually to abase it selfe, to serue the manifold and sundry necessities of the body. But Chrysostome playnly maketh on our side: and confelleth that Paul here vseth the figure Protopopai: which figure is very much bled in the holy scriptures. For the prophetes and Psalmes sometimes commaund the floods and woods to clap with theyr hands, sometimes they bring in the hilles dauncing and the mountaines leaping for ioye: not that in very dede they ascribe motion and sence vnto thinges insensible: but to signify, that that good thinge which they commend is so great, that it ought to pertaine also to creatures vtterly without sence and feelinge. The prophetes also are wont sometimes to bring in woodes, vine trees, the earth it selfe, and other of the elementes mourning and howling, also the rouses of houses and of temples crying, the more vehemently to aggravate that euill which they describe. Neither ought it to seme straunge, if Paul follow these phrases of the Prophetes, especially seing that in both of them was one and the selfe same spirit of God. Neither is it hard to shewe, how our miseries redound also vnto creatures. For when mā was adiudged vnto the curse, the earth also was condemned, to be accursed, and to be compelled to bring forth thornes and byrns. And how it is by reason of sinne made desert, and infructifull, both the scriptures euery where teach vs, and experience (if we would consider it) would sufficiently declare vnto vs. Esay sayth in hys 24. chapter, *The Sunne shall be confounded, & the Moone shall be ashamed.* And in the overthrow of Babylon the same prophet

The body was not at the beginning geuen vnto man as a prison.

Ambrose speaketh figuratiuely.

How long this mourning of creatures shall last.

The prophetes and Psalmes very oftentimes attribute sence vnto thinges insensible.

phet



phet wiseth, that the Moone and Starres shall not geue light: and that the Sunne shall be covered with darkenes. Of the heauens Dauid pronounceth, From the beginninge the heauens are the workes of thyne handes: they shall perishe, but thou abidest: As a garment shalt thou change them, and they shall be changed. Moses sayth in the Lawe: I will geue an heauen of brasse, and an earth of yron. Which thing we knowe came to passe in the time of Elias, wherein the heauen was so shut vp, that for the space of thre yeares and an halfe it gaue no rayne. Wherefore that is a goodly wise saying, which Ose prophet hath on the contrary part whē he sayth, I will beare heauen, and heauen shall beare the earth, and the earth shall beare the wheate, wyne, and oyle, and they shall beare Israell. Finallye how every creature serueth the godlye, the scripture euery where declareth. The sea gaue place vnto the Israelites: the rocke poured out water, the heauen gaue a cloud and Manna: the Sonne stode still at Iosuas commaundement: at Ezechias commaundement it went backe. All which thinges are plaine to se in Christ onely, in whom all thinges are after a wonderful maner renewed: When he was bozne the heauen made ioye and shone by night: the Angelles were presente and sange: the starre lead the wise men: whē he died the Sunne was obscured, & all thinges wrapped in darknes, the stons were knockt together: the bayle was rent a sonder, & graues were opened: whē he arose the earth tribled, the Angells were present at hand, when he ascended vp into heauen, a cloud embraced him. And whē he shall retorne againe, & whole worlde shalbe shaken, & the powers of heauen shall be moued. And againe after his resurrectiō, there shall be so great an innouation of thinges, & Esay in his 30. chapter sayth: That the Moone shall shyne lyke the Sunne, and the light of the Sunne shall be seuen foldes greater, if it be compared vnto this present light. But is there any iniury done vnto creatures, when without any their fault they are so vexed by reaso of the sinnes of men? Chrysostome answereth, that they haue no iniury done vnto the. For if (saith he) they were made for my sake, there is no iniustice committed, if for my sake they suffer. Farther he addeth, That the consideratiō of right & wrong is not to be transferred vnto thinges insensible, and wantyng reason. Last of all, if for our sake they be afflicted, when our felicity shall appeare, they shall also together wyth vs be renewed. The same Chrysostome in his 22. homely vpon Genesis manifestly declareth, that it is neither vniust nor absurd, if the creature be for mans sake compelled to suffer some calamities. For if a man (saith he) peraduenture incurre the displeasure of a king, not onely he himselfe is punished, but also all his family is oppressed. Man by reason of sinne is become obnoxious vnto the curse, and vnto the wrath of God: wherefore it is no maruail, if all creatures, which are the family of man, do grieve and sorrow together wyth hym. Farther he bringeth out of the scriptures, that every creature was drowned in the flood: that in Sodome together with those most detestable men all thinges were burnt and consumed: that in Egypt by reason of the obstinacy of Pharaο all creatures were destroyed. And in his booke de reparandis lapsis ad Theodorum he declareth, That after the day of iudgement all thyngs shall be renewed for that the glory of the Lord shall be made manifest, as which shall fill and occupy all thynges. The Græke Scholies acknowledge here as we do the figure Prosopopœia, & affirme, that therfore the creature shall be deliuered from corruption, for that for our sake it was made obnoxious vnto corruption. And they declare that the adoption of the sonnes of God shalbe reuealed, for that now the sonnes of God are conuersant together with the sonnes of the deuil, neither can they easely be discerned from the. Hereunto may be added, that we are oppressed with afflictions, closed about with infirmity, and made vncleane by reason of many falles. All these thinges, although they make not voyde the adoption, which we haue thorough faith, yet they so obfuscate it, that it can not be known, but by his inward testimony of the spirit. But our glory shal be reueled whē tyme cometh, and shal not only appeare, but also be geuen vs. For we haue it now presently, but not as yet full and perfect. But then shall it be wholly made perfecte, and shal obtaine whatsoeuer is now wantyng.

Not of his owne will, but by reason of him which hath subdued it vnder hope.

All crea-  
tures serue  
the godly

All crea-  
tures serue  
Christ.

After the  
iudgement  
a great in-  
nouation of  
creatures.

Vnto crea-  
tures is  
done no in-  
iury in that  
they are  
vexed for  
mans sake.

A simili-  
tude.  
All crea-  
tures are  
after a sorte  
the family  
of man.



## Cap. 8 A Commentarie vpon the

Every creature desireth his owne sauagard. Appetite grafted by nature is not perperally boide.

Opinion of the Philosophers.

hope.] These wordes as Chrysostome noteth, attribute not vnto the creature either will or faculty of hoping, but only declare the might of God, which hath made the creatures subiect vnto vs, to be broken and slayne for our commodity. To be suboued against the will, is, agaynst the pones and redines, which is by nature planted in the. For we see, y every creature earnestly desireth to be preferred, & by al maner of meanes y it can, withstandeth his owne corruptio: howbeit it obeyeth of necessity, & to y hurt of it selfe, it serueth the necessity of men. In that it is subdued, consider the power of God: in that it resisteth, consider the appetite which is grafted into it by nature, which can not be perpetually frustrated. And hope signifieth here nothing els, but the disposition or order of God, which is such, that the creature shall one day be deliuered, and this seruitude, wherewith it is oppressed shall one day haue an end. Here againe Ambrose maketh mencion of many things touching the labours of the Sunne, of the Moone, and of the Starres. And he addeth that euen the drawing beastes also do vndoubtedly for our sakes sigh and grone: and soasmuch as every day ariseth vnto them new labour and afflictions, they earnestly desire, to be one day at the length at rest. But this can they not attaine, before our estate shall be renewed. I know y philosophers deride these thinges, which both dreame that the world hath bene from without beginning, and thinke that the orbis of heauen are moued with an equall and perpetuall course. And when they heare vs preach out of y holy scriptures y euersion of all things, they compare vs with rude & vnlearned men, which are afraid lest heauen should at the length fall. But these men geue not vnto God his due honour. For Plato sawe muche moze wittilye then these men, for in the person of God speaking vnto the starres thus he writeth. *By nature in dede ye are dissoluble: although by my wyll ye abide eternall.* For the wil of God is y Atlas which with his shoulders beareth by the waight of the whole heauen: which shoulders if he should at any time neuer so little with draw, streight way all things would fall, and be dissolued. And sithen the continuance of things dependeth of the mere will of God, and the holy scriptures which are his tidings byingers vnto vs, do manifestly teach, that the creature shall one day be at rest, we geue honour vnto God, which beleue that this thing shall so at the length come to passe. And so that we are vncertaine of the moment of the tyme, we alwayes wayte for this ende of thinges: howbeit in the meane tyme we consider, that the creatures are by reason of our sinnes sometymes well, and sometymes ill entreated. For euen as the East north east wynde draweth cloudes, so we with the condition of our doyngs, draw the estate of all creatures: so that they are so long tyme in good or ill case, how long we our selues are either good or euill.

Bicause the creature also shall be deliuered from the bondage of corruption, into the liberty of the glory of the sonnes of God. For we know that every creature groneth with vs also, and trauaileth in payne together vnto this present. And not onely it, but we also, which haue the first frutes of the spirite, euen we doo sighe in our selues, waityng for the adoption, euen the redemption of our body.

Here is declared what Paul meaneth by this word creature.

Because the creature also, &c.] These two sentences certainly declare, that these wordes are not to be vnderstand of me, but of the creature. For if it shalbe deliuered from the seruitude of corruption into the liberty of the glory of the sonnes of God, it must of necessity be diuers fro the sonnes of God. Augustine by creature vnderstandeth y nature of men, which are yet conuersant in sinnes & in infidelitie, when as yet notwithstanding they are predestinate, & shall at the length be saued. As if Paul should thus say: Although they as yet seme strangers, yet shall they also be deliuered into the libertie of y glory of the sonnes of God. But we ought to marke, that Paul of those selfe same addeth, *They grone, they sorrow, they trauaile in payne:* which thinges can not be applyed vnto the wicked. For they haue no desire at al of our felicitie. And in Græke it is, *συμμετέχειν*, y is congemiscere. Which worde signifieth that the creature groneth to gether: But together with whom?

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Undoubtedly with vs: with whome it mourneth together, & after a sort travaileth. But if by this word creature we understand substances insensible and without life, how can it be said not to be subject of his owne will, but by reason of hym which hath subdued it under hope? Undoubtedly we see that all thinges are so created of God, that they haue a wonderfull desire to preserve themselves. Whether plante, liuing creatures, stones, and mettals, withstand and resist euery one for it selfe, that they be not destroyed and cease to be: howbeit they geue place vnto the vse of men, not of their owne will, that is, of a naturall power and prones (for they tend to the contrary, namely, to preserve and defend themselves) but geue place rather vnto the prouidence and commaundement of God. In that they are subdued contrary to the order of their nature, let vs acknowledge the power of God, which compelleth them to serue our bles. And whē we see that they strugle and strine to the ende they would not be destroyed and perishe, let vs call to mynde, what maner of appetite is grafted in them: for that is theyr naturall appetite, and therefore can not wholly be frustrated. And vpon this consideration was this name of hope put in, not that those thinges properly hope: but because this subiection shall at the length haue this end. *Augustine* understandeth this of men: which application is easy. For men haue not of their owne will and accord called vnto themselves the troubles of this life, but were by God caste into them by reason of sinne, who yet hath geuen hope, that they shall one day be deliuered out of them. But because (as we haue sayd) this exposition agreeth not, therefore may the wordes of *Paul* be more aptly expounded after that maner which we haue before declared. *Chrysostome* saith, that not only we shalbe repayed, but also that creature which lyeth vnder vs: for it also shalbe exalted vnto glory mete for our glorified body. It was for our sakes (saith he) made corruptible: and for our sakes also shall it be endued wyth immortality. And he addeth a very apt similitude. A nurse (saith he) labourerth long in nursing of an infant: but when he shall come to age and shall obtayne a kingdome or dominion, she also shalbe exalted to great honor. The creature (saith he) suffereth for thy sake: but thou for thine owne sake. It is vnder hope subdued vnto present euils: take thou heede that thou caste not away hope: otherwyse thou shalte be in worser estate then the insensible creature. In this doctrine of *Paul* we ought to wonder at the incredible godnes and wisdom of God, which hath knit creatures together with a most straight bond, and hath ioyned them vnto man with a wonderfull sympathia or suffering together, so that if he be in euill case, they also are in euill case, and grone: and when he shalbe restored, they also shalbe restored. This word, we know, is in Greke *συνάμαρτυρον*: by which word the Apostle declareth y he speaketh not of thinges vncertaine and doubtfull: but thoroughly understood and knowen. For vnles these thinges had bene commonly and publiquely receaued amongst the godly, he could not haue vsed this forme of speaking. And he thought it not inough to haue sayd, that the creature groneth, but addeth also, that it sorroweth together, & y with that kind of sorrow, which is of al sorowes y most belementest: he sayth *συνωδύει*: which is, to be pyned after the maner of women in trauaile.

And not only it.] This pronoun, It, is not had in the Greke. For there it is written, *οὐ μόνον δὲ*: but this word, It, is to be vnderstand. But what is ment when it is sayde, Not only, we haue before at large declared: namely, that thereby is ment no common or simple men, but this whole workmanship of thinges created.

Which haue the first frutes of the spirite.] By this phrase of speach he signifieth ether abouidance, or els only a certain smacke or tast before. For so may those good thinges be called, which we now haue fruition of, if they be compared vnto those good thinges, which we waite for. Wherefore from creatures, *Paul* passeth vnto men, which are endued with, saith and with the spirite of Christ. Those also he saith do grone, and with earnest desire waite for, that our adoption, and the redemption of our body may at length be made perfect. Wherefore it is manifest, that

A simile  
made.

The cons  
nection and  
sympathia  
or suffering  
together  
of crea  
tures.



that they go foolishly to worke (as *Chrysostome* noted) which being led by enticementes of pleasures, desire to abide here perpetually: and thinke not vpon their departing hence without great griefe. For what a great infelicity is this, that we should reioyce euen of our miserie? *Ambrose* commendeth the excellently appointed olde man *Simeon*, which with greates cherefulness prayed after this maner: Lord now lettest thou thy seruant depart in peace.

Waiting for the adoption.] What meaneth this (saith *Chrysostome*) that thou so often to and froo tosseth this adoption, as though we had now already gotten it, saying that thou calledst vs beleuers, the sonnes and heyres of God, and fellow heyres of Christ? But now thou seemest to make vs frustrate of it, for that thou writest, that we, although we haue the first frutes of the spirite, do yet still wayte for that adoption. He answereth vnto this and saith, that the Apostle in this place is to be vnderstand of the perfect and absolut adoption. For euen so that semeth he to signifie when he addeth.

The redemption of our body.] These wordes I take not in that sence, as though we are now redeemed in spirite, but the body remayneth, which shall afterwarde be renewed. For there is some what still in the soule which hath neede of instauration. For we feele that we haue in vs manie corrupte motions, yea euen against our willes: there are also still remayning sinnes not in all pointes healed: the body also that we haue now, is not without some inchoation or beginning of redemption: for it is now made the temple of God, and the holy ghost dwelleth therein. Paul to the *Ephesians* calleth vs a the of his flesh, and bone of his bones. Which could not vndoubtedly be sayd, vnles both our flesh and the body it selfe were in some parte already renewed. But sithen we wayte that somewhat should be restored both in spirite and in body, why doth Paul make mention rather of the body then of the soule? I will tell you: By cause he had a respect vnto the fountayne of euills, which are trauced from Adam thorough seede from the body. For here hence began our contamination, neither can it euer be wedded by the rootes, vnles the body be first extinguished by death, or do put on glory by the last changing which is to come. Hereto teneth the course of the Apostle, when he so often maketh mention of our body, which shall in the last time be redeemed. For vnto the *Corinthians* he sayth, When this corruptible shall put on vncorruption. And vnto the *Philippians*, He shall conforme the body of our humilitie, to the bodye of his glory. These thinges being thus declared, the place it selfe seemeth to require, to speake somewhat of the change of thinges which shall be in the end of the worlde. First, I thinke it good to declare those thinges which the Master of the sentences writeth of this matter in his 4. booke of sentences, the 48. distinction. When the lord shall come to iudge, the Sunne and Moone shall be darkened, not (saith he) that theyr light shall be taken from them, but by the presence of a more plentifuller light: For Christ shall be present the moste bright Sunne: therefore the starres of heauen shall be darkened as candells are at the rising of the Sunne. The vertues of the heauen shall be moued: which may be vnderstand of the powers or (as some speake) of the influences, whereby the celestiall bodies gouerne thinges inferior. Which shall then forsake theyr right and accustomed order. Or by those vertues we may vnderstand the Angelles, which by their continuall turning about moue the orbis of the heauens. Peradventure then they shall either cease from theyr accustomed worke, or els they shall execute it after some newe maner. After he had gathered these thinges out of *Mathevv* and *Luke*, he addeth out of *Ioell*, that there shall be eclipses of the Sunne and of the Moone. The Sun (saith he) shall be darkened, and the Moone shall be turned into blood, before that greates and horrible day of the Lord come. And out of the 65. Chapter of *Esay*, Behold I create a new heauen and a new earth. And straight waye, The moone shall shine as the Sunne: and the light of the Sunne shall be sevenfold, that is, enduring seven dayes. And out of the *Apocaps*, There shall be a new heauen, and a new earth. Although there be no mention made of the am. liffing ether of the light of the Sunne or of the Moone. *Ierome* interpretateth that place, that the light of the Sunne shall be as it was in those first seven dayes wherein the worlde was created

As touching the soule also we are not perfectly renewed. Our body and flesh is in some parte renewed. Why Paul maketh mention rather of the body: than of the soule when he entreaseth of the redemption which we waite of. Of the change of thinges in the end of the worlde.



ted. For by reason of the sinne of the first parentes, the light (sayth he) both of the Sunne & of the Moone was diminished. Which saying some of the Scholemen vnderstand not of the very substance of the light, but because both the world and men haue receaued lesse fruites of these lights after the fall, then they had before. But all these things are obscure and vncertaine. Whereunto I adde, that some of the Rabbines thinke, that these are figuratiue speeches. For there shall be no change in the starres: but they say, that vnto men being in heauines and bewaylinge the vnluckie state of theyr cases, shall come so small fruite of the light of the Sunne and Moone, that vnto them those starres may seme to be darkened, and utterly out of sight. But contrariwise, when they begin to be in more felicity, and to liue according to theyr desire, then at the last the light of the Sunne and of the Moone shall seme vnto them to be doubled, and a greate deale more brighte then it semed before. Which exposition as I deny not, so also I confesse, that at the end of the world shall be a great change of those things. Wherefore I graunt either to be true, both that in this life oftentimes happen things so dolefull, that dayes being other wise most bright, seme vnto vs moste darke, and also that when all things shall haue an end, the state of the world shall be troubled. Yea also whilst we liue here sometymes it happeneth, that those lights of heauē are remoued from their natural order: as we reade it came to passe when Josua fought, and when Christ died. Jerome in his interpretation of that place addeth, that the Sunne shall receaue the reward of his laboꝝ, namely, greate augmentations of his lighte. Zachary also testifieth, that there shall then be one perpetuall daye: For the light shall be so greate, that there shall be no difference betwene day and night. If these things be true, then may we playnly see in what state the glorious bodie of the sayntes shall be after the resurrection: of whom Christ sayth: *The iust shall shine like the Sunne.* They shall then haue a light tenfold greater, then the light of the Sunne which we haue now fruite of. Neither is it any meruaile (saith Chrysostome) if the creatures shall at that time be illustrated with so greate brightness. For kinges, that day that they will haue theyr sonnes to be settled in theyr kingdom, are accustomed to haue a care, not only that theyr sonnes be set out with woorthye apparell, and glorious shewe, but also that their seruantes may be decked and appareled with gorgeons and sumptuous aray. Wherefore when as Christ shall then sit with glory in his throne, and the iust which are the sonnes of God, shall come vnto the kingdom and inheritance of theyr father, God shall so worke, that all creatures shall be illustrated and decked with wonderfull ornamentes, and excellent glory. Although Esaye sayth, that it shall come to passe, that the Moone and Sunne shall shine no more, but the Lord him selfe shall be an euerlasting light. By which words he signifieth not that those starres shall perish, but only that theyr light shall not be necessary vnto the sayntes: For peradventure they shall then no more rise and goe downe as they do now. But if thou aske of him what vse they shall haue after the iudgement, he plainly confesseth that he is ignorant: for that he in this matter is destitute of scriptures. All these things in a maner haue we out of the matter of the Sentences. Now there are as I suppose foure things to be considered. First, what vse we shall haue of the creatures, when we shall be adozned with that gloꝝe: Secondlye whether theyr woꝝkes shall continue: afterward, whether the nature and substance of creatures shall be preserved, and in what sort it shall be. Last of all whether all the partes of the world, or whether some only shall be repayred and made new. As touching the first, such as haue ben diligent to serche out what commodity shall come vnto the sayntes in the other life, of the creatures renewed, haue taught vs, that whilst we are here, we are by the holpen two maner of wayes: For first the nature of the body, & the life which we presently liue, is by them nourished and sustented. Secondly also the minde is holpen, by these visibill creatures to arise vnto the contemplation of God, as Paul teacheth in the first chapter of the epistle vnto the Romanes. But when we shall be once in blessed estate, we shall no more haue any neede of such helpes of creatures. For we shall then enjoy immortality, neither shall we be any more vexed with hunger, or thirst, or colde,

I similitude.

Four things to be considered in this question.

Two maner of wayes are we holpen by creatures.



The bodely  
eye perfectly  
not to the  
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sence.

If time  
cease, moti-  
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ceaseth.

The crea-  
tures shall  
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Of the bur-  
ning fire  
which shall  
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last daies.

or any such discommodities. And as touching the knowledge of God, we shall see him face to face. But (say they) because the bodely eye can not perse into the diuine essence (as *Augustine* excellently well teacheth in his booke de Videndo Deo) therefore that the eye should not want a convenient delegation, vnto it shall then be offered a wonderfull adorning of the heauens, and beauty of thinges now renewed; that it may haue not only wherewith to delight it selfe and to reioyce, but also occasion to wonder at the power and infinite wisdom of God. These thinges in dede I confesse are probable, but they are not confirmed by the holy scriptures. Neither is it very playne, that sithen the body of Christ, and infinite bodies of the iust shall to the eyes of the blessed appeare more bright then the Sunne, what more delegation can the beholding of creatures renewed bring. Wherefore the plainnes & simplicitie of the master of the sentences liketh me very well, when he confesseth his ignorance in that which he remembereth not to haue read in the scriptures. I would to God in defining of other matters he would haue used like modesty and faith. Now touching the actions of creatures, whether they shall be perpetuall, or no, we can define nothing for certainty. The Angell in the Apocalipse sweareth by him that liueth world without ende, that there shall be no more time. Whereupon some gather, that the motion of the celestiall orbes shall then cease, for that, time is the number of motion. But this reason is not firme. For it may be, that the heauens may moue, and yet by reason of the great brightnes of the body of Christ, and of the bodies of all the blessed, and of the Sunne, and of the Moone, it can not well be observed. Wherefore motion may endure although there be no time. For time is not but by obseruing and numbering of motion. But they adde also an other reason, that therefore heauen shall cease from his motion, for that his continuall courses conduce to the continuance of generation and corruption of thinges inferiour: wherefore seeing there shall be no more generation or corruption, there shall then be no more neede of the motion of heauen. This reason in dede is probable, but not of necessity. For, that celestiall motion although it serue not vnto generation and corruption, yet may it serue vnto some other purpose which we are ignorant of. To test this seemeth to me most certain, and which ought of all men to be graunted: that those natures of thinges shall not abide in the last day, vntill they shall serue to some vse. For it is both against nature, and against common reason, to appoint any thing which is vnto any thing. But what workes God will appoint vnto these thinges, we willingly graunt our selues to be ignorant. Now let vs see touching the substance and nature of thinges, whether it shall be preserved after the day of iudgement or no. This thing *Peter* in his latter epistle seemeth to deny. For he saith that the heauens shall suddenly and like a thowre perishe, and that the elementes shall be with a greate heate molten away. But *Augustine* in his 20. booke de Ciuitate Dei the 16. and 24. chapter, saith, that *Peter* maketh a comparison with those heauens which perished in the tyme of the flood. Which can not be vnderstand but of the regions of the ayre, wherein are commonly engendred raines and tempestes. These heauens were after the flood put in their place againe, and restored by the word of God, and now are reserved for fire. Vnto *Peter* afterward addeth, that we according to the promise shall haue a new heauen, & a new earth. That promise was made in the 65. chapter of *Esay*, and repeated in the 21. chapter of the Apocalipse. Although it there be written of the sea, that it shall haue no more being. But *Augustine* in the 16. chapter which we haue now cited, doubteth whether those wordes are so to be vnderstand, as though the sea should vnto any thing cease to be, as being now with the burninges sucked and dried vp: or whether it shall remaine still, but yet renewed and changed. *Augustine* in the same place saith, that no man, that he can tel of, knoweth touching that burning fire, what manner of thing it shall be, or from whence it shall come: when as yet our scholmen at this day are not touching that matter ashamed to saie and imagine infinite thinges. For some say, that that fyre shall be elemental fyre, which shall



shall at the commaundement of God, descend downe and burne all thinges: some  
 saie that the beames of the Sunne shall by reuerberation be multiplied, that by  
 them all thinges may be kindled, as we see it cometh to passe, that when the  
 Sunne beames do strick vpon a glasse of stele, if there be put vnto it a little flare,  
 it will kindle and be set on fire. *Augustine* addeth, that the elementes shall then put  
 of those qualitties, which were before agreeable vnto our corruptible bodies: & shall put on  
 other qualitties which may be agreeable vnto our immortall and glorified bodies: that  
 the world being made new, may be aptly applyed vnto men made new by immortallity.  
 But here I would gladly demaund of *Augustine*, whether he thought that the  
 bodies of the saintes shall after the iudgement liue in this world, or no: Which  
 thing if he affirme, he shall seeme to make with the sect called *Millenarij*. But if  
 he deny and holde that which we beleue, that our bodies shall be rapt vp into hea-  
 uen, what shall neede this application of the qualitties of elementes vnto our immor-  
 tall bodies: Unless peradventure he will say, that although these thinges shall no-  
 thing conduce vnto our immortality, yet there shall be a certaine analogy and pro-  
 portion betwene them being now made immortall, and our bodies glorified. For  
 if they (as *Chrysostome* sayth) were for our sinnes made obnoxious vnto corruption, it is  
 mete, that we being deliuered from death, they also be deliuered from the burthen of cor-  
 ruption. Neither vndoubtedly is that which is writtten in the booke of *Genesis* any  
 let vnto this innouation, where God sayde vnto *Nohe*, That all the dayes of the  
 earth shall be sowing and haruest, cold and heate: sommer and wynter: day and night.  
 For these thinges he saith shall come to passe in the dayes of the earth. But those  
 dayes shall be the dayes of heauen, and as *Esay* saith, a Sabbath of Sabaoths, *Jeremy*  
 also in his 33. chapter saith: Can I make frustrate the couenant which I haue made  
 wyth day and nyght? As though he would saye, it can not be made frustrate.  
 So sayth he, shall the couenaunte whiche I haue made wyth the house of *Iuda* and  
 wyth the house of *Dauyd* be ratified. The couenaunte whereof the *Prophete*  
 now speaketh, of the sendynge of the *Messias* in hys appoynted tyme, is not to  
 be drawen beyonde the tyme of the present estate. But *Christ* when in the  
 Gospel he saith: Heauen and earth shall passe away, but my words shall not passe away,  
 taketh not, passing away, for destruction: but foresheweth y there shall one day come  
 a certaine chaunge which yet can neuer happen vnto his wordes. For they shall al-  
 wayes abide vnmoueable, and the truth of them shall neuer be peruerter. Of this  
 interpretation *David* is y autho: in his 102. Psalm. The workes (saith he) of thine  
 handes are the heauens. They shall perishe, but thou abidest: as a garment shalt thou  
 chaunge them, and they shall be chaunged. Hereunto also agreeth *Peter*: for when he  
 had said, that the heauens shall perishe and the elementes shall melt away w<sup>th</sup> heat,  
 straight way he added, that we accordyng to the promise, shall haue a new heauen, and  
 a new earth. And *Ierome* expounding the 65. chap. of *Esay* alledgeth in this sence a  
 sentence of *Paul*, out of the latter epistle to the *Cor.* the 7. chapter. For he sayth:  
 That the figure of this world passeth away: as though he would not say, that the nature  
 of thynges, or the world it selfe shall perishe, but onely the figure, that is, the state and forme  
 of this tyme. And he proueth that the innouation which we put, signifieth not cor-  
 ruption of nature, by a similitude taken of the degrees of our age. For when of chil-  
 dren we are made yong men, & of yong men, me, & of me, olde men, we are not as  
 touching y nature of man destroyed: but by those changes we are transferred fro  
 a lower estate to that which is moze excellent. Wherefore when that last burning  
 shall come, which the scriptures plainly teach shall come, the whole world shall be  
 set on fire: and as gold and siluer, when they are melted in the fire, perishe not, but  
 are made moze pure: so the world shall not by that fire be destroyed, but be renu-  
 ed. Of this minde also were some of the *Ethiike* writers, as *Heraclitus Ephesius*,  
 and *Empedocles Siculus*, and others: which peradventure had receiued these thinges  
 of their elders, but had corrupted them with wicked opiniōs. There haue bene al-  
 so many of the *Christians* in the olde tyme, which thought that the creatures shall  
 remaine after the continuing of the *Lord*, and that they shall serue the elect in some

A place of  
*Genesis*  
 declared.

How hea-  
 uen and  
 earth shall  
 passe away.

A similitu-  
 tude.



## Cap.8 A Commentarie vpon the

The opinion  
of the secte  
called Millenarij.  
The first &  
second res-  
urrectiō.

Some men  
of notable  
learning  
were Millenarij.

A place of  
the Apocali-  
psic.

By a num-  
ber certaine  
is signified  
a number  
vncertaine.

Sathan is  
said to be  
bound be-  
cause his  
strengths  
are broken.

Why Sa-  
than is said  
to be more  
bound now,  
then he was  
before the  
death of  
Christ.

steede. For they thought that when Christ shall returne, there shall then be onely the resurrection of the goodly: which also they called the first resurrection, Betwene which and the last resurrection wherein the wicked also shall be rayled vp, shall be a thousand yeaeres: and all this time Christ shall in this world raigne together with the saintes, and all this space the deuill shall be bound, as it is described in the booke of the Apoc. And they seme to haue taken an occasion of their opinion not only out of the reuelation of John, but also out of the prophets. For they when they prophesy of the kingdome of Christ, make mencion of many thinges which seme to pertaine to the kingdomes of this world and vnto pleasures and delights. And those which were in this error were of the Grecians called χιλιασαι, and of the latines Millenarij. Neither vndoubtedly were there only common or vulgare men, patrons of this sentence, but also men famous and notable in the church, & of great antiquity, as Papias, Irenaeus, Iustinus Martir, Victorinus, Lactantius, Tertullian, and a great many other famous ecclesiasticall writers, who I ioyne not with Cherintus: for he solued abroade many other errors touchynge our sauour. For vnto this opinion which these fathers were of, he added a double impiety. First, that the saintes shall so raigne together with Christ in this lyfe, that they shall aboundantly haue the fruition of all the pleasures of the body: which is nothing els, but again with lustes drunkennes, gluttony, & such other filthines to contaminate nature renewed by the resurrection. His other error was, that in that kingdome of Christ the ceremonies of the law, and sacrifices of Moses shall be put in vye againe: which errors none of the fathers whom we haue now mencioned folloved. Neither should it be any hard matter to confute that pestilent opinion by the Scriptures. But because we haue in an other place at large done y, we wil cease at this time to speak any more therof. Onely this thinge I will adde which August. in his 20. booke De ciuitate Dei. the 7. cha. writeth, If these men had sayd, that Christ in that space of a thousand yeaeres wyll bestow vpon his saintes some celestiaall good gyfts, theyr sentence should haue bene the more tollerable. In which place he signifieth, that he also was once of the same opinion: howbeit afterward weighing thinges better, he iudged that that place of the Apocalips where hence all that suspicion semed to spring is otherwise to be expounded: namely, by those thousand yeaeres, to vnderstand al y time which passeth from the ascencion of Christ vnto his last iudgement: neither ought the number of a thousand yeaeres any thing to offend vs. For it is common in the holy scriptures, by a number certaine and definite to signifie an other number vncertaine and indefinite. Which thing although it may by many other places be proued: yet here it shall be sufficient to note only two. Christ saith vnto the Apostles, he which forsaketh his house, or father, or mother, or chyl dren, or wyfe, or brethre, &c. shall receyue an hundred fold. Where by an hundred fold we vnderstand a certaine great and in a maner infinite recompence. So God promisseth in the law, That he woulde do good vnto them that serue hym vnto a thousand generations, which signifieth nothing els but vnto their posterity for a very long tyme. Wherefore Christ (as Augustine thinketh) raigneth with his saintes all this whole time, which is signified by the number of a thousand yeres. But how Sathan may be said to be in this time bound it is not so easy to declare: for euen now also y church of Christ is by him greuously vexed. But Augustine thinketh, y he is therfore bound, for y his strengths are broken, & Christ hath overcome the strong armed mā, so y he can not now in such sort rage as he woulde, & especially for y he cannot prohibite y elect & predestinate vnto eternal life fro their appointed saluatiō. Although as touching this, also before Christ ascended vp into heauē, Sathan was no lesse letted then he is now, so y he could not disturbe y elect fro eternal lyfe. But here may be answered, y they which were in y state were before Christes tyme few in number: For y deuill ranged & spoiled in a maner euery where throughout y whole world, except it wer certain of y Israelites & a few others. But now since y Gospell was spred abroad thorough out the whole world, the power and strength of Sathan is much more restrayned: which may sufficiently appeare by the ceasing of the ozacles, and by the ouer-

uer



worth of idolatry in a manner euery where. Wherefore I thinke with *Augustine* that thys innouation of creatures, shall not serue to that vse, that the saintes should vse the liuing with Christ in any temporall kingdom in the world. And as for the prophetes of the *Propheies*, which at euery where set forth touching the kingdome of Christ, and make mencion of certayne carnal thinges and belong to an earthly kingdome, they are so to be taken, that we vnderstand that by such metaphors (as the honoꝝ and maiesty of our kingdoms is thought to consist) is described the kingdome of Christ, which he now exerciseth in the Church, and whiche in the daye of iudgemente he shall with greates power shew forth. Which thing the prophetes theselues haue sufficiently signified, when they enterlaced many thinges, which farre passe al credite, and excede the course of thinges humane. For there they playnly declare, that they speake metaphorically. But to retorne to our purpose, we suppose that the world, as touching his nature and substance, shall not utterly perishe, but rather, as writeth *Esay*, *Peter*, and the booke of the *Apocalipse*, and *Paul* in thys place, shalbe renewed. And of thys renouation there are set forth two principall conditions, the one is immortality, and the other light. The Scholemen haue noted, that that light shall not be such which shall cause heate: for if it should so do, all thinges should sone be dried by and burnt. And oftentimes there is found light, which engendzeth not heate: for there are many precious stones most bright, whiche geue no heate at all. These thinges beinge thus declared, let vs consider of the other partes of the world, whether they also shalbe preserved, as plantes, precious stones, mettalls, brute beastes, and such other like thinges. The Scholemen thinke, that man which is the principallest part of the world, beinge renewed, other creatures also shalbe restored. Which saying is most true: for it is gathered out of the sayings of *Paul*. But as touching the partes, they thinke that only the heauen, and the elementes, & the bodies of men shall remayne. But the reason which they aledge for themselves is in my iudgement very weake: for they affirme, that those thinges onely shall haue immortality, which were after a sort made apt thereunto: as is a celestiall body: which is altogether simple, neither is changed by contrary qualitties. The elementes also, although as touching partes they are engendzed and corrupted, yet as touching the whole they alwayes abide. So say they also of man: who although he haue a transitory body, yet he hath an immortall soule: yea rather euen the body it selfe was so composed at the beginning, that it had possibility not to dye. Wherefore it shall not be absurd to ascribe vnto it also immortality. But thys reason is for two causes weake: firste, because without any authority of the word of God it taketh away renouation from many partes of the world: Secondly, for that that which it taketh as granted, is euen as doubtfull as is that which is concluded, namely, that those thinges only shall be renewed with immortality, which by theyr constitution seme apt thereunto. For siche thys immortality is the liberall and mere gift of God, it can not depend of any meane or force of nature. For, that power of God, whereby both the heauens and the elementes shalbe restored vnto immortality, can preserve also the other partes of the world. And as the elementes remayne whole, although theyr partes be engendzed and corrupted: so also doo the species or kindes of brute beastes and plantes perpetually endure, although theyr individua or peculiar parts are renewed, & do perish. If thou demanda what commodity these things shal haue if they remaine: I answer, that they shall haue the selfe same commodity, that thou canst ascribe vnto the elementes. For euen as then we shall haue no nede of the elementes, so also shall we haue no nede of brute beastes, or plantes or other partes of the world. This had ben a better reason for them, in my iudgement, if they had said that therefore they thinke, that other thinges shall not endure, for that the scripture maketh no mencion of theyr continuance & preservation. Although I see that neither thys reason also is of necessity. For although the scripture hath not

The Propheies of the Propheies touching the kingdome of Christ or metaphoricall.

The Propheies themselves declared, that they speake metaphorically.

The conditions of the renouation of the world

Not euery light maketh warm.

A reason of the Scholemen.

Immortality is the mere gift of God, neither dependeth of nature.



## Cap. 8. A Commentarie vpon the

Reasons  
probable on  
eche side.

Things  
pronounced  
vniuersally  
in the holy  
scriptures  
admitte ex-  
ception.

Neither  
part of this  
question is  
obstinately  
to be affir-  
med.

We must  
take hede  
that we let  
not escape  
vs the thin-  
ges that are  
necessary  
vnto salua-  
tion.  
The vse of the  
Sacraments  
cannot be  
pure, where  
the nature  
is not kno-  
wen.  
About what  
principall  
pointes the  
scriptures are  
occupied.  
Those things  
which are not  
set forth in  
the holy  
scriptures, are  
not necessary  
vnto saluatio.

made mencion of these creatures apart by themselves, and expressedly, yet it is sufficient, that it hath generally signified, that creatures shalbe renewed, neither euer excepted any thing. Farther, if by reasons we should contend, that the Sun (as they say) shall therefore be illustrated with greater aboundance of light, so that it is requisite that it should after a sorte receaue a reward of his labors: So mought the rest of the creatures also say, that they haue with no les labour and fidelity done seruice vnto men, then hath the Sunne. And mozeouer, there is in other creatures no lesse pzonesse and naturall desire to preserue themselves, then there is in the Sunne, Moone, heaue and earth: Wherefore if the one ought not to be frustrated of theyr desire, neither vndoubtedly ought the other to be frustrated. These things may be sayde on eche side probablye. And Paul to the Ephesians, and vnto the Colossians saith, that al things shalbe renued by Christ, both the things that are in heauen, and the things that are in earth. But neither that alio maketh an argument of necessity. For things vniuersally pronounc- ed in the holy scriptures, admitte alwayes an exception or cōtraction. All (saith Christ) as many as haue come before me, were theues and robbers. All things are lawe- full vnto me, but all things are not expedient. Here may be vnderstand the figure Synecdoche, namely, to vnderstand some partes comprehended in that whole. And when Paul sayth, that the Creature shalbe deliuered from the seruitude of corruption, it may be generally vnderstand of the whole worlde, so that it shalbe no moze compelled, to renew creatures by a new generation: yet thereof it folloiweth not, that al the creatures, as touching euery perticular kind, shalbe preserued. Wherefore I thinke it the part of a godly minde to affirme neither part obstinately. For we haue nothinge on nether side, that is thoroughly and certainly defined. Howbeit this I dare affirme, that of those creatures which haue perished, onely men shalbe raysed vp from the dead. But as touching the preseruatiō of other creatures, after the day of iudgement, except the heauen and earth, whereof the scripture hath made mencion, I suppose there is nothing to be sayd. For when we want scriptures, it is not our part to serch out thinges to curiously. It is inough if we vnderstand this, that for our sakes war brought in the corruption of things: and agayne, that whē we shall be renewed, al things y remaine shal be in better estate, then they were before. But we must so streine y strenghts of our knowlege, y we let not those things escape vs which are neces- sary vnto saluatiō: such as is y doctrine of God, of Justification, of worshipping, of god works, of the vse of the sacraments: which vse shal neuer be sincere, nor pure, vnles we thoroughly vnderstand and know the nature of them. For if we attribute vnto them either moze or lesse, then becometh, we shal perpetually erre. The Scriptures are chiefly occupied in these principall pointes, that the man of God may be made perfect and instructed to euery god worke. But let vs thinke, that those things which the Scriptures speake not of, are not necessary vnto our saluatiō. For so god is the holy ghoſt, that if they had bene necessary, he would vndoubtedly haue set them forth in the Scriptures.

For we are saued by hope. But hope which is fene, is not hope. For how can a man hope for that which he seeth? But if we hope for that we see not, we do with patience wayt for it. Likewise also y spirite helpeth our infirmities, for we know not what to pray as we ought: but y spirit it selfe maketh request for vs w sighes which cannot be expressed. But he that sercheth the harts knoweth what is the meaning of the spirite: for he maketh request for the saintes accordyng to the wyll of God.

For we are saued by hope. J Paul before said, y we waite for y adoptiō & redē- tiō of our body, neither do we only waite for it, but also seruently desire it with sigh- inges that cannot be expressed. And that this thing should not seme to be agreable with



with the condition of the sonnes of God, which haue already through Christ gotten peace and reconciliation with God, now he aptly addeth, that that saluation is not yet obtained of vs in very deede, but only in hope. Which yet is not so to be vnderstand, as though we now haue no part therof: but bicause the perfection and accomplishment of those things which we haue, is still waited for of vs. Hereby we see how hope and faith are distinguished as touching those good things wherunto we are by them directed. For faith hath already apprehended remission of sinnes, & imputation of righteousness through Christ. But hope still waiteth for a perfect restitution, and full deliuey from all euils. These things we now hold by hope: Unto which hope are not repugnaunt gronings, and sighinges, yea rather they very much agree with it. For hope includeth two things: namely, the absence of the thing which is desired, and the assured wayting for the same. Wherefore, for that the good thing which we desire is deferred & is not present, we are vexed in mind, neither can we be but grieved. But soasmuch as this waityng for, that God will performe his promises, is sure and certaine, we reioyce and are glad. And therefore the scriptures euery where set forth the reioycinges and ioyes of the saintes. The absence of the thing waited for, Paul declareth by the nature of hope. For he saith, that the hope which is sene, is not hope. Which words are to be expounded by the figure Metonymia. For hope is put for the thing hoped for. And Pauls meaning is nothing els, but y hope is not touching those things which are sene. Those things he saith are sene, which are present: which we may both haue fruition of, and also delight our selues in. That which is sene (saith he) is not hope. For that hope is of that thing which is not sene. Neither bringeth he any other reason then the common sence of all men. For how can a man (saith he) hope for that which he hath? Afterward he declareth the waiting for, which we said is contained in hope.

But if we hope for that we see not, we do with patience waite for it. By these words Paul declareth y vnto hope pertaineth, that we with a balaunt and quiet minde waite for the promises of God, although they be absent and long deferred. And therefore is required hope, lest we should fall into dispayre, by reason the good thing which we hope for, is difficult and hard. Hope erecteth the minde, that it should not geue place, either to aduersities, or to differring of the thing hoped for. It behoueth also that y thing which we hope for, be not so hard or difficill, to thinke that we can by no meanes obteyne it: otherwise we should cease from hoping. For there is no wise man will labour for things impossible. Wherefore when we behold that eternall felicitie is promised vnto vs, these two things straight way come in to our minde: that it is a thing infinitely distant from our strenghts, and yet may be obtained of such as beleue. But the power of attaining vnto it dependeth, neyther of our merites, nor of our workes, but only of the mercy of God, and merite of Christ. Here herte is the certaintie of our hope to be sought for: which could be none at all, if eternall felicity should be attained vnto by our merites or workes. By this certaine and assured expectation, our mindes are in aduersities and temptations confirmed. For vnto souldiours is set forth the victory: which being a goodly thing, and very muche delightinge their mindes, causeth them to haue a regard vnto two things. First, that it is a thing hard, and to be attayned vnto by great labours and daungers: Secondly, that it is not only possible for them to attaine vnto it, but also that they are certaine therof, and so being full of good hope, they couragiously fight and obtayne y victory. Out of these proprieties which Paul in this place attributeth vnto hope, we may gather the definitio therof. Hope therefore is a faculty or power breathed into vs by the holy ghost, whereby we with a balaunt and patient minde wayte for, that the saluation which is now begun in vs, and is receiued by faith, may one day be made perfect in vs. And that hope is geuen by the holy ghost, hereby it plainly appeareth, for that it can not be gotten by any humane reason. For we wayt for those good things which farre passe our nature. That it engendzeth in vs a patient waiting for, Paul declareth in these words:

But if we hope for that we see not, we do with patience waite for it. That

Rr.iii.

we

Howe faith  
and hope are  
distinguish-  
ed.

Two things  
are inclu-  
ded in hope.

Sorrow &  
joy follow  
hope.

Hope is put  
for the thing  
hoped  
for.

The good  
thing which  
we hope for  
is hard and  
difficult.  
Hope is not  
touching  
that thing  
which is  
impossible.

The cer-  
taintie of  
hope should  
be nothing  
at all if fel-  
citie  
should de-  
pend of me-  
rites.

Definitio  
of hope.



Hope and  
charity fol-  
low faith.

The order  
of the pro-  
duction of  
the three  
vertues.  
These ver-  
tues haue  
they being  
together &  
at one and  
the selfe  
same time.  
One of  
these ver-  
tues produ-  
ceth not an  
other as the  
cause but  
the holy  
ghost is the  
author of  
them.

What the  
helpe of the  
spirite is.

The end of  
good & euill  
after the  
Christians.

The endes  
which the  
Ethnikes  
appoynted.

The euils  
whereunto  
we are in  
this life ob-  
noxious can  
not be tolde.

we haue eue now receiued some part of þ saluation which we hope for, hath bene  
befoze declared. For Paul saith, that we ar now adopted to be the sonnes of God, &  
are made his heires, and the fellow heires of Christ. And the epistle vnto the He-  
bryes teacheth, that now are begonne in vs those good thinges, which by faith we  
waite for: for they: faith is described to be the substance of thynges, that are ho-  
ped for. For hope hath no other foundation to leane vnto, but faith, wherof it  
springeth. For such is the nature of these three principall vertues, faith, hope, and  
charity, that the one euer followeth the other. For first, by faith we know the eter-  
nall good thing which is promised of God. Vnto this promise faith geueth a firme  
assent, and therof in our mindes springeth hope. For, for that we beleue that God  
is true, and will performe that which he hath promised, we patiently waite vntil  
the promise be rendred, although we know that in the meane tyme we must suf-  
fer thinges most hard & long enduring. But for that we see þ at the length shall be  
rendred vnto vs so great good thinges, we are kindled with a great desire of them:  
which thing pertaineth vnto charity: this is þ order of the production of these ver-  
tues, & in this sort the one goeth before the other, although in very dede, they haue  
their being all at one time, and together. But we ought not to thinke, that sayth  
is the efficient cause of hope, or that of those two springeth charity. For the spi-  
rit of Christ is the only author of all these vertues: he stirreth them vp in our  
mindes, in such sort as we haue now declared. But how the propriety of hope is  
not to make ashamed, and how it hath certaintye inseperably ioyned with it,  
we haue before taught in the 5. chapiter, when we expounded this place: Hope  
maketh not ashamed, because the loue of God is powred abroad into our  
hartes. Now let vs see, why Paul vnto hope addeth the helpe of the holy ghost.  
In my iudgement he doth it therfore, for that faith and hope embrace that good  
thing, which is as yet farre absent, neither can be attayned by the senses, nor com-  
prehended by reason. But euils, and calamities, and corrupt affectes, wherewith  
we are vexed, are alwayes present, and light vnder some one sence. Wherefore  
that their rage should not ouerwhelme the power of faith and of hope, the holy  
ghost is present with vs: when the godly grone, and crye, and that they are in  
daunger that nature should overcome hope and faith, he is reddy at hand, and re-  
fresheth their mindes, and bringeth so much consolation, as the waight of the af-  
fliction was, as Paul in his first chapter of the latter epistle vnto the Corinthians  
saith, *Euen as the afflictions of Christ abound in vs, so also through Christ aboundeth  
our consolation.* By these our infirmities, which the holy ghost helpeth, Paul vn-  
derstandeth the weakenes of our naturall strengthes, which of themselves are  
not equall vnto the grienes and aduersities wherewith the faithfull are continu-  
ally vexed. But the helpe of the spirite is nothinge els, but a certayne inwarde  
and hidden strength, whereby our mindes are confirmed, not to geue ouer in  
temptations. Augustine in his 19. booke De Ciuitate Dei, the 4. chapter, excel-  
lently declareth, how Christian hope is caried vnto those good thinges which can  
not be sene. For if thou demand (saith he) of a man endued wyth fayth, what ende he  
appoynteth of hys good or euill decedes, he wyll answer, eternall lyfe, and eternall death.  
These thinges can not be sene, neither be vnderstand of humaine reason: and ther-  
fore the wise men of the Ethnikes being puffed vp with pryde, would not put  
their hope in them. Wherefore some held, that the endes of good thinges, are the  
good thinges of the minde, some, the good thinges of the body, some, vertue, some,  
pleasure, some, both ioyned together. But God derided them, and saw how baينه  
their thoughtes were. For they chose rather to counte those thinges for the chiefe  
good thinges, which are enterlaced with many miseries and calamities, then to  
receaue those sincere, stand, and most firme thinges which are by the word of  
God set forth. For who can exactly declare, vnto how miserable and horrible cala-  
mities our body is obnoxious? It is sicke, it is wounded, it is dissolued, it is made  
crooked, it is tozney, it is maymed: men oftentimes become blind, oftentimes deaffe:  
and as touching the minde, men are oftentimes madde, and in a phrensie, neither  
attaine they to the truth without mixture of many errors, which are euen most  
dili-



diligent searchers out thereof. How could the Ethnikes boast of vertues as the chiefe good thinges, when as they are vnto vs witnesses of our calamities? To what thing serueth temperance, which is therefore geuen, that drunkennes, gluttony, lustes, and filthy and corrupt motions of the minde should be bidden? For these thinges declare, that it hath no place but in mindes still obnoxious vnto such corruption: which corruption how much the more it is inward, so much the more miserable maketh it vs: and as a domesticall enemy rangeth abroade in the entrails of our hartes. These affectes (saith Augustine) are vices for as Paul sayth, they hynder vs from doying those thynges which we would. Farther what is the office of prudence, but to prouide, that we should not through error be deceaued in chusing of good thinges and auoyding of euill thinges? Undoubtedly if we were not wrapped with errors and darkenes, this remedy should not haue neded: but forasmuch as we nede it, it declareth, that men are not yet in happy estate, but are wrapped with great and grieuous errors, vnles prudence some way helpe. Justice also, whereby is rendred vnto euery man that which is his, is for no other cause necessary, but to restraine thefts, extorsions, and violences. Neither can it so thoroughly exercise his office amongst men, but that good and godly men oftentimes suffer many thinges filthily and vniustly. How what shall we say of fortitude? It armeth men patiently to suffer sorowes, dangers, torments, and finally death it selfe, if nede require. Amongst these so great euils those wise appointed the chiefe goodnes: which euils yet they sayd mought somtymes be in such sort encreased, that a man mought therefore kill himselfe. O blessed hyfe (crieth Augustine) which to come to an ende seketh the helpe of death. For if it be blessed, why do they breake it in sonder and flye it? But if it be miserable, why do they put in it the chiefe goodnes? So were they derided of God, for that they contemned hope which is neither sene, nor by humane reason vnderstand. And because, when they heard it preached out of the word of God, they derided it, therefore God by his heauily doctrine condemned them as foles and men worthy to be made a laughing stocke. The reason of Paul (to returne to it againe) is this: hope is of thinges absent, and of those thinges which are not sene: but by hope we are made safe. Wherefore our saluation is not yet sene, nor by humane reason vnderstand: yea rather vnto vs are offered all thinges contrary vnto our saluation, and plainly repugnant vnto it. For we are infected with corrupt affectes: we are assaulted with temptacions: we are exercised with sorowes, and veracions: so that if we should leane vnto natural reason, we should be much rather counted vnhappy, then blessed: And yet notwithstanding if we will geue credite vnto the commaundementes of God, we must valiantly hope in y<sup>e</sup> middell of these euils: For it is not free for a man to hope or not to hope: for y<sup>e</sup> commaundemēt of hope bindeth all men vniuersally. For euen as we are commaunded to worshippinge God as true and constant in his promises, so also are we commaunded to hope in him. For David sayth: Sacrifice the sacrifice of righteousness, and hope in the Lord. And Ose saith: Hope in God at all tymes. And Peter: Hope in that grace which is offered. And let no man make an excuse, that hys ill hyfe past and sinnes committed, let hym that he can not hope: for the precept of God hath not this conditiō annexed vnto it. And although it had, yet should it be taken as a condition pertaynyng vnto the law, whiche byndeth not vs that are vnder the Gospell: we must rather haue a respect vnto the promise of the Gospell, which sheweth that we shall haue felicity geuen vs for Christes sake, and that freely. For the Apostle when he had said, The stipend of sinne is death, straight way added: But grace is eternall life. Such a promise doth saith apperchē, & so deliuereth it ouer vnto hope to waite for it. Wherefore hope ought not to adde any conditiō vnto it, whē as it receiued none of faith, whatsoever y<sup>e</sup> master of y<sup>e</sup> sentēces writeth touching this matter. For I know y<sup>e</sup> he in his 3. booke teacheth, y<sup>e</sup> our hope leneth not only vnto y<sup>e</sup> mercy of God, but also vnto our merites. And therefore saith he, to hope without merites is no hope, but a presumption. This sentence is not to be receaued. For it addeth vnto hope a condition: when as sayth without any condition

The most all  
berines are  
witnesses  
of our ca-  
lamities.

Some  
thought  
that a man  
mought kill  
himselfe by  
reason of  
the too  
great bur-  
then of cala-  
mities.

These things  
which are  
offred in  
this life  
seeme to be  
contrary vnto  
our sal-  
uation.  
The pre-  
cept touch-  
ing hope  
is not a  
thing indis-  
creet.

Stines  
ought not  
to be a let  
vnto hope.

The master  
of the Sen-  
tences con-  
futed.



## Cap. 8 A Commentarie vpon the

tion apprehendeth that which is to be hoped for, out of the word of God. Farther when a these or any other wicked man is suddenly conuerted vnto God, hath he not hope? Undoubtedly he hath, for if he dispaired of saluation, he would not fly vnto Christ. And how can any man say, that such a hope leneth to any merites, when as he hath alwayes before liued wickedly? But as we haue before sayd, these men thinke they haue here a trimme place of refuge, if they answere, that thys hope of a man namely conuerted vnto Christ dependeth of merites, not in dede past, but to come: netwely, that he hopeth he shal obteyne the rewarde of felicity when he hath done woorkes, which he trusteth to do. But here they committe a double fault: first, by cause if he which is conuerted vnto Christ do hope that by merites he shal haue eternal life: he hath no true hope: for he resisteth the true sayth. For, it apprehendeth the chiefe felicity offered frely. Secondly, vna- wares they auouch, that y which hath not as yet his being, is the cause of y ver- tue, which in acte and very dede they confesse to be in the minde of the repentant. And if they meane, that he hopeth for felicitie when he hath liued well, but yet in such sort, that he hath no confidence, that he can by committing of sinne attaine vnto it, then speake they no other thing, then we do. But so are not woorkes the cause of hope, but light betwene it and the lasse end as certayne meanes, and first beginnings of felicity: that men, forasmuch as they hope that eternall ble- sednes shalbe genen vnto them freely shoulde also hope that God, if they liue, wyll freely also geue vnto them good woorkes. For the holy scripture teacheth farre otherwise, then do these men. For Dauid, when he sayd, *If thou Lord shalt loke streightly vnto iniquities who shall be able to abide it?* And when he saw, that the sinnes, wherewith our woorkes are contaminated, auocate vs from hope, added *My soul hath hoped in his word.* And by the word he vnderstandeth the promise: of which promise he rendzeth a cause: *By cause with the Lorde is mercye, and with hym is plentyfull redemption.* These are the true and proper causes of our hope: The promise of God, and his abundant mercye. The same Dauid in an other place sayth, *Why art thou sad o my soule, and why dost thou trouble me: Hope in God: for I will still confesse vnto hym.* Here some object, that we are not iustified by sayth on- ly: for Paul sayth that we are saued by hope. But these men ought to haue con- sidered, that the Apostle in this place entreateth not of Iustification. For tou- ching it, he before wrote, that by sayth & the spirite, we are deliuered from the lawe of sinne and of death, and adopted into sonnes and heyres, and made the fellow heyres of Christ. But here he speaketh of the perfect redemption, which is still to be wayted for. This we also confesse to be holden by hope, when yet not withstanding we haue already by sayth obteyned iustification and remission of sinnes. Farther I haue oftentimes admonished, that when the scripture semeth to attribute iustification ether vnto hope, or vnto charity or vnto our woorkes, those places are so to be vnderstanded, that iustification is there taught, not by the causes, but by the effectes. And we ought to vnderstand, that whatsoever is attributed vnto woorkes, the same is wholly done by reason of sayth which is an- nered vnto them. Wherefore as in a wall we haue a consideration vnto the fou- dation, and in the frutes of trees to the roote: so whatsoever semeth at the first sight to be ascribed vnto woorkes, is to be assigned vnto faith, as vnto the mother of all good woorkes. Which thinge Augustine hath in many places excellentlye taught. Others to proue that hope depēdeth of our woorkes, cite that which Paul before sayd, *Tribulation worketh patience, patience worketh experience, and experience hope.* Here (say they) it is playne that of patience springeth hope. I heare in dede the wordes of Paul, but I doo not by them acknowledge, that patience is the cause of hope. For first it is playne inough to him that will consider it, that Paul in thys connexion compareth not causes with effectes. For who will say, that tribulation is the cause of patience? For it bringeth many to desperation, and to horrible blasphemies. But those thinges which Paul knitteth together in this chapne, are instruments, by which the holy ghost bleseth to stir vp in vs these ver- tues. But graunt that there be some consideratiō of cause betwene these things:

Woorkes are not the cause of hope.

The cause of our hope.

We are sa- ued by hope but we are not iustified by it.

The consi- deration of iustification is some- tymes de- clared by the causes, and some- times by the effectes.

yet



yet should it not thereof follow, that patience is the cause of hope, but contrarie-  
wise that hope is the cause of patience. For no man with a quiet mind patiently  
suffereth any thing, vnles by that patience he hope to attayne vnto some thing.  
Vndoubtedly Partirs are by hope confirmed in theyr tormentes, patiently to  
beare them. And the marchant, if he had not a hope to gayn, would kepe hymselfe  
at home, nether would he wander about the world. And the shipmaster vnles he  
hoped, that he could arriue at the porte, would not lose out into the depe, nether  
strue agaynst the windes and waues. I confesse in dede that here is somewhat  
encreased by patience. For when we se, that vnto vs is geuen of Christ for his  
sake with a quiet minde to suffer many thinges, we moze and moze haue confi-  
dence, that those thinges also which are remainyng and which we wayte for,  
shall one day be geuen vs. But to beleue that hope wholly dependeth of patience  
I can not be perswaded. For, as we haue before sayd, by hope rather we come  
vnto patience. And in very dede the holy ghost is the autho: and cause of these  
vertues: And he goeth orderly to worke, of one to produce an other. Agaynst this  
certainty which we sayd dependeth of the promise of God, Pighius blyth trifling  
reasons, that the promises are generall, nether is in them mencion made either  
of me or of thee, and therefore there is still remainyng a doubt, when we must  
descend to the application of these promises. Thys man seemeth to me to make  
the promises of God to hange in the ayre, when as he will haue them to be so  
generall, that no man can priuately be assured of hymselfe. Doubtles he which  
calleth vpon God, and calleth hym his God, applieth that generall God senerally  
vnto hymselfe. Parthan sayd vnto David, *The Lord hath taken away thy sinne*: which  
thing is likewise sayd vnto euery one that asketh. The Gospell is to that end  
preched to euery creature, that euery one should singularly embrace the promise,  
and haue remission of synnes. The apostle sayth, I baptise thee in the name of  
the father, and of the sonne, and of the holy ghost: and that is to be vnderstand  
into the remission of synnes: And euery one priuately to hymselfe receaue the  
Eucharist. And these thinges are certayne seales, and sealinges of the promises  
of God: but they should seale nothing, vnles the promises should now be applied  
perticulerly vnto this man, or to that man. But let vs consider the scriptures.  
*Abraham beleued God, and it was imputed vnto him vnto righteousnes*: and he receaued  
circumcision the seale of the righteousnes of sayth. Vnto Circumcision seale the generall  
promise? So vndoubtedly: but rather the singular promise, and whiche was  
now applied vnto Abraham. Therefore let these men cease thus to bleare  
mens eyes: and let them confesse, that hope hath that certaintye of saluation  
whiche it hath receaued of sayth by reason of the firmitie of the promises.  
And that thou mayst vnderstand, that hope is repugnant vnto doubt, count  
with thy selfe to what end, it was geuen of God vnto man. Vndoubtedly to no  
other ende, but that they shoulde haue wherewith to strue agaynst doubting.  
For when we doubt of our saluation, we haue no other weapons wherby to over-  
come that doubtinge, but hope onely whiche springeth of a liuely sayth. Where-  
fore seeing it alwayes strueth agaynst doubtinge, there is no cause that anye  
man should ascribe vnto it doubtinge, as a perpetuall companion. Let vs looke vpon  
and consider the other commaundements of God, so shall that which we anouch be  
yet moze playne. God hath commaunded vs to worship hym only: and because he  
saw vs of our owne accord earnestly bent vnto idolatry, and vnto supersticio: ther-  
fore woulde he haue vs with the word of his law fight agaynst this euill. He hath  
commaunded also that we should not steale, nor kill, nor commit adulteries: for  
he saw that we by reason of our corrupt nature are prone to these euils. So also  
God hath commaunded vs to hope, for that he saw our vnbeleuyng hart to be in-  
fected with continual doubting. And as in beleuyng we ought not to haue a regard  
vnto those thinges which seme to be agaynst the promises of God (which thing A-  
brahams excellently well performed, when he considered not his bodye past children  
gettyng, nor his wife being olde and barren, but gaue the gloze vnto God) so in ho-  
ping

Patience  
springeth of  
hope.

Hope is  
somewhat  
encreased  
by patience.

Euery faith-  
full man  
knoweth  
that the  
promises are  
properly &  
priuately  
applied vnto  
hymselfe.

Hope is re-  
pugnant vnto  
doubtinge  
to what  
end hope  
was geuen  
vnto men.

Why God  
gaue the co-  
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mentes.

Why God  
hath coma-  
maunded  
vs to hope.



In hoping  
we ought  
not to haue  
a respect  
vnto our  
weaknes.  
The securi-  
ty of the  
fleshe, and  
the security  
of faith dis-  
fer.

The holy  
ghost is  
mightier  
then our in-  
firmity.  
As gainst the  
Pelagians.

How we  
know not  
what we  
ought to  
aske.

Paul was  
not alway  
heard in his  
prayers.

Examples  
of other  
saintes whi-  
ch prayed &  
were not  
heard.

The maner  
of the primi-  
tiue church.

The gift of  
praying a  
right.

ping we ought not to haue a regard vnto our weaknes: for they by reason of theyr deformednes and filthines would rather feare vs away from hoping. We ought to fixe our eyes in the only promise and mercy of God. Neither also when we bidge this certainty of hope, do we open a window vnto lose lyfe, as many falsly lay to our charge. For the security of the flesh farre differeth from the commendable certainty of faith and of hope. For neyther doth it, as our aduersaries thinke, expell the feare of God out of the mindes of the godly. We haue before at large taught, that the certainty of saluation, and the holy feare of God very well agree together in the hartes of the faithfull.

Likewise also the spirite helpeth our infirmities, for we know not what to pray as we ought. But the spirite it selfe maketh request for vs with sighes, which cannot be expressed. Besides that stay of hope, wherewith our patience is upholden, Paul sayth that there is an other helpe also of the holy ghost geuen vnto vs. This is y which Christ, when he should depart out of the world, promised to his Apostles: I wyll not leaue you orphanes, but wyll send you an other comforter. If the power of the holy ghost be compared with the weakenes of our strengthes, it wil farre passe our infirmity. Therefore Paul bleth this comparison, that thereby might be increased in vs, cherefulness and confidence. Here the Pelagians are put to a great foyle. For so farre is it of, that by the strengthes of our nature, we can helpe our selues, that without the helpe of the holy ghost, we can not of our selues so much as know what thinges shal be profitable vnto vs, and what thinges, hurtful. But in what maner we know not what to aske, and how the spirite maketh request for vs with unspeakable sighes, because it is very obscure to vnderstand, first I thinke it good to declare the expositions of the fathers, and secondly to declare, what in them is the best. Chrysostome, soasmuch as at that time were greuous persecutions against the Christians, thinketh that they with prayers seruently desired of God, that they might at the length be deliuered from so great euils: and this thing not coming to passe, they conceived a great sorrow in their minde. And therefore Paul after this manner comforteth them, for that we our selues know not what to pray, or what to aske. Wherefore God, who knoweth all this right well, oftentimes geueth not vnto vs, those thinges which we aske, but those thinges which he himselfe knoweth shal be most profitable for vs. And that he should not seme to delect their mindes vnto whom he writeth, as though he iudged them rude and vnapt vnto thinges spiritual, he numbrieth himselfe also together with those which are troubled with this ignorance: neither did he that falsly, or only for consolation sake. For he himselfe in dede oftentimes prayed that he might go to Rome, and yet God heard him not. He prayed also that the pricke of the flesh might be taken fro him: that is, that his tribulations might be slaked, as Chrysostome in this place interpreteth it. And he receiued an answer of the Lord, that his grace ought to be sufficient vnto him. Moses prayed, that he might enter into the promised land: Jeremy prayed for the health of the people: Abraham prayed for pardon for the Sodomiters: Samuel prayed that Saul might be forgiven: The two Apostles prayed that the one of them might sit on the right hand of Christ, and the other on the left, in the kingdome of God. But these men could not obtaine their requestes, for they knew not what they asked. And to the declaration of this matter he saith, it is wonderfull necessary not to be ignorant of the maner of the primitive church. For at the beginning there was in Christian men an incredible force of the spirit: For some excelled in the word of vnderstanding, some in the worde of knowledge, some in the gift of tonges, some in the gift of healing. Which giftes Paul in y first to the Corinthians & in many other places reckoneth vp. And amongst those giftes also, was the gift of true praying, wherby certaine were assured of such thinges which were to be asked of God, so that they were fully certained, what should be profitable vnto saluation. Of these men some one, when the Church was gathered together, stept forth, and in the name of them all, prayed for those thinges which might be profitable, not after any common or colde maner, but being earnestly

picked



pricked forward, and with many teares. Of this thing there remaineth at this day some signe or trace. For when prayers are to be made publickly in the Church, the Deacon with a loud voyce exhorteth the people to pray, sometimes for the church, sometimes for this necessity, & sometimes for the world. Wherefore Paul in this place taketh not the holy spirit for the third person in the Trinity, but for the gift, whereby any of the faithful was stirred up to pray, or for the minde of a godly man so stirred up of the spirit of God. Wherefore Chrysostome thinketh, that the spirit in this place signifieth a spirituall man. Neither thinketh he that he so prayed, as though God were to be taught, but onely that they which were present might know what to aske. The things which Chrysostome hath hitherto noted, are not very unlikely. But here arise two doubtles: the first is, for the Paul amongst the giftes of the spirit, which he in many places maketh mencion of, reckoneth not this kind of gift. But this is easily answered unto. For the gift of prayers may be comprehended in that gift which Paul calleth *ἀγάπη*, that is, mutuall charity. For we do not onely helpe our brethren by almes, by assistance, by guardship, and by good counsell, but also by daily and fervent prayers. Neither do I thinke that Paul hath made mencion of all the giftes of the holy ghost. For he hath omitted the spirit of feare & of fortitude, of which Esay maketh mencion. It was enough for him to reckon some, by which the forme and maner of the rest might the better be understood. Although in Zachary is mencion also made of the spirit of prayers. For thus it is written in the 12. chap. I will poure upon the house of David, and upon the inhabitants of Ierusalem, the spirit of grace & of prayers: which place yet the Chaldee interpreter turneth, to compassion. For in Hebrew it is, *Tehannonim*, & in the Chaldee, *Vehachamin*. The other doubt is, for that this exposition of Chrysostome seemeth to draw into too narrow a compasse, the helpe of the holy ghost, namely, to those onely, which had this peculiar gift: as though those things which are here spoken, are to be understood onely of publique prayers: whereas the wordes of Paul seeme rather to pertaine uniuersally unto all men. For the faithful can not in any place lift up pure hands without the helpe of the spirit of God. Ambrose expoundeth these things more generally. But it is wonderfull how he red thus: It is the spirit which helpeth the infirmity of our prayers: neither doth he onely so rede it, but also so interpreteth it. And our prayers (saith he) are by the spirit two maner of wayes corrected: the one way is, if peradventure we aske thynges hurtfull: the other is, if we aske thynges right and profitable, but before the tyme. The spirit (saith he) commeth, and powreth hymselfe upon our prayers, to couer our unskilfulness, and unwarefulness, and by his motion causeth vs to aske those things which are profitable. Augustine in his 121. epistle unto Proba De orando Deo, at large handleth this place, and demaundeth, whether we thinke that these were so unskilfull of Christian religion, that they were ignorant of the Lordes prayer? They were not undoubtedly. How then were they ignorant what they should aske when as in it are contained, all things that are profitable and to be desired for? He maketh answer, that these men were in great persecutions, and it is very likely, that they oftentimes prayed to be deliuered, which thing might be unto them sometimes profitable, and sometimes hurtfull. Wherefore here is entreated not of all maner of things, but onely of things indifferent: which if we obfayne not, yet is there no cause why any man should be discouraged: for peradventure the things should be hurtfull unto vs, which we beleue should be profitable unto vs: and if we obtaine them, yet ought we not insolently to puffe up our minds. For although these things be geuen vs, yet do they not alwayes conduce to salvation. Those things which are contained in the Lordes prayer are necessary, neither can be amisse wished for. But such things are oftentimes geuen of God in his anger, as unto the Israelites in the desert was geuen flesh with so great wrath, that a great multitude of them perished. So at their request they had a king geuen them, not yet of good will, but in the fury of the Lord. Unto the deuill when he made request was Iob geuen to be bered of him. Christ also permitted the deuils to enter into the heard of swyne. Howbeit Paul could not at his request haue

St. J.

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the pycke of the flesh taken from him. For neither could Christ also obtaine, that the cuppe which was now at hand, might passe away from him. And yet no man dare say, that either the deuill, or the Sugodly Israelites were more acceptable vnto God, then Christ or Paul. But what it is, the spirit to pray for vs with his speakeable signes, *Augustine* in the same epistle which we haue spoken of, declareth; for he saith, that we in this thyng are diseased of a certayne learned ignorance. For we know not what is profitable for vs. But on the other side the spirit insinuateth it selfe, and causeth vs to sighe for good thynges. And they are called unspeakeable signes, because it is not we our selues that speake or utter that which we aske, but it is the spirit, which stirreth vs vp to aske those thynges. Neither doth the holy ghost, that is, the diuine person, abase it selfe, as though it were lesse then the father, and prayeth, but only it causeth vs to pray. So God is sayd to tempt the Hebrues, that he myght know: that is, to make ether themselves, or others to know. Touching this matter *Augustine* in his sermon against *Adaximianus* the *Arrian* at large entreateth. It was sayde vnto Abraham, now I know that thou fearest the Lord: which is nothyng els, but, I haue shewed, I haue made open, and haue declared that thou fearest the Lord. And Paul to the *Galathians*: But now forasmuch as ye know God (and he addeth a correctiō) or rather are known of God, that is, taught and illustrated so that he may know. All these places declare, that those things which are done of godly men by the heauenly inspiration, are attributed vnto God and vnto the holy ghost. But there are two most manifest places the one to the *Galathians*, the other to the *Romanes*, which if they be compared together, make that most manifest which we affirm. For vnto the *Romanes*, Paul writeth: we haue not receaued the spirit of bondage agayne vnto feare, but the spirit of the adoption of children, whereby we cry Abba, father. These wordes

The spirit crieth because it maketh vs to crye. Against the *Arrians*.

plainly declare, that we are they which crye. And vnto the *Galathians*: God sent forth the spirit of his sonne into our hartes crying Abba, father. Here the spirit is said to cry, not vndoubtedly for any other cause, but for that it maketh vs to crye. Neither did the *Arrians* truly affirme, that Paul saith, that the holy ghost maketh intercession to the sonne. For thereof went they about wickedly to inferre that as they held that the sonne is lesse then the father, so is the holy ghost lesse then the sonne. These are the dreames of heretiques. The son prayeth & maketh intercession for vs; because he is lesse then the father as touchinge his humanity. The spirit maketh intercession: because it maketh vs to pray and to cry. And vnto the *Galathians* it is expessedly said, that this crying Abba father, is of the holy ghost. Wherefore the *Arrians* of their owne head and not of the wordes of Paul fained vnto themselves, that the holy ghost calleth vpon the sonne: not that the holy ghost stirreth vs not vp to call vpon Christ the sonne of God. But this thing only *Augustine* teacheth, that they by the wordes of the Apostle had no cause why they should so greatly boast if they had proued that which they intended, namely, that the sonne is lesse then the father, and the holy ghost lesse then the sonne. *Origene* so interpreteth these wordes, as though the holy ghost is to vs in our prayers after a sort a Schoolemaster. A Schoolemaster formeth himselfe to the capacity of his children, and nameth the letter first vnto them, that they maye imitate him in the pronounciation of the sounde of the letters: which thing otherwise they could not do of themselves: so the holy ghost insinuateth into vs as into children, what we ought to aske. Out of all these interpretations two thinges we may gather. First that here are confuted the *Pelagians* which thought, that we are of our owne strengthes able to fulfill the lawe of God. For if we can not so much as know, what thinges are profitable for vs, how can we performe them? And when we heare that the holy ghost maketh intercession for vs, we reiect the *Arrians*, which went about by these wordes to proue, that the holy ghost is a creature, and lesse then the son. For it is alwayes of necessity that he which prayeth, is lesse then he to whom he cometh to pray. The sonne indeede is sayd to be lesse then the father, because of his humanity: but the holy ghost neuer tooke vpon him any creature in one and the selfe same hypostasis



hypostasis, to be made one person with it, wherefore he is therefore sayde to pray, because he maketh vs to pray. Unto all these thinges may be added one thing moze. It cometh to passe sometimes, that godly men, when they are greenously afflicted, do only sighe, neither to their knowledge do they praye vnto God. And yet the holy ghost inwardly both stirreth vp & moderateth these sighes in these men, although they be not ware nor know what is done: which sighes, the father as moued and stirred by by the holy ghost, harkeneth vnto, and vnderstandeth: and granteth the requestes of the spirite. And therefore is the spirite said to serch the hartes, because it considereth that which they themselves when they grone and sighe consider not. For we are sometimes so oppressed with the greatnes of temptacions & weaknes of the flesh, that we can not pray, but the spirite prauely stirreth vp and kindleth these groninges. And these are his prayers. This thinge we feale not, because we our selues are not they which praye: for we are only stirred by by the spirite of God. For although the flesh be oppressed with tribulations, yet the spirit is inwardly strong. *Jeremy, David, and Iob*, were sometimes occupied in lamentacions and complayntes, so that they after a sort complained of the iudgements of God, as though they were ether not iust, or els so much seuered: and yet notwithstanding was not the spirite extinguished in them. And therefore God imputed not vnto them the sighinges of the flesh, but heard the entent of the spirite. They are called vnspeakable sighes, for that we speake not expessedlye what the spirite asketh. But as touching this sence, the words must thus to be put in order: we are ignorant what we should pray, which yet we ought not to be ignorant of. We pray indeede, but what we aske, we know not: but God sercheth the hartes. He needeth no inquisition. Howbeit he is sayd to serch, for that, that which men desire perfectly and exactly to know, they diligently serch for it: so God because he beholdeth our most hidden thoughtes, is sayd to serch the hartes: other wise he (before we beginne to aske) knoweth what we haue neede of.

Also we know that all thinges worke together to the beste to them that loue God, euen vnto them that are called of purpose. For those whome he knewe before, hee also hath predestinate to bee made like to the image of his sonne, that he might be the first born amongst many brethren. Moreover whom he hath predestinated, them also hath hee called, and whome he hath called, them also hath he iustified, and whome he hath iustified, them also hath he glorified.

Also we know that all thinges, &c.] Forasmuch as the Apostle had begonne to speake of the patient suffering of aduersities, he thought he woulde moze at large prosecute the same, and chiefly by this reason, for that aduersities helpe forward our saluation. And when he had generally declared, that we are holpen by hope and by the intercessio of the spirite, and had before taught, that all creatures grone with vs, now he pronounceth vniuersally, that all thinges worke vnto vs vnto good. He sayth not, that God prouideth that we should not be vexed with aduersities: but teacheth that the nature of them is after a sort inuerterd: as which of themselves are able to engender nothing else but our destruction, but now contrariwise they bring vnto vs commodity & saluation. But this thing do they not of theyr owne force, but by the election and predestination of God. Neither is it to be meruailed at, if we attribute vnto God so greates a force. For we see that physicians sometimes do the like. For they oftentimes expell out of the bodies of men venome or payson, by venemous medicines & hemlock, although otherwise it be present payson, yet being tempered by that art, it is so farre of from hurting, that it also expelleth payson. So afflictions in godly men fight not

The holy Ghost neuer rooke vpon him any creature in one and the selfe same hypostasis. The sighes of the godly in afflictions are hearde.

Examples of the Saintes.

Why they are called vnspeakable sighes.

Why God is sayd to serche hartes.

A simile.



## Cap.8 A Commentarie vpon the

An argu-  
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from the  
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Examples.

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The sen-  
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against them: but rather fighte againste the remnants of sinne. And by these wordes of the Apostle we may inferre of the contrary: that vnto those whiche either loue not, or hate God, all thinges turne to theyr destruction: which thyng we knowe came to passe in Judas & in others. For whē he began to hate Christ, no good occasions, or quickening wordes of the Gospell, or power to worke miracles, could any thing profite him. The Jewes also, when they were led about thorough the wilderness, and were adorned of God with excellent and manifold giftes, yet oftentimes became worse and worse. *Ambrose* thus kytteth together this sentence with that which went before: Although we be enfeated with great ignorance, so that ether we aske those thinges which are not to be asked, or els we out of time aske those thinges whiche are to be asked: yet oughte not that therfore to be a let vnto vs, when as by the benefite of the spirite thorough the mercy of God all thinges worke vnto vs vnto god. Howbeit this is to be noted, that the verbe, *συμψα*, that is, worketh together, may be taken in the singular number, and be referred vnto the spirite, namelpe, that the spirite worketh and conuerteth all thinges to god to those whiche loue God. And so this word, *πᾶσι*, that is, All, shalbe the accusatiue case. But the receaued sence is more playne, & it is a phrase of speach much vsed of the Attike writers, to ioyne vnto nouns newter being in y plurall number, a verbe of y third person singular. *Augustine* De correptione & gratia so largely taketh this sentence, y he doubted not to write that vnto holy men sinnes also are profitable. Which saying indeede although I will not deny but to be true, yet wil I not easely graunt that it agreeth with the sentence of Paul. For both those thinges whiche are already spoken and whiche shall after ward be spoken, pertaine to calamities and afflictions. But the same *Augustine* else where more diligently weighing this place, vnderstandeth by it the whole burthe of grieues and tribulations, which he sayth is by this meanes made the lighter, for that we loue God, for he which loueth any man from the hart, so for his sake beareth calamities, that he is nothing grieved at them. *Jacob* for *Rachel* serued 14. yeares: and that so long space, by reason of his loue, seemed but short. And this is it, that Christ sayth, that his burthe is light, and his yoke pleasant: not that those thinges whiche the Christians both do and suffer, are not hard and difficile, but bicause, by reason of the loue which they beare vnto God, all thinges be they neuer so hard shalbe pleasant vnto the. But Paul here entreateth not of that kinde of good thinge, which is light and pleasant, but to which is profitable vnto the godly vnto saluation. And if thou demaund how aduersities are profitable vnto the godly, I answer bycause God by the auocaterh his fro the delightes and pleasures of this world, and from themselves. For such are we thorough the fault of nature and naturall corruption, that we can not without some hurt of ours be diuyn vnto those thinges whiche are in very dede good. On the contrary part, the deuill labourerh as much as lieth in him by tribulations and aduersities to draw vs from God, which thing he oftentimes bringeth to passe in the vngodly: but in the elect the prouidence of God overcommeth his malicious purpose: farther by these afflictions & calamities, sin which perpetually fro our birth cleaueth fast vnto vs is dayly more & more diminished. The Apostle saith, that this cometh to passe vnto them that loue God, for that they are first loued of God. For *Iohn* testifieth that we prouent not the loue of God: for no man can loue him, vnles he be first loued of him. It may peradventure seme wonderfull why Paul sayd, Vnto them that loue, and not rather vnto the that beleue, especially when as at other times he attributeth iustification vnto sayth. But this is to be knowen, that in this place is not entreated of iustification. For he writeth of the suffering of aduersities. The cause whereof if thou wilt serch from the bottome then must thou go vnto grace and vnto the holy ghost. Of grace and the holy ghost streight way springeth sayth: by whiche after we haue embraced the goodnes and promises of God, without any delaye springe hope and charite. Wherefore Paul tooke that thinge which is in aduersities

next



next toynd vnto sojettude. For streight way so sone as we loue God, for hys sake we patiently beare all aduersities. Wherefore he declared not the chiefe and principall cause, but the nicest. And to the ende we should not stay there he streight way adioyned the roote and fountaine of that good thing. For he saith

Vnto those which are called according to purpose.] Farther he therefore maketh mencion of loue, to put a difference betwene true faith, and a fayned, counterfeite, and dead faith, which is no faith at all. For some boast of faith, which bere no loue at all vnto God: who do not only deceiue others, but also chiefly themselves. That is, true faith (which Paul describeth to the Galath.) which worketh through loue. For alwaies of true faith springeth charity. For it is not possible, y the true and chiefe good thing being certainly known, should not be beloued and earnestly desired. He that seeth not the connerion and order of these vertues, seeth nothing: for so straightly are they knit together, that euen as of true faith of necessity followeth charity, so againe on the other side he which wanteth faith, must of necessity abhorre God and hate him: so far is it of that he can loue him. But this is not to be passed ouer, y euen y most holiest men, so long as they liue here, haue a very slender loue towardes God. For oftentimes they be drawen backward by lustes of the flesh, and that is the cause why iustification can not be ascribed vnto it. For if we should leane vnto our loue, soasmuch as it is very weak, we should continually stagger. But God will haue his promise to be firme and sure. But thou wilt object, that our faith also is weake. I graunt it is so, and therefore we leane not vnto faith as it is a worke: but we haue an eye vnto the mercy of God & his promise which by faith we embrace, and so our iustification hangeth not of the worke of faith, but of his object. Howbeit in this infirmity of our loue towardes God, thys thing haue the godly which the vngodly haue not, that as sone as they haue fallen they straightway run vnto God. They are sorry, they repent, & by y meanes prefer Christ only before all thinges, so that for his sake they offer themselves to suffer all manner of thinges. But the vngodly alwayes sticke in the mire: they re turne not earnestly vnto God: but become euery day worse & worse. When Paul writeth *did autem*, that is, we know, he meaneth not a slight or slender knowledge, but a firme, certaine, and sound knowledge. For none that is a Christian ought to be in doubt of the last ende of his state. The state of the godly is to the better, but the state of the vngodly is to destruction. We after a sort are as players in a commedie: where in although the beginning & middle part be troublesome: yet it is with a ioyfull & pleasaunt ende concluded. But the vngodly are as players in a Tragedy, which although at the beginning it seme godly and gorgeous, yet hath it an horrible and lamentable ende. This diuersity noted Abraham in the Gospell: for vnto the riche man burning in the flames of fire, he sayd: Remember that thou in thy lyfe tyme receyuedst good thynges, but Lazarus euill. Wherefore it is no meruaile, if thinges do now go otherwise.

Which are called accordyng to purpose.] These wordes declare who they be which loue God. And he bringeth a reason why vnto them all things turne vnto good: for that it is mete and conuenient that all things do seruiue vnto the counsell, predestination, and election of God: that whomsoever he hath decreed to saue, him must all creatures, whatsoener they be, of necessity helpe. He bleth this word purpose, which at other times also in this matter he oft bleth. For in the next chapter he saith: That the election mought abyde according to the purpose of God. And vnto the Ephe. the 1. chap. Which hath predestinated vs accordyng to purpose, and grace: by the force wherof he worketh all thynges accordyng to the counsell of hys wyll. And in the latter to Tim. the first chap. Which hath called vs wyth hys holy calling, not accordyng to our works but accordyng to purpose and grace. And by these wordes he semeth to note a certain distinction of callings. For y one is outward, which is by y holy scriptures & sermons: y other inward, wherby y mind is moued by y instinct of God: which inward calling also is not of one sort. For there is one during but for a time, an other of efficacy and abiding. The Apostle whē he saith: accordyng to purpose, defineth calling.

Gal. iii.

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Loue is not the chiefe cause that maketh vs patiently to suffer aduersities, but the nicest cause. Charity distinguisheth the true faith from the false. The connerion of faith and charity. The most holiest men haue but a slender loue towardes God. Why vnto loue can not be ascribed iustification. Difference betwene the godly & the vngodly.

A testimony of Abraham.

All thinges ought to be seruisable vnto the counsell of predestination.

Two manner of callings. Here is to be understood a mighty and constant calling.



An error of  
Chrysostom

Whereof  
Chrysostom  
was afraid

Purpose in  
this place  
ought to be  
referred vn  
to God.

Predesti-  
nation depē  
deth not of  
our will, but  
of the pur-  
pose of God

The pur-  
pose of God  
noteth firm-  
nes.

Whypose  
saith vnto  
workes  
foresene.

God prede-  
stinateth  
not onely  
the end but  
also the  
meanes.  
A simili-  
tude.

Four  
things to  
be noted.

The good  
meanes are  
not geuen  
of God by  
chance but  
by predesti-  
nation.

lyng, and contradeth it to that strong and constant impulsio: *Chrysostome* in this place thinketh, that this worde *purpose*, is not to be referred vnto God, but vnto the will and counsell of them which are called: that the Apostle should not seeme to at- tribute so much vnto the election of God. *The Jewes* (saith he) and *Ethnikes* whē they hard these things, made a stirre and demaunded, what should let but that they also might be saued. *Chrysostome* seemeth as often as he entreated of the election or predestina- tion of God, to haue bene somewhat afeard, lest some occasion should be geuen vn- to men to line idly and wickedly, or to lay y faulte of their wicked actes vpo God: although he sometimes goeth plainly inough to worke, & ascribeth all our good thinges whatsoeuer they be vnto the grace of God. And this place he thus goeth a- bout to extenuate, as though God in dede calleth and electeth men, but yet those on- ly, which either already haue, or hereafter shall haue a purpose and will to obey: but herein he exceedingly erreth, in that he denieth that this is the purpose of God. For the wordes which follow plainly teach, that this is wholly to be referred vnto predestination. For it followeth,

Whome he foreknew, those also hath he predestinated.] And in the next chapter it is written: *According to election, that the purpose of God should abide.* By which wordes we see, y predestination dependeth not of our wil, but of the purpose of God. Which selfe thing is declared vnto the *Ephe.* where it is written, *That we are predestinate accordyng to purpose, by the force whereof God woorketh all things ac- cordyng to his counsell and wyll.* In which place it cannot be denied, but that he vn- derstandeth the purpose of God: and much lesse can that be denied in the first chap. vnto *Tim.* where it is thus written, *God hath called vs wyth hys holy calling, not by our workes, but by his purpose, and by grace.* Which selfe thing *Paul* teacheth in the first chap. vnto the *Ephe.* For he sayth: *That we are predestinate into the adoption of the sonnes of God accordyng to his good pleasure.* And *Christ* saith: *I geue thanks vnto thee O holy father for that thou hast hidden these thynges from the wyse, and hast reue- led them to infantes, because it hath so pleased thee.* And *Paul* bleth this word *purpose*, to declare a certaintie: for that the thinges which God by his prouidence hath de- creed, are stable and firme. But his minde is to proue that men ought not to afflict themselves, or to take it in ill part, if they haue tribulations layd vpon them, for that it shall turne vnto them vnto good, especially to thē that be predestinate vnto everlasting saluation. Wherefore it is very plaine both by the wordes which fol- low, & by the entent of *Paul*, that *purpose*, is in this place to be referred vnto God, & not vnto those which are called. *Ambrose* in dede denieth not, but that it is y pur- pose of God. *Howbeit* (being moued, as I thinke, with the same reaso y *Chrysostom* was) he saith, y God calleth & predestinateth, whō he knoweth shal beleue, & shalbe apt for him, and deuoute. But we ought not to thinke, that the election and pre- destination of God depend of workes foresene. It is in dede certaine, neither can we deny it, that those whom God hath predestinate, shall one day if age permitte, beleue, and be deuoute and apt. For God shall geue it vnto them: for he predesti- nateth also the meanes whereby we shall at the length come vnto the ende. So we also after that we haue determined to vse any pece of timber to some vse of an house, do fashion and hew it to that forme, which may best serue for the accompli- shing of the worke which we haue to do. But here are fower things diligently to be noted of vs: first, that the will of beleuing, and the purpose and counsell of li- uing holily, which shall at the length be in those which are elected, neither sprin- geth of themselves, nor also naturally is cleauing vnto them. For they are the giftes of God, and not the endowmentes of nature. Neither can any man of his owne accord attaine vnto them. For what hast thou (saith *Paul*) that thou hast not receaued? But if thou haue receaued it, why boastest thou as though thou haddest not receaued it? But if they be geuen of God (as vndoubtedly they are) then followeth it of necessity, that they are not done by chaunce, or rashely, but by the counsel and predestination of God. Wherefore these thinges also are pertaining vnto predesti- nation. For euen as God predestinateth his to eternall life, so also predestinateth hethem to good counsels, vnto holy workes, and vnto the right vse of the giftes of God



God. And hereof followeth that which is secondly to be noted, that our good purpose, or faith, or good workes for sene can not be the causes of predestination: for so should we neuer come to an end. For sithen those thinges (as we haue sayd) are of predestination, and not of our selues, it may againe be demaunded, why God would geue them vnto this man rather then to that man. Where if thou answerest (as many do) because God foresaith that this man will vse those good giftes well, and the other not: againe will arise as waighty a question touching the selfe same good vse. For, seing that also is a gift of God, why should it by the predestination of God more be geuen to this man, then to that? And by this meanes there shalbe no end of enquiring, vnles we will at the last sayne, that there is some good thing found in vs, which we haue not of God: which thing to affirme is not only absurd, but also impious. Thirdly of this thing we ought to be fully perswaded, that euen as good workes for sene can not be the causes of predestination, so also are they by predestination not geuen vnto men, to be causes of the chiefe good thing, that is, of the felicity whereunto we are predestinate: they are in dede meanes whereby God bringeth vs vnto eternall life, but therefore are they not causes, for that blessing is geuen freely, and we are by the mere mercy of God predestinate vnto it. Lastly, we ought to hold, that these workes are not alwayes for sene in the predestination of God. For many infants being taken away before they come to ripe age, by the predestination of God attaine vnto eternall life, who yet should neuer haue had any good workes. For God foresaw that they should dye being infants. Which thing very euidently proueth, that the foreknowledge of good workes is not to be put as the cause of predestination: for a iust and sure effect can neuer want his true cause. *Augustine* entreating of this place, expessedly sayth, that purpose, in this place is not to be referred vnto the elect, but vnto God. And which is more diligently to be noted, writing against the two epistles of the Pelagians, in his 2. booke to *Bonifacius* towarde the ende, he saith, That the Pelagians at the length confessed, that the grace of God is necessary, whereby may be holpen our good purpose: but they denied that the helpe of that grace is geuen vnto them that resist: which is farre wyde from the truth. For at the beginning every one of vs resisteth the pleasure & wyll of God: neither should we euer assent to hym when he calleth vs, vnles he should come and helpe vs wyth his grace. And he addeth, that the Pelagians in this place which we haue now in hand referred not Purpose, vnto God, but vnto those which are called. Howbeit I dare not therefore accuse *Chrysostome* to be a Pelagian: for he at other times (as *Iohn* sayd) ascribed whatsoever good thing we haue, vnto the grace of God, and plainly confesseth originall sinne, both which things the Pelagians denied. Howbeit it is manifest by the wordes of *Augustine*, that the Pelagians and *Chrysostome* agreed in the exposition of this place. *Augustine* in the selfe same booke confesseth, that our purpose is holpen by the grace of God. But yet not in such sort, as though it were of our selues and not geuen of God, And for confirmation of this sentence, he citeth that which is written in the latter to the *Corinthians*, the 8. chapter: I geue thanks vnto God, which hath geuen the same endeuour for you in the harte of *Titus*. These wordes sufficiently declare, that the good endeuours and purposes which we fele in our mynds are sent of God. He citeth also the 77. Psalme, I sayd, I haue now begonne, and this chaunging commeth of the right hande of the hyghest. But I do not much trust vnto this testimony: for out of *Hebrew* verity is had a farre other sence. By all these things it is manifest how this word, purpose, ought to be taken. And this our saying, do those wordes which follow euidently proue.

Whome he hath foreknownen, those also hath he predestinate.] *Paul* by this gradation teacheth, that the purpose of God is firme. For he holdeth it as certaine, that as many as are predestinate, shall also come vnto eternall glory: which is the end of predestination. I like that very well which *Chrysostome* sayth that here hence is excluded all violence. For the election of God bringeth no violence either vnto the predestinate, or vnto the reprobate, but that in no case taketh away the certainty of predestination. For none that is truly a Christian and

Good  
workes  
for sene  
are not causes  
of pre-  
destination.

Good  
workes are  
not causes  
of eternall  
felicitie.

Good workes  
cannot al-  
wayes be  
foreseene of  
God in them  
that shalbe  
saued.  
The fore-  
knowledge  
of good wor-  
kes cannot  
be the cause  
of predestina-  
tion.

The Pelagi-  
ans at the  
length con-  
fessed that  
our purpose  
is holpen by  
grace.  
Whether  
grace be ge-  
uen vnto the  
that resist it.  
The Pelagi-  
ans tooke  
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purpose, as  
*Chrysostome*  
bid.  
*Chrysostome*  
defended the  
suspicion of  
the heretike of  
the Pelagi-  
ans.  
Good ende-  
uours and pur-  
poses are  
sent vnto vs  
of God.

A gradation.

Glory the end  
of predestina-  
tion.  
Violence is  
excluded.  
Certainty is  
bideth.



## Cap. 8. A Commentarie vpon the

None that  
is godly  
ought to be  
in doubt  
whether he  
be predesti-  
nate or no.  
The argu-  
ment of  
Paul con-  
cerning the  
certainty of  
predestina-  
tion.

They whi-  
ch com-  
maund vs  
perpetually  
to doubt, do  
not w<sup>th</sup> th<sup>e</sup>  
efficacy ex-  
hort to pa-  
tience.  
We must  
not for eue-  
ry manner  
of pretence  
be spoiled  
of a necessa-  
ry good  
thing.  
Childrens  
play.

The prede-  
stination of  
God cannot  
erre from  
his ende.  
Of wh<sup>at</sup> it  
thing con-  
sisteth the  
confidence  
of saluation  
It is not  
our parte to  
prescribe vnto  
God the  
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saluation.  
Here is en-  
treated of  
the fore-  
knowledge  
which is  
toynd  
with appo-  
bation.

in dede, godly ought to doubt whether he pertayn vnto the election of God or no: For if we be in doubt touching y<sup>e</sup> matter, how can we cal God, our father: or with what confidence can we pray? And as touching this place, *Paul*'s argument shoul<sup>d</sup> be weake and perswade nothing, if we ought to be in doubt of our saluation. *Paul* admonisheth the *Romanes* quietly to suffer tribulations, for that they should turne vnto them vnto good. Neither was he content with an argument taken of the loue which we beare towarde God: for that was weake, for no man can put confidence in his owne worke. And therefore he goeth to predestination, for that it is firme, and can not be deceaued. And it is all one as if he had sayd: they which are predestinate of God, do not only beleue in hym, and loue hym, but also vnto them all thinges, yea though they be aduersities turne to good. We are predestinate of God, wherefore be of good comfort: these calamities will bring vnto you some commodity, and will helpe forward your saluation. In this argument if a man should doubt of the minor, or second part, and should suspect it not to be true, what profite then shall the persuation of *Paul* bring? It should be a weake argument and conclude nothing. This thing vndoubtedly do they which commaund vs perpetually to doubt whether we be of the number of the elect or no. But they pretend the endeour of an holy life: namely, that men should not begin to liue dissolutely and securely, & loosely. But they ought not for the retaining still of some perticular good thing, to spoile vs of this most presente and moste necessary good thing. This is childrens play, which when they will by stealth snatch away any thing from their fellow, bid him looke aside to behold some other thyng. But we, if we will deale wisely, and not suffer our selues to be deceiued, shall still retain either commodity. For first let vs not doubt of the goodnes of God towarde vs, neither let vs be vncertaine whether we be elected and predestinate. Farther beyng nowe certaine of our saluation, let vs be more & more stirred by and kindled by so great a benefit of God, lest liuing wickedly, we be found ingrate towarde him, we must not so remedy the one part, that we forgo the other which is most of all necessary. We must not to the ende the security of the flesh should not lead vs away to vices, be in doubt of the predestination of God: for it is certaine, & of *Paul* set forth as certaine, vnles we will say, that he when he perswadeth these thynges, doth but trifle and loose his labour. *Augustine* in his booke *De Correp. & gratia*, saith: If the predestination of God be deceaued, they which are predestinate shal perysh: but they peryshe not, therefore predestination is not deceaued. Againe, If it (sayth he) be deceaued, God is overcome of the sinne of man, so that that whiche he hath predestinate can not come to passe. But the power of God is not overcome of our sinne. Wherefore predestination is not deceaued. It is the point of vngodly men and of scoymers to say, that God is deceiued in his counsels. For so dallieth *Lucianus* in *Timone*, that when the temple of *Castor* and *Pollux* was smitten with lightening, it erred much, for that other wise it was sent of *Iupiter* vpon *Anaxagoras*. Wherefore a godly mind ought to be perswaded of two thinges: First, that the predestination of God cannot erre from his ende appointed: Secondly, that we assure our selues, that we pertayne vnto the number of the predestinate. Which thing although it cannot be comprehended by naturall knowledge, yet may it be holden by the certainty of hope and of sayth. And soasmuch as we heare out of *Paul*, that God himselfe worketh our saluation, we ought to permit vnto his wisdom, to vse in bringing vs to saluation what instruments please him. For it is not our part to prescribe vnto hym, whether he ought to lead vs by aduersities, or by prosperities, so that he bring vs to saluation. Farther sayng *Paul* hath shewed vnto vs so large and certayne a foundation of our saluation, we ought not onely to geue thanks for that so great goodnes, but also with all our endeour to labour that we be not founde ingrate towarde hym.

Whome he forknew, those also hath he predestinate. The foreknowledge wherof the Apostle here speaketh, although it betoken knowledge, yet it signifieth not a common and generall knowledge, but such a knowledge which is toynd w<sup>th</sup> fauour



faunour and approbation, wherby God doth elect certaine, and count them for his. This kinde of knowledge is denied vnto the wicked: for the Lord will say vnto those folish virgins, *I know you not.* Which selfe thing shall also be said vnto the wicked, which haue prophesied & wrought miracles in the name of Christ: not doubtles that God knoweth not either them, or their workes: but for that he approueth them not, neither acknowledgeth them for his. Of this knowledge Christ sayth in *John: I know my shepe.* Christ in dede knew other men which were not his shepe, but he embraced them not with a singuler knowledge, neither sed he them. And *Paul to Timothie* saith: *The Lord knoweth who are his.* And *Dauid in the Psalme:* *The Lord knoweth the way of the iust.* For so great is the perspicuity of the mind of God, that it nedeth not for the knowledge of things, to wayte vntil they be extant in nature. For God no lesse seeth those things also which are not, then if they were now extant. Therfore *Chrysostome* very wel saith: *That men in things present take counsell, but vnto God those things towards vs were long since approued and despised.* It semeth yf foreknowledge is here no amplier nor largelier the take predestination. For *Paul* in descending from the generall word, to the speciall, should not haue sayd: Whome he foreknew, those also hath he predestinate: neither, whom he predestinated, those also hath he called: neither, whome he called, those also hath he iustified. For by this meanes some may be foreknown which are not predestinate, and some predestinate which are not called: and some also called which are not iustified, and last of all some iustified which shall not be glorified, which thing yet is not so. For the Apostles intent is to persuaide, that al things shall turne vnto vs to good, and that we shall without all doubt be glorified. This he proueth by y that we are called. But if, to be called, should extend farther then to be glorified, his argument should conclude nothing. And if we may of calling rightly inferre iustification and glorification, we may also of foreknowledge inferre predestination. Wherfore by this place can not be proued that sond deuise of the scholemen, which say y only the damned and reprobate are foreknown. For (say they) forasmuch as they are not predestinate, neither haue any title proper vnto them, they must nedes be left vnder the common name of foreknowledge: and God only foreknoweth their euill workes and damnation, and doth not predestinate them vnto those thynges: but of this matter we wil moze at large speake in an other place. But as *Origene* in this place hath noted, y Scripture in no place maketh mention, y wicked men are foreknown of God. Wherfore sithen the scripture so speaketh not, & foreknowledge in this place is not taken moze largely then predestination, let vs leaue vnto them their sond deuise, especially seing *Peter* in his first chap. of his first epistle, saith of Christ, *that he was foreknown.* Hereby it is manifest: that that word, forasmuch as it is attributed vnto Christ, pertaineth not only vnto the reprobate. For Christ is the hed of all the elect. Now the Apostle semeth to speake after the maner of men. For they first chuse vnto themselves those things which please them, and then do they appoint them to some certaine and assured endes, and beyng so determined, they prepare and adorne them, and make them mate vnto the end appointed. As if a man light vpon faire godly stones, first he chuseth them out, & appointeth them for some building, when he hath so done, he causeth them to be polished and helued of some workeman, and to be brought to some beautifull forme. But how the holy scriptures vse these words predestination and foreknowledge it is not hard to gather out of other places. In the Acts of the Apostles the 7 chap it is witten. *Him when ye had receaued by the bandes of the wicked, ye crucified and slew, being deliuered by the determinate counsell and foreknowledge of God.* Here the scripture ioyneth together determinate counsell and foreknowledge. And in the 4. chap. *Herode and Pilate gathered themselves together to do, whatsoener thine hand and thy counsell had predestinate before to be done.* Here also predestination is ioyned together with the counsell of God. And *Peter* in his first epistle and first chapter, *Vnto the dispersed thorough Pontus, Galatia, Asia, and Bithinia, being elect according to foreknowledge.* Here also foreknowledge is ioyned with electio. And in the same chapter it is witten that of Christ, whiche I before alledged, namelpe, *That*

God seeth things to come as if they were present.

Here to foreknow, extendeth no farther then to predestinate.

Here to call, extendeth no farther then to iustifie and to glorify. I sayned deuise of the Scholemen.

This word foreknown, agreeth with Christ and therefore it pertaineth not onely to the reprobate & similitude.

Now the scripture vseth these wordes.



## Cap. 8 A Commentarie vpon the

For know-  
ledge and  
foredeter-  
mination  
comprehēde  
not onely  
men, but al-  
so thinges &  
wozkes.  
Predestina-  
tion consis-  
teth not in  
time but fro  
eternity.  
The end of  
predestina-  
tion is, that  
we should  
be vnto like  
Christ.  
By what  
meanes we  
are made  
firmable vnto  
Christ.

Wordes of  
the ungod-  
ly abusing  
predestina-  
tion.  
We are not  
onely pre-  
destinate to  
blessednes  
but also to  
an holy life.  
Predestina-  
tion to good  
wozkes  
pertaineth  
not to all  
which shal-  
be saued.

We are redemed with the most precious bloud of Christ, as of a lambe immaculate, which was foreknown before the foundations of the world were layd. Neither is this to be omitted, that foreknowledge and foredetermination pertaineth not only vnto men, but also vnto thinges, and vnto wozkes. Paul in his first to the Corinthians, We speake (sayth he) wisdom amongst the perfect, which wisdom God hath predestinated to our glory. And vnto the Ephesians, We are created in Christ to good wozkes, which God hath prepared, that we should walke in them. And such good wozkes hath God prepared, by his foreknowledge and predestination. But there can be no time assigned of his predestination: for, it (as we haue sayd) was before the foundations of the world were layd, and before all eternity of time. But to what end we are predestinate the Apostle expresth in these wozdes.

To be made conformable to the image of his sonne. ] To be conformable vnto his image, is to be like vnto it. Wherefore sithen Christ is the perfect image of the father, when we are made conformable vnto him, we approach vnto the similitude of God. But in what thing consisteth this conformity vnto Christ, I thinke is thus to be vnderstand. Christ is now in gloze, and sitteth at the right hand of the father, and is happy, blessed, and immortal: vnto the selfe same felicity are we also predestinate. Farther God hath so ordeyned, that that thinge is now in this life after a sort begonne in vs, which shall afterward in an other life be accomplished. Wherefore we are also made conformable vnto Christ by good wozkes, holy maners, & innocēcy of life. Farther euē as he whilest he liued in this world, was alwayes conuersant in the crosse and in tribulations: so also must we for his sake suffer crosses and tormentes. And as these things wrought in Christ to felicity and gloze, so also shall they worke in vs. For so Paul writeth of him vnto the Philippians. For which cause also God hath exalted him, & geuen vnto him a name, which is aboue all names, that in the name of Iesus enery knee should bowe. And of vs Paul sayth in this place, Vnto them that loue God, that is, to them that are predestinate and called according to purpose, all thinges turne to good. Of this conformity vnto Christ by purenes of life it is spokē in an other place. Be not ye made like vnto this world, but be renewed in newnes of your minde. And to the end we should be made like vnto Christ, he would by incarnation be made like vnto vs. Wherefore we must endeavour our selues (as Paul sayth to the Ephesians) That in vntye of sayth, and in knowledge of the truth of God, we maye meete him into a perfect man, and into the measure of the age of the fulnes of Christ, that we alwayes wauer not like children. Farther this place teacheth, that we are not only predestinate vnto eternall life, but also vnto good wozkes in this life, namely, that we should be like vnto Christ. For Paul playnly writeth to the Ephesians, that we are created in Christ in good wozkes, which God hath prepared, that we should walke in them. Wherefore they are sorely deceaued, & out of theyr wittes, which are not ashamed to utter these blasphemous wordes, If I be predestinate, I shal be saued howsoeuer I liue: for these miserable men se not, that we are predestinate not only vnto eternall felicity, but also to behaue our selues purely and holily in this life. For predestination pertaineth both to the end, and also to those thinges by which we come vnto the end. Which thing yet I would not haue so to be vnderstand, as though without these meanes no man is predestinate vnto eternall life. For the infantcs of the godly which dye in that age, and are saued, are doubtles predestinate vnto eternall life, when as yet not withstanding by reason of age they coulde not attayne to good wozkes. But this we ought to hold, that the giftes of God are not geuen by chaunce, but vpon good & sure consideration. Wherefore sithen good wozkes are certayne giftes of the goodnes of God, they happen not without predestination. Wherefore predestination pertaineth as well to the good thinges of this life, as also to eternall life. This sayth Paul is done of God to the honoz of Christ.

That he might be the first borne amongst many brethern. ] So good is the almighty and most louing God, that hauing a sonne, and such a sonne in whome  
he



was well pleased; yet he would adopt vnto him selfe many other sonnes out of our kind, amongst whome Christ should be the first borne. Alwayes the prerogative of the first borne was great, both before the Law, as it is manifest in the Patriarches, and also after ward vnder the law. The first borne had two parts of the inheritance, and succeeded the father in the administration of the family. God above all things loveth order: wherefore soasmuch as his will was, that the families of men should be governed orderly, he appointed a father, to be as it were a Lawfull Lord of all things pertaining to the household: Who if peradventure he should dye, or fall sick, or thorough age be weake, his will was that the government of the family should come vnto the eldest sonne. Neither ought that to moue vs, that Aristotle in his Ethikes teacheth, that brethren exercise amongst them selues a political government, and that amongst them is a certayne forme of a common welth. For he vnderstandeth these things, whilst the father yet liueth, and governeth his family himselfe. For so long brethren are amongst themselves all of like power. Or peradventure the Grecians attributed not so much vnto the first borne, as did the Hebrewes, which at this day also we see is not done in many places, wherbeit it is sufficient in one word to note, that the first borne ought to be preferred before the rest of the brethren, not to exercise tyranny agaynst them, but to govern, to admonish, to helpe, to sustayn and to succor them. All which things Christ hath so performed for his brethren that for them he suffered death, and therefore, as Paul sayth vnto the Colossians, *He is the chiefe amongst all his brethren.* But in that he is sayd to be our first begotten brother, that cometh by the dispensation of the nature which he took vpon him: for other wise as touching his diuine nature, he is the onely begotten. We are therefore called his brethren, because we are adopted by grace. And this by the right of Christ shall then at the length be notable and honorable, when we beinge wholly renewed shall be made partakers of his glorie. Wherefore it is our due both to geue thanks vnto God, and also exceedingly to reioyce with our selues, that we haue gotten such and so great a brother and as touching that which is remainyng, to deliuer our selues wholly vnto him to be ordered and instructed. And sithen we know, that he is set forth vnto vs as an image, whereunto we ought to conforme our selues, we ought alwayes to haue him before our eyes, as the rule, and example of our life.

VVhorne he predestineth, those also hath he called: whome he called, those also hath he iustified: whome he iustified, those also hath he glorified. In this chaine is neuer a linke of woordes or of merites. For here we see that all things are done freely, and of the mere mercy of God. For who hath geuen vnto hym first, and it shall be rendred vnto him agayne? All things are of hym, by hym, and in hym: as Paul saith. Here are we taught what are the principles of the Church, & the grounds of the people of God. The Church is a fellowship not gathered together by humane reason, but assembled by the foreknowledge, predestination & calling of God. So they haue a respect not to any successions of nature, or prerogations, or conditions of places: for they are distributed only by the judgement and good will of God. After calling, straight way followeth iustification. Betwene which, soasmuch as nothing can be set, but only faith, therefore by it we are worthily sayd to be iustified: not that it is the cause of our iustification: but for that it is an instrument, whereby we apprehend the calling exhibited vnto vs by the promises. But the proper causes of iustification are these which Paul here assigneth, namely, foreknowledge, predestination, and vocation. And herein consisteth our iustification to haue our sinnes forgiven vs, and to be reconciled vnto God. But good woordes, holy life, the renning of strengths, and the giftes of the holy ghost do after ward follow and pertaine to glorification, whereunto also pertaine those things, which we waite for to be geuen vs in an other life. Augustine noteth, not all those which by any way are called, but only those which are called according to the purpose of God and according to predestination:

The goodness of God in adopting vs.

The prerogative of the first borne.

Christ hath performed towarde vs the part of a first begotten brother. Christ according to his diuine nature is the onely begotten.

In this chapte is neuer a linke of woordes or merites. The principles of the church.

Causes of iustification

Holy life & good woordes pertaine to glorification.

with



with a calling (I say) mighty and strong, whereby they are utterly changed. Otherwise many are called, but few are chosen.

Each glorified.] He speaketh in the time past: both for that a great part of that glory is already given us: and also for that we by hope holde that which is remaining: which before God is all one as if we had already receaved it. The Greke Scholies vnto euery part adde this particle, Of purpose: after this manner. Whom he foreknew of purpose, he hath predestinate of purpose, he hath called of purpose: that no absurdity should follow. These men suspect, that God might easely seme to be an accepter of persons, vnles he predestinate and call men by the foreknowledge of works. But there was no need to be afraid of any such thing. For here is no debt spoken of. But there can be no acceptation of persons, where no debt is. Further God findeth in men no persons, but giveth to euery one such as he will. For we are all of one & the selfe same lombe, & in all partes in one and the selfe same matter corrupted and vitiated: here is no difference of persons. For that thing only is in euery man, which God himselfe predestinaterh to euery man. Moreover we haue before sufficiently declared, & this word, of Purpose, ought not to be referred vnto those which are called, but vnto God which calleth. Ambrose saith, That to call is nothing els, then to helpe one which already thinketh vpon sayth. Which sentence can not as touching those which are called be vniuersally true. For what thought Paul of & sayth of Christ, when he persecuted the Christians? And Paul himself in his 2. epistle to the Cor. saith, that we are not apt to thinke any thing of our selues, as of our selues. Wherefore we ought not to hold, that the beginnings of sayth are of our selues: as though we first beginne, and then God after ward followeth with his helpe. Ambrose in this place addeth, That God pricketh forward them, whome he knoweth shall hear him. In which place we must beware, that we hold not, that the hearing of sayth hath his beginning of our selues. Wherefore in the Actes of the Apostles it is written of the woman that sold silkes, that God opened her hart, toarken vnto those thinges which were spoken of Paul. And that this is the gift of God, David saith, when he thus prayed, Incline myne hart to thy testimonies. And Salomon in his Proverbs saith: The hart of the king is in the hand of God, and he shall moue it which way so euer pleaseth him. Which thing as it is there said of kings, so ought it to be vniuersally vnderstand of all men. For Jeremy sayth in his 24. chapter, I will geue vnto them a hart to know me: and I will be vnto them a God. And in his 31. chapter, I will geue (saith the Lord) my lawes into their hartes, and will ingraue them in their bowels. And Ezechiel in his 36. chap., I will take away from them their stony hart, and will geue vnto them a fleshy hart. And Esay saith, They shall be all taught of God. Which thing Iohn also mencioneth. Ambrose addeth moreover: As touching the rest whome God hath not foreknownen, he hath no care: for that he hath not foreknownen them to this grace. But if they beleue, they are chosen for a time, for that they seme to be good: lest righteousness should seme to be without reward, but they neuer abide till the tyme of glory come, as Iudas Iskariot, or those 72. which when they were elected, yet taking occasion of offence, departed from our sauour. By these thinges we may know that predestination is not common vnto all: and that there are many which seme to be elected, for that they are called for a time, when as yet in very deedes they pertain not vnto the elect. This gradation of the Apostle is doubtles a golden chapne, wherewith men & shalbe made blessed are drawen vp into heauen, a much more excellent chapne, then is that of Homer, wherewith Iupiter is sayned to gouern the whole worlde. This chapne shall make vs inuincible against all aduersities. For how can we but be well contented, when we see that our saluation is of God by so many most excellent meanes procured? How can we but reioyce for so great felicity?

There can be no acceptation of persons where no debt is. God putteth persons into vs, other wise we are equal in the masse of lombe.

The beginnings of sayth are not of our selues as though God helpe us when we are thinking of sayth. God opened the hart of the woman that sold silke: to geue heed to that which Paul sayde.

Predestination is not common vnto all. Many seme to be elected which yet are called but for a time. A golden chapne wherewith we are drawen into heauen.

What shall we then say of these thinges? If God be on our side who



who can be agaynst vs: who spared not his owne sonne but deliuered him for vs all, howe shall he not wyth hym geue vs all thinges also?

If God be on our side, who can be agaynst vs? God is on our side, not with a wauering wil, but with a constant and firme will, as a father for his child: to defend vs fro all maner of euils. Wherefore no creature can put vs beside his felicity, which God by his predestinatio hath appointed for vs. Augustine in his 16. sermo of the wordes of the Apostle, saith, that God is on our side, who he hath foreknowen, who he hath predestinated, who he hath called, who he hath iustified, & who he hath glorified. When we yet were not, he predestinated us: when we turned backward, he called us: when we were wicked, he iustified us: when we were vnpure, he glorified us. Wherefore he which will fight agaynst vs, taketh in hand to warre agaynst God, and kicketh agaynst the prycke. Augustine moreover there admonisheth, That of these fine degrees here set forth we should consider, how many we haue already obteyned of God, and how many are behynde to be obteyned: and that we should geue thanks for them which we already haue obteyned, and as touching those which we yet want, to count God our debter: not in dede in such sort a debter, as though they are due vnto vs by our merites: but for that he hath bound hymselfe vnto vs by his promises. Chrysostome in this place sayth: Why askest thou O Paul, who can be agaynst vs? The whole world ryseth vp agaynst vs: the Deuill, tyrannes, they of our owne householde, our kinssolkes, our citizens, and the flesh. It is true (saith he) that all those thynges fight agaynst vs, but they shall not preuaile: yea rather they shall aduance our saluation. Iob was by temptations, by his wyfe, & friends, by the Chaldeans, wyndes, and fire from heauen made of more fame then he was before.

Who spared not his owne sonne, but deliuered him for vs all. Hitherto it hath bene proued, that all thinges shall turne vnto vs to good, for that we are elected, predestinated, and called of God. This kind of argument is taken of the cause. And the same is here proued by an argument taken of the signe, not vndoubtedly of euery sight signe, or onely of a probable signe, but of a necessary signe, which the Grecians call *τυμπιον*. He hath geuen (saith he) his sonne for vs. What things the shall he spare for our sake, which hath not spared his owne sonne? Fathers will not sticke to spend all that ever they haue, to redeme their children. But God contrariwise to redeme vs, hath deliuered his own sonne. When Abraham had led forth his sonne vnto the aulter, and would at the commaundement of God haue offered him vp, God himselfe testified, that he then at the length saw how much he esteemed him. If this by the testimony of God himselfe was an argument of great loue and of sincere charity, what oughte we to iudge of God, whiche for our sakes hath geuen his owne sonne: So God loued the world, that he gaue his only begotten sonne for it. This is that signe which Paul continually entreateth of and adorneth. For before he said: God setteth forth his loue towardes vs, in that, when we were yet enemies Christ dyed for vs. And vnto the Gal. Who hath loued me, and hath deliuered hymselfe for me. And vnto the Corinthians, I thinke my selfe to know nothyng, but onely Iesus Christ and hym crucified. Augustine in his 2. booke and 33. chap. de nuptijs & concupiscentia, diligently peryeth this which Paul sayth: That Christ was deliuered for all. Infantes (saith he) are not here exempted, wherefore Christ dyed for them also. Wherefore they are obnoxious vnto originall sin also. For otherwyse what should they haue needed any such sacrifice? The Pelagians said that they are innocents, and especially after that Christ had suffered death for them. Tea rather contrariwyse (saith Augustine) forasmuch as Christ dyed for them, that ought to be a sufficient argument that they are not innocents.

How shall he not with hym geue vs all thinges also? All things are geuen vnto vs, not to hurt vs, but to worke to our saluation. For we haue Christ a defender of vs from euill and a Saviour. For euen as God by his crosse and death hath healed the world, so shall he bring to passe, that whatsoeuer afflictions we suffer, shall be made healthfull vnto vs. These things doubtles in mans iudgement, and at the

He which fighteth agaynst vs warreth agaynst God.

An argument taken of the cause and of a signe.

God hath done contrary to the accustomed manner of men. An argument taken of an example.

The originall sinne of infantes is here proued.

All thinges are geuen to worke vnto our saluation & not to hurt vs.



I similitude.

The father hath geuen vnto vs all thinges through Christ, and he hath geuen vs also vnto Christ

first sight seeme terrible: but as waspes when their sting is taken away, can only make a bussing, & can not sting: so although aduersities sometimes assaile godly men, yet they deiect the not. But forasmuch as all things y<sup>e</sup> we haue, are geuen vnto vs through Christ, vndoubtedly they conduce vnto vs for the obteynement of felicity. To this purpose sayth Paul in the first to the Cor. *All thynges are yours: and ye are Christes, and Christ is Gods.* And what are y<sup>e</sup> principall thinges which Christ hath brought vnto vs, are in the same epistle thus declared. *He is made vnto vs of God, wysedome, ryghteousnes, holines, and redemption.* And in Esay the 50. chap. are described his miracles, truth of doctrine, innocency of life, and most greuous paynes, and these are exceeding great & singuler good thinges. But when Paul in this place saith vniuersally, that all thinges are geuen vnto vs, we may not thereby vnderstand these thinges onely, but also all other thinges whatsoever they be. And seying we haue Christ the Lord of all good thinges, we ought not to doubt, but that al thinges that are his, are ours: for he is the heire of all thinges, and we are declared to be his fellow heires. And as he is geuen vnto vs of the father, so againe we are of the same father geuen vnto him. Wherefore he saith, no man can take away from hym those, which are geuen vnto him of the father. And David vnder the person of the father saith: *Aske of me, and I will geue vnto thee the Gentles for thyne inheritauce.* And yet is there som difference betwene those two gifts. For Christ is geuen vnto vs freely, without any our merites. But Christ hath gotten vs vnto himself not freely, but by his bloud and crosse. Neither skilleth it much, whether a man read *χαρισται*, that is, shall geue, or in the preter tense, *ἐχαρίσατο*, that is, hath geuen. For either is true. For those thinges which we shal haue in our countrey, that is, in heauen, we haue now by hope: and before God it is all one, as if we now had them in very dede. Farther the greatest parte of those thinges which Christ hath gotten for vs, are already bestowed vpon vs.

Who shall accuse agaynst the elect of God? It is God which iustificieth. Who shall condemne? It is Christ which died, and whiche rose againe, and sitteth at the right hand of the father, and maketh intercession for vs.

Who shall accuse against the elect of God? This may be red two manner of wayes: First, that there be two interrogations ioyned together in this maner: *Who shall accuse agaynst the elect of God? Shall God which iustificieth?* And then adde therunto this worde *No*: as though it is not very likely, that one and y<sup>e</sup> selfe same which iustificieth, wil also accuse. And then followeth, *who shall condemne?* shal Christ which hath dyed for vs, and rose againe, and sitteth at the ryght hand of God, and prayeth for vs? As though againe shoulde be answered, *No*. For it is not credible, that Christ which hath done so many and so great thinges for vs, can be brought to condemne vs. Otherwise it may be thus red: *Who shall accuse?* and so to vnderstand, *No body.* And a reason why, is geuen: because God iustificieth. Also, *Who shall condemne?* and againe vnderstand, *No body.* And so is added an other reason. For that Christ hath died for vs: as though it were a figure in Rhetorike called, subiectio. This second interpretation is easer and playner then the first. And this is to be noted, that these thinges are not spoken of them which worke, neither are referred vnto merites, nor ascribed vnto our worthines. For here is mencion made onely of the elect: & vnto them belong these thinges, in as much as they are elected of God, & for y<sup>e</sup> they are iustified freely. For otherwise we al haue in our selues many thinges, which may by very good right be both accused & condemned. But if any would presume to accuse vs, yet is our satisfactio at hand. Wherefore y<sup>e</sup> accusatio shoulde be in vaine. For Christ maketh intercessio: by his merite maketh he intercession: for childre now adopted maketh he intercessio. Wherefore his prayers canot be reiectes: The Apostle in few wordes comprehendeth many arguements, y<sup>e</sup> Christ died, that he rose againe, that he sitteth at the right hand of God, and that he maketh intercession

We can neuer be accused nor condemned for that we are elect. We haue in vs by nature many thinges whiche might iustly be accused. If we should be accused our satisfactio is at hand.



intercession for vs: al which things are of wonderful force to ouerthow to enterprises of our accusers. Ambrose saith, That no man can dare reuoke that foreknowledge or iudgement of God. For who can dissallow those things which God alloweth? The iudgement seate of God is the highest, he which is there defended, or arguied, can no where be condemned: vnto us we will sayne that there is some other greater than God. This alludeth to those things which are writte in Esay the 30. chapter, For there Christ speaketh of himselfe: Who shall accuse me? he is at hand which shall iustifie. Christ was accused of the Scribes and Pharisees, to be a seditious person and a blasphemour. But he is at hand (sayth he) which shall iustifie. He was also of the elders of the Israelites accused of too much severity, how that he had repudiated the Sinagoge, and deliuered his people vnto their enemies. Howbeit he made answer, that he had one which should iustifie him: namely God. And in this place is added Who shall condemne me? God is mine helper. These things although they be properly spoken of Christ, yet are they also transferred vnto his elect: For his righteousness is our righteousness. Otherwise as touching our selues we can neither be accused nor condemned. For we are the members of Christ, we haue the fruition of his innocency.

It is God which iustificieth. I Thys righteousness (as we haue oftentimes sayd) consisteth in the forgiveness and remission of sinnes. By thys meanes are we acquited at the iudgement seate of God. In thys place are confuted they: scanderers which commonly crye, that we falsly say, that this word of Iustification is taken by translation of the iudgement seate, and signifieth absolution or acquitting. For what will they answer vnto Paul, who with most manifeste wordes affirmeth the selfe same thing that we do? For he setteth iustification agaynst accusation and condemnation, which undoubtedly properly pertayne vnto the iudgement seate. The Hebrewes say Haddich, and agayne to condemne Harshia, which wordes are deriued of iustice and of impiety. All these things which Paul here bringeth tend to this end, to make vs fully assured of the singular good will of God towards vs. That which he speaketh of the death and resurrection of Christ is most manifest: but what, to sit at the right of God, signifieth, is not altogether so playne. It is a metaphoricall kind of speech taken of kinges and princes, which place on the right hande those whome they haue in greate honour and estimation. In the 110. Psalme it is written, Sit on my right hand, vntill I make thine enemies the foote stole of thy fete. Salomon minding highly to honour his mother Bersaba commaunded a throne to be put for her on his right hand. The sonnes of Zebed also requiered of Christ, that the one might sitte on his right hand, and the other on his lefte. Of this most singular hono: geuen vnto hym of the father, Christ hymselfe thus sayth: All things are deliuered vnto me of my father: and vnto me is geuen all power in heauen and in earth. And John the Euangelist sayth: Iesus knowing that all things were deliuered vnto hym. And Paul to the Ephesians sayth, He is put above all principality, power, vertue, domination, and above every name that is named, ether in this world or in the world to come. And vnto the Philippians: He hath geuen vnto him a name, which is above all names, that in the name of Iesus, every knee should bow, both of things celestiall, terrestrial, and infernall. And vnto the Colossians: Which is the beginning, the first born amongst the dead, that he might haue dominion ouer all. For that it hath pleased the father that in him should dwell all fulnes. And although the right hand of God signifieth (as we haue sayde) a singular hono: and a most highe dignity yet must we not thinke, that the body of Christ is powred so farre abroad, as is his deuitie, and the right hand of the father. For his body, as the condition of humane nature requireth, is cōteyned in a certayne and definite place, which is heauen, as Peter testifieth in the Actes of the Apostles: as the article of his ascencion certifieth vs: and as Augustine & many other fathers haue taught vs. He is sayd to make intercession for vs, that we might be the more encouraged. For they, which are in greate fauor with any man, their prayers are not easily reiected of him. Wherefore Paul maketh

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mention

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nature.



All the persons of the Trinity take one part.

Christ is still the intercessor of our salvation in praying for us. The Arrians went about hereby to prove that the son is less than the father. Whereby is manifest the distinction of the persons. The father is the fountain of all the divine persons and graces. To pray is not here taken properly.

God is said to beseech us.

The sonne prayeth vnto the father not in respect as he is God but as he is man.

The Apostles in preaching began with more gentleness in the law and the prophets.

mention, in what greates dignitie Christe is with the father. In this place Ambrose thus writeth: He maketh vs certayne, and sure both of the father, and of the Sonne. For before he sayde: That God iustifieth vs: now he besayth of the Sonne, that he maketh intercession for vs: and a little before he wrote of the holye Ghost, that he with vnspokeable gronings prayeth for vs. The Greke Scholes adde, that Christ, when he was vpon the earth, oftentimes prayed for the safety of men. For he sayd vnto Peter: I haue prayed for thee, that thy faith should not faile. And as Iohn sayth, He prayed vnto the father, not only for them that beleued, but also for all those which should beleue, that he would sanctifie them. And beinge naped vpon the crosse, he commended vnto his father euen those which had reuiled him, and put hym to death. And here also we hear, that he by no meanes hath cast away that eare, which he had in times past to preserue vs. For now although he raigne in heauen, yet he maketh intercession vnto the father for vs. We thought it not enough to dye for vs, but that also he would by his ministry aduance our salvation. The Arrians wrested this place to thys purpose, to proue, that the sonne is lesse then the father, for y he maketh intercession vnto him: for to pray is to make supplication, pertainteth to inferiours, & not vnto equals. Ambrose maketh answer vnto the, & sayth, that the Apostle maketh him equal with the father: For he sayth, that he sitteth at the right hand of the father. Wherefore by these words can not be gathered that he is lesse then the father. But here are offered vnto vs two things to be noted: first y the persons in the blessed trinity, are distinct: for if the sonne pray vnto the father, it must nedes be that y person of the father and his person, are not one & the same: for no man prayeth vnto himselfe. Farther this is to be noted, that the father is the fountaine and first beginning of all thinges, and euen of the diuine persons. Wherefore the sonne from him deriueth into vs whatsoeuer heauenly graces and graces we haue. Christostome disagreeeth not from this sentence. For he sayth, That Paul before had made the sonne of God equal with the father, when he sayd, that he sitteth at his ryght hand. But in that he is sayd to pray, that is not to be taken properly, as though he maketh supplication vnto the father but the scripture (saith he) so speaketh to shew the good wyll of the sonne towards vs. Otherwyse he hath all thyngs in his hand, and as the father geueth lyfe, so also doth the sonne geue lyfe, and as the father rayseth up the deade, so doth also the sonne rayse up the dead. Wherefore he needeth no prayers towards hym. And seying he could by hymselfe quicken the dead, redeme the damned, and iustifie the wicked, which workes are most excellent and most great, why can he not also by hymselfe without prayers bring to passe those thynges which are remayning? Moreouer he citeth out of the latter to the Cor. the 5. chapter. We are ambassadors for Christ, as though God did beseech you through vs: we pray you in Christes stede to be reconciled vnto God. Behold (saith he) God is here sayd to beseech men, when as yet we ought not once to thinke that he is inferior vnto them. But sauing the authoritie of these fathers, I would iudge that the Arrians may be answered an other way. For I would say, that the sonne prayeth vnto God, not in that he is God, but in that he is man, and a creature. But the place alledged out of the epistle vnto the Cor. is not of so great force. For Paul expessedly putteth this note of similitude in, that is, as though: neither ment he any thing els, then that the Apostles with great affection procured, and as it were beseeched men to returne vnto God. Of which wordes can not be gathered, that God maketh supplication vnto men. The Apostles in the new testament delt towards men with a great deale more lenity, then did the lawe, or the Prophetes in the old testament: where all thinges in manner are thrust with threateninges, and punishmentes. And that those wordes of Paul are to be referred vnto the humanity of Christ, those thinges which were before spoken sufficientely declare. Paul had before written, that Christ died, rose agayne, and was caried vp into heauen to the right hand of God: All which thinges agree not with the diuine nature of Christ. Wherefore it is meete and conuenient, that that particle also which followeth, ought to be referred vnto y humane nature of Christ: as touching which, Christ himselfe confessed himselfe to be lesse then y father. For he sayth. The Father is greater then I am. And so long as he



he was vpon the earth, because he was a manne, he obeyed the magistrates and his parentes: for (as *Luke* declareth) he was subiect vnto them. And in *Esay* he confesseth, that he was anointed of the holy ghost: to geue vs to vnderstand, that his humane nature was not onely lesse then the father, but also lesse then the holy ghost. Farther it can not be denied, but that he is our bishoppe and priest. But the office of a bishoppe is both to offer sacrifice, and to pray for the people. Christ hath offered himselfe vpon the crosse: and when he had finished that ministry, there remained an other ministry, which he should continually exercise, namely, to make intercession for vs: vnles we will peradventure affirme, that he is no more the bishoppe of the Church. But God himselfe hath promised to the contrary, saying: *Thou art a priest for euer, according to the order of Melchisedech.* And continually by the priesthode of Christ our sinnes are forgiven vs, and we are reconciled vnto God. We haue an highe priest (as it is written vnto the *Hebrues*) which hath entred into the most holy place, not made wyth handes, but hath pearced into heauen it selfe. And which can suffer together with our infirmities, being tempted in all thinges like vnto vs. Wherefore we ought wyth confidence to come vnto the throne of grace: for there is offered for vs a most acceptable sacrifice. By the resurrection of Christ are overcome death and hell. In the kingdome of Christ which he most mightely exerciseth at the right hand of the father, are gouerned all thinges: and the prayers which he continually poureth out for vs, are vnto the father most gratefull and most acceptable. We reade before, that the holy ghost maketh intercession for vs: which selfe thing is here affirmed of the sonne. If these two intercessions be compared together, we shall finde that the intercession of the sonne is the cause of the intercession of the holy ghost. For he promised to goe vnto the father, and to sende vnto vs the holy ghoste. He stirreth by our mindes to pray feruentlye with sighinges and gronings. Christ maketh intercession vnto the father, because he is alwayes at hand with him. Wherefore the father is perpetually put in minde of the sacrifice by him once offered, and he smelleth the same as a swete smell, and thereby is made mercifull vnto vs. And therefore Christ is called our mediator and advocate. And his prayers are not onely acceptable vnto God, but also haue ioyned wyth them satisfaction. Wherefore seing they are both gratefull vnto God, and also iust, they can not haue any repulse. We in dede so longe as we lyue here, do mutually pray one for an other, and that by the prescript of the word of God. Whobeyt betwene our prayers and the prayers of Christ there is greate difference. For his haue (as we haue sayde) satisfaction ioyned wyth them, but we haue not oures. For there is none of vs, which can make satisfaction vnto God, either for hymselfe, or for an other man. But that the Saintes departed do make intercession for vs, we can not proue by any parte of the canonicall scripture. Wherefore we ought to haue Christ only for our mediator & advocate, neither are thinges vncertaine to be admitted for certaine. Although I can easely graunt, that the saintes in our countrey wyth most feruent desires wishe the saluation of the elect. Yet dare I not say, that they pray for them, especially seying the scripture no where teacheth any such thing. And although I should confesse this, yet should it not therof follow, that we ought to call vpon saintes departed. For we are not certaine out of the worde of God, that they can heare our prayers. Wherefore they greuously offend both against religion, and against Christ himself, which appoint vnto themselves saintes for new mediators and advocates: wher as there is but one onely mediator betwene God and men: namely, the man Christ Iesus, who now (as *Paul* saith) maketh intercession for vs. The same thing doth *Iohn* testify saying: *I write vnto you that ye sinne not.* And if we sinne, we haue an advocate wyth the father, euen Iesus Christ the iust. *Augustine* against the epistle of *Parmenianus* in the 4. chap. in these wordes noteth, that the Apostle excluded not himselfe from y rest. For he said not, ye haue an advocate, but, we haue. For there is none so holy but y he hath neede of Christ to be his advocate and mediator. Farther he saith not: ye haue an intercessor, but we haue an advocate Iesus Christe. *Augustine*

Two minis-  
series of  
Christ as  
he is our  
high priest:

The inter-  
cession of  
the sonne is  
the cause of  
the interces-  
sion of the  
holy Ghost.

Christ our  
mediator &  
advocate.  
The pray-  
ers of  
Christ are  
both grate-  
full and also  
iust.

We are not  
taught by  
any parte of  
the canoni-  
call scrip-  
ture that  
the saintes  
departed do  
pray for vs.  
Although  
the saintes  
do praye for  
vs, yet are  
not they to  
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None so  
holy but  
that he hath  
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intercession  
of Christ.



## Cap.8 A Commentarie vpon the

It is a thing intolerable that bishops should be mediators betwene God and the people. We must not pray vnto Angels.

in that place repproueth *Permenianus*, for that he had in some places writtten, that Bishops are mediators betwene God and the people: which thing he sayth is not to be suffred of the faithfull. The same *Augustine* in his 10. booke of confessions the 42. chapter thus writteth. Whome should I haue found which mought reconcile me vnto thee? Should I haue gone vnto Angels? But with what prayers? With what Sacramentes? And he addeth, That there were many which would haue bene reconciled by Angels, and were miserably deceyued for that an euill Angell oftentimes transformeth hymselfe into an Angell of lyght. And if it be not lawfull for vs to pray vnto Angels, much les is the same lawfull for vs to doo vnto dead sayntes. For here is no les perill to be deceaued, then there. These things writteth *Augustine* in that place, both godly and soundly: who yet in other places was not so circumspect in eschewing the errour of hys tyme.

Who shall separate vs from the loue of God: shall affliction: shall anguyshe: shall persecution: shall hunger: shall nakednes: shall danger: shall the sword: As it is writtten: For thy sake are we deliuered to the death all the day long: we are counted as sheepe for the slaughter. Neuertheles in all these things we are more then conquerors, thorough hym that loued vs. For I am perswaded, that nether death, nor lyfe, nor Angels, nor principalities, nor powers, nor thinges present, nor thinges to come, nor heigth, nor depth, nor any other creature, shall be able to seperate vs fro the loue of God which is in Christ Iesus our Lord.

When think aduersities to be tokens of Gods anger. Ambrose vnderstandeth these thinges of our loue.

Who shall separate vs from the loue of God? After that *Paul* had by so many reasons confirmed the exceeding great loue of God towarde vs, now by way of interrogacion he crieth out, that there is nothing which can interrupt that loue wherewith God loueth vs. Let a rule vs, whosoener wil: let come aduersities, be they neuer so great: yet all things shall worke vnto vs to god. For this is the property of one that loueth, continually to do good vnto him whom he loueth. Wherefore seeing God so loueth vs, whatsoeuer he doth, or whatsoeuer he sendeth vpon vs, we must beleue that it shall be helthfull vnto vs: neither ought any aduersities to perswade vs, but that we are continually loued of God. Wherefore this is a conclusion of all those thinges which haue bene befoze entreated of. And that which the Apostle saith, he is most fully perswaded of, I would to God we were also perswaded of the same. He reckoneth by those thinges which seme commonly to be most harde, and wherby men are oftentimes broken: and euen these things he auoucheth, hinder not the loue of God towarde vs: so far is it of, that they can plucke it away from vs. The Apostle the longer abideth in this place, for that our flesh & humane reason can hardly be perswaded of this thing. For oftentimes when we are afflicted, we cry, *My God, my God, why hast thou forsaken me.* And that with a farre other manner of affect, then Christ pronounced those wordes. We cry, *Howe long wilt thou be angry? O Lord?* With many such other like. For whatsoeuer aduersity happeneth, we thinke the same to be a token of Gods wrath towarde vs, wher as yet he of a singular loue suffreth vs so to be afflicted. I know that *Ambrose*, *Augustine*, and very many other take loue in this place for that loue wherewith we loue God: as though the meaning of *Paul* should be. Seeing God hath so loued vs, ought not we agayne on the other side most constantly to loue hym? And this sentence is neither vnapt nor impious. Howbeit I rather preferre the other, for that it seemeth to serue better to the scope of the Apostle: for hee in this place goeth about to perswade vs, that we should not be in doubt of the loue of God towarde vs. And therefore he sayth, that he foreknewe vs, predestinated, called, iustified, and glorified vs, gaue hys sonne vnto vs, & together with hym all thinges: and that Christ hym selfe maketh intercession vnto the father for vs. All these thinges pertain vnto the loue, which God beareth towarde vs. And a litle afterward the Apostle addeth:

But



But in all these things we are conquerours through hym which hath loued vs. These words most plainly serue to my sentence, wherunto also subscribeth *Chrysostom*. I confesse in dede, that of this good will of God towards vs is stirred by our loue towards hym: howbeit *Paul* seemeth to entreat of that first loue, and not of thys our loue. But they which will haue these wordes to be vnderstand of our loue towards God, somewhat do doubt, whether the elect, & they y<sup>e</sup> be in very deede iustified, may at any time lose faith, charity, and other vertues or no. But, that seemeth *Paul* to denye: for he sayth y<sup>e</sup> there is nothing can plucke vs away from the loue of God. For this sence is gathered out of the interrogation, which he here putteth. But whatsoeuer other mē imagine, of this thing ought we to be most certain, that holy men cannot only sinne, but also some times mosse greaouslye fall: which we se to haue happened in y<sup>e</sup> hystory of *Dauid* & *Peter*. But this is nothing prejudiciall vnto the election of God. For such falles of the predestinate can not be perpetuall, for they are restozed, and by repentance renewed. And although God at that time accordyng to they<sup>r</sup> desert do take away from them the effenes of hys spirite & of spiritual vertues, yet soasmuch as he is constant and immutable, he ceaseth not to loue them: although they so long as they lye wrapped in sinnes, haue neither any feeling of this hidden good will, nor any confidence there in. And as touching the meaning of *Paul* they must haue sayd, that he denieth not but that the elect may sometimes both fall and decline from loue: but that he would only shew that such is the loue of God towards his, that it ought to perswade them, neuer to suffer themselves to be pulled away from his loue. *Chrysostome* noteth that *Paul* here reckoneth not thinges light, and of small force. For he left vntouched, couetousnes of money, ambition of honours, desire of aduancement, and pleasures forbidden: which thinges are wont oftentimes to drawe euen constant men backward: but he reckoneth by thinges horrible and most greauous and which are accustomed easely to overcome nature. For in these wordes he comprehendeth those thinges which commonly happen in a life most hard and most bitter: as emprisonmentes, burninges, bondes, tearing in sonder, and such other like thinges. And he vseth an interrogation, thereby to signify a constant certaynty. And the wordes which he vseth, are not placed by chance, or at all a ventres, but with exceeding greate conning of the holy ghost. The first word is *σπασμῶς*, that is, afflictio, deriued of this verbe *σπασσω*, which signifieth to breake, or vehemently to presse. For first, thinges being well ordered are accustomed to be brused or broken: and afterward he encreaseth the euill and addeth *συνωπία*, that is, angustie, where thinges are brought to so narrow a streight, that a man can not tell what counsell to take, or which way to turne himselfe. Then commeth outward persecution, which spoyleth a man of his frendes. Afterward follow hunger and nakednes: for men when they are compelled to fflye out of they<sup>r</sup> countrey haue then greate want of thinges necessary. And then he addeth perill, so that they come also into danger of they<sup>r</sup> life. And, that nothing should want, at the last he addeth the sword. All those thinges sayth the Apostle haue not that force, that they are able to perswade the elect, that they are not loued of God. These discomodities of the godly *Paul* setteth forth in his first epistle to the *Corinthians* the fourth chapter. For thus he writeth: I thinke that God hath set forth vs the last Apostles, as men appoynted to death. For we are made a gasping stocke vnto the world, and to the Angelles, and so men. We are soles for Christes sake: but ye are wise through Christ we are weak: and ye strong: we are despised, and ye are honorable. Vnto this houre we both hunger, and thirst, and are naked, and are buffeted, and haue no certayne dwelling places: and labour working with our handes: we are reuiled, and yet we blesse: we are persecuted, and suffer, we are euill spoken of, and we pray. And in y<sup>e</sup> latter to the *Corinthians*: In prisons about measure, in labours more abundantly. &c. And vnto *Timothe*: They which will liue godly in Christ Iesus, shall suffer persecution. And many such other like sentences are euery where to be found in y<sup>e</sup> holy scriptures. *Augustine* de Doctrina Christiana, & *Erasmus* in his annotacions declare, y<sup>e</sup> this place which we are in hande with, excelleth in waight of matter, and orna-

The falles  
of the pre-  
destinate  
are not per-  
petuall.

A conning  
placing of  
wordes.



## Cap. 8 A Commentarie vpon the

mentes of Rhetorike: namely, in Gradation, in Antitheses, in contraries and in Repetitions. The Apostle vseth also with interrogations, and speaketh nothing in this place that is base and meane. For all thinges are greete and high, whether a man consider the thinges themselves, or the persons. He speaketh of life, death, height, deapth, God, Christ, the right hand of the father, Angells, principalities, powers. And last of all addeth, *In all these thinges we are more then conquerers.* This oration of Paul they thinke to be so notable and excellent, that they suppose, that neither Cicero nor Demosthenes could euer haue spokē more eloquently: not in dede that the holy ghost hath neede of these ornamentes, but for that he sometimes disdaineth not, to abase himselfe vnto these thinges, when they may serue to our commodity. Which I therefore thought good to admonish you of that yonge men might vnderstand, that these artes of speach pertaine vnto the gifts of God, and that they ought to seke to get them in time, that the holy ghost may after ward ble them, when it shall serue for the commodity of the Church.

The artes of speaking are not to be contemned of yonge men.

As it is written: For thy sake are we deliuered to the death al the day long: we are counted as shepe for the slaughter. ] Bycause reason and our flesh are hardly perswaded that we are loued of God, whē we are exercised with afflictions, therefore Paul brought a pꝛoofe out of the scriptures, to confirme this paradore. For here haue we neede of sayth, which cleaueth vnto the word of God. This testimony is taken out of the 44. Psalme, wherein are those men set forth complaining of theyꝝ tribulations of whome we can not doubt, but that they were most dere vnto God. *We are (say they) counted as shepe for the slaughter,* that is, vnto whome nothing is more certaine then to be slayne. For there are certayn shepe, which are kept and fed for theyꝝ wooll sake, or for skyn sake: and those haue life spared them for a time. Some are appoynted for the kitchen, and they are euery day as occasion serueth drawē vnto death. And therefore the saynts in the same Psalme complaine, that they are like vnto shepe appoynted to be eaten. They complaine, that they are otherwise dealt with, then the fathers in the olde tyme were dealt with, vnto whō God seemed to beare great fauor, whē as he enriched the, sought for the, gaue vnto the the victorie, & with excellent names and titles made them famous & honorable. We (say they) are otherwise delt with. For we are deliuered vnto the enemyes as shepe to be slayne, as vnto whom they may do what pleaseth them. It is true in dede, that God would sometimes declare his loue towardes the saintes, and confirme the verity of his doctrine, when he adorned them with such goods and riches, that euen the idolaters also mought vnderstande, that that God whome the patriarches worshipped, was both the creator of the world, and also the distributor of all good thinges: and that all thinges, which men commonly desire, are in his pleasure: which thinge when he had sufficiently declared, by aduersities also he made them so valiant, that with a stout courage, and an inuincible constancy, they testified the doctrine of God to be true. In which thing God likewise declared that he is the distributor of all the good thinges of the minde, and of heroicall vertues, and that his power is so great, that of thinges contrary also he can bring forth the selfe same effect. And that which the lattin interpreter turneth, *We are mortified,* should haue bene turned, *we are slayne.* For the Hebrew word is *Hodignu*: although the Greke word *θανατώ* signifye sometimes to mortefy. For in that sence Paul vseth it in this selfe same chapiter, when he sayd: *And if by the spirit ye mortefy the deedes of the fleshe, ye shall lyue.* But here (as we sayde) *θανάτω* signifyeth to be slayne, and to be deliuered vnto the death. But that which followeth,

God bleth to his glory the aduersities and prosperities of his elect.

God of thinges contrary worketh the selfe same effectes.

All the day long. ] Signifieth, that death continually hangeth ouer them, and that they are neuer sure, but that they thinke to be euen by and by drawen vnto death. Although Chrysostome amplifieth it an other way. It is of necessity (saith he) that men dye at the least once: but sithen they are redy in mynde, euery day to dye if neede require, they haue euery day the fruite of martirdome, as if they should euery day be killed. And their cause much relieueth and comforteth them. For they are not slayne as wycked men and malefactors, but only for religion and piety sake. And therefore



fore they say, For thy sake. And for that cause some thinke, that that Psalmie ought not to be vnderstand of the first captialty. For then the Jewes were not punished for Gods cause, or for religion sake, but because they were idolaters, and so wicked, that God would no longer suffer them. For they had now utterly fallen away from God: the booke of the lawe was now in a manner cleane blotted out: the temple was shut vp, the city of Ierusalem ouerflowed with the blood of the Prophetes. Wherefore this is a prophesy of the latter calamity, which happened in the time of the *Machabees* vnder *Antiochus* and the *Macedonians*. For then the Jewes suffered most greivous tormentes, for that they endurged themselves to defend the lawes of God. And therefore they say, For thy sake are we slayne. And in an other verse is added: And yet by reason of these things haue not we forgotten thee, or done unfaithfully against thy covenant. This is not so spoken, as though men do at any time suffer more greivous things then they haue deserved. For none of all the martyrs liued so purely and innocently, but that he was obnoxious vnto some finnes. And those finnes deserved not only the death of the body, but also (if the death of Christ had not holpen) eternall paynes. But these paynes and verations God sendeth not vpon them, as being angry: but to set forth his truth and glory. Notwithstanding in the meane tyme according to his promise, he repayeth vnto them not only eternall life, but also in this life rendereth vnto them an hundredfold. For oftentimes are most abundantly repayed those things which were for his sake lost. Sometimes also in the midst of tribulations, and euen in the very crasse and death, he giveth vnto them so much strength and consolation, that in very dede it is more then an hundredfold, if it be compared with those things which they haue lost. And because the mysteries of our faith are secret and hidden, God will haue them to be testified, not only by oracles of the scriptures, but also by the tormentes and slaughters of the elect. And therefore Christ sayd vnto the Apostles when he sent them into the whole world to preach: Ye shall be witnesses vnto me in Iewry, and in Samaria, and vnto the ends of the earth. But it is no hard matter by wordes to testify the truth. But those testimonies are most waighty, which are sealed with blood and with death. Notwithstanding this is to be knowne (as *Augustine* putteth vs in minde) that the paynes, and punishmentes, and death make not martyrs, but the cause: for otherwise many suffer many greivous things, which yet are not martyrs. For the same *Augustine* to *Bonifacius*, of the correction of the *Donatists*, and in many other places telleth, that there were in his tyme *Circumcelliones*, a furious kind of men, which if they could finde none that would kill them, oftentimes threw themselves downe headlong, and killed themselves. These men (sayth he) are not to be counted for Martyrs. Wherefore there seeme to be three thynges required to cause a man to be indeede a Martyr. First, that the doctrine which he defendeth be true, and agreeable with the holy scriptures. The second is, that there be aduoynd integrity and innocency of life: that he not onely by his death, but also by his lyfe and manners do edifie the church. The thirde is, that they seeke not to dye for boasting sake, or for desire of name & fame. *Paul* sayth to the *Corinthians*, If I deliuer my body to be burnt, and haue not charity, it nothing profiteth me. Wherefore no man ought to count the *Anabaptists*, *Libertines*, and other like kinde of pestilences, for martyrs. For these men in stubbornly defending their errors vnto the death, are not minded with charity, neither towards God, nor me. And forasmuch as they are haters of al that is good, they are martyrs rather of *Sathā* & of their errors, then of Christ. Two kinds of testimonies we haue, which very much conduce vnto the knowledge of the truth: but yet are not altogether so firme, that we ought straight way to geue place vnto them: Miracles, and the tormentes which are suffered for the defence sake of any opinion. In either of them is to be had great warines, that the doctrine which is set forth, be examined by the holy scriptures. *Paul* out of *Dauid* compareth the godly with shepe appoynted vnto the slaughter. In this similitude are two thynges to be considered. First, that they are called shepe, for

Under *Antiochus* and the *Macedonians* the Jewes suffered many things for the law.

God vnto them which for his name sake are vnto rendereth in this life an hundredfold.

These testimonies are most waighty which are sealed with blood. Not the punishmentes but the cause maketh Martyrs. Three thynges required to make a martyr.

The *Anabaptists* & *Libertines* are not Martyrs.

Two kinds of testimonies profitable but yet not firme.

What thynges are to be considered in this similitude of shepe.



that they are simple, as it is mete that the flocke of Christ should be secondly, for that in theyr punishmentes they make no resistance, following the example of Christ: of whome it is written, *That when he was like a sheepe led to the death, yet he opened not his mouth.*

But in all these thinges we are conquerors. *Eximus*, that is, we are notably overcome. This particule *ex* in this place nothing pertayneth vnto workes of supererogation. For Paul meant nothing els, but that so much strength are geuen vs of God, that in this battayle we a greates way overcome all our enemies. The deuills practise is this, by these aduersities to wrest from vs our confidence and loue towardes God. But that is by this meanes rather entreated. For tribulation worketh patience: patience worketh experience: experience hope. And hope confoundeth not. But by what strengths we attayne vnto this victorie, Paul freight way declareth, sayeng.

Thorough him which loued vs. Before we loued him. And he hath geuen vnto vs his spirite. Though whome we obtayne this excellent victorie, otherwise of our selues we are farre vnequall for so greates a battayle. It is God, as *Chrysostome* wisely noteth, whome we haue to our fellow souldier in this battail and by that meanes obtayne we so notable a victorie. Neither doe we only overcome troubles whatsoever they be, but also those which persecute vs, though they seme neuer so great and mighty, which thing how it happened in the Apostles, *Luke* playnly describeth in the Actes. When Peter and Iohn had wrought a miracle so manifest, that it could not be denied, the high priestes and Scribes being overcome with the greatenes of the thing, knew not what counsell to take. What sayd they? Shall we do with these men? As if they should haue sayd: Here are playnly overcome all our practises: here our power is able to doe nothing: here the more we strue, the more and the manifestlier are we overcome. The same thing happened vnto *Iulianus* the Apostata, as it is written in the Ecclesiasticall history. He had begon by al maner of meanes to torment and bere the Christians, but his cruelty and outrageousnes was overcome with theyr patience. Which thinge one of his rulers perceauing, pryncipally admonished him to cease: lest he should both nothing at all profite, and also make himselfe a laughing stocke to al men. Thys power of God bringeth to passe, that by those selfe same thinges which are agaynst the victorie, we, to the greates admiration of all men, obtayne the notabler victorie. For who can beleue, that he which is overcome can overcome? That one flayne, burnt, torne in peces can in the battayle get the victorie? These things nature, reason, and the world vnderstand not, wherefore they are to be ascribed vnto God only: in whose hands soe much as the euentures of things are set, they depend not of certayne and appoynted instrumentes, but of the purpose and counsell of God: whereunto those thinges which seme to resist are most of all seruisable. Some seme thus to vnderstand this place: as though therefore we obtayne so notable a victorie: for that we are by the greatnes of the benefits of God pricked forward to suffer all things be they neuer so hard. And the greatnes of the giftes of God is by this meanes chiefly knowen, if it be compared with those thinges, whiche agayne on the other side we repaye. He which died for vs (sayth *Ambrose*) gaue his life for euill seruauntes, why should we then make it so great a matter, when we being vnprofitable seruauntes suffer death for a good Lorde? And moreouer, his death was wonderfull profitable vnto vs all: when as contrarywise our death nothing at all profiteth him. And so after this interpretacio we must not read, That we by him, which hath loued vs are more then conquerors: but, for him. Which

How the  
greatnes of  
benefites is  
best known.

reding & Latine translatio followeth. But in Greke is red *ἵνα* reu. Which preposition ioyned with a genetive case doth not, or very rarely signify, For. Wherefore it is more apt to say, by him, or thorough him, as we expounded it at the beginning. And so doth *Basilins* to *Amphilochia*. De spiritu sancto, the 8. chap. rede it. In which place he at large declareth, what this preposition *ἵνα* signifieth, when it is attributed vnto Christ. It maketh him not (sayth he) lesse then the father: but maketh hym,



bym, to be a mediator betwene vs and the father, as by whome is deriued into vs from the father whatsoeuer giftes or graces we haue: and by whome; hath acceſſe vnto the father whoſoeuer cometh vnto him. For the electes and ſayntes are taken of Chriſte, and being now reconciled are offered vnto God the father. And in the declaratiō of theſe thinges he alledgeth thoſe wordes which we are nowe in hand with, and interpreteth them ſo as we haue ſayd.

For I am perſwaded, that nether death, nor life. ] Chriſtoſtome thinketh y Paul hitherto hath entreated of that loue wherewith God loueth vs: but here turneth his ſpeech to our loue and obeſſance towardeſ God: as though he would ſay, that the loue of God is ſo kindled in the hartes of the godly, that no creature can plucke him away from God And he rendereth a reaſon, why Paul ſo cleued vnto Chriſt, that he could not be pulled away fro him. Bycauſe (ſayth he) he loued Chriſt himſelfe, and not thoſe giftes which Chriſt geueth. So long as the foundation of amity abideth, ſo long it alſo conſtantly endureth. And therefore are thoſe amities commended which are grounded not vpon a wayne and mutable conſideration, but vpon a firme and ſure conſideration: wherefore forasmuch as Paul ſought Chriſt himſelfe, which alwayes abideth the ſame and immutable, therefore his loue towardeſ him abode firme and conſtant: wherefore it had ben vnto him to ſal away from Chriſte more grieſe, the hell fire: and on the other ſide to cleue faſt vnto him, more pleaſater the any kingdome. Howbeit I thinke this to be moſt true, y Paul ſil continueth in y which he had begon, namely, to comend the ſingular loue of God towardeſ vs, that we might aſſuredly know y all thinges though they be neuer ſo much againſt vs, ſhall turne vnto vs to good, ſeing we are ſo entirely loued of God. But whether of theſe interpretations we follow, I thinke it ſkillet not much: for either of them is both godly, and alſo not vnaptly fitteth with the wordes and entent of Paul. Howbeit I thought it good to declare, what I thinke to be moſte agreeable. *πιστοιμα* (ſaith the Apoſtle) that is, I am fullye perſuaded. If thou ſeek a reaſon thereof, hee geueth a reaſon demonſtratiue, whiche is: For that God hath foreknowne vs, and predeſtinate vs. And theſe are cauſes of the loue of God towardeſ vs. This declareth he by the effect, for that the moſt louing father hath geue his ſonne for our ſakes, and together with him hath geuen vnto vs all thinges. Farther many logical & probable reaſons take of thoſe excellent benefites, which we ſeele are daily beſtowed vpon vs, perſwade vs of the ſame thinges. For thoſe benefites although oftentimes they are common alſo vnto wicked men, yet haue they the force both to cheare our hartes, and alſo to comfort vs, after that we are once perſwaded by other more firme reaſons. For argumentes probable, although of themſelues they are not able throughe to perſuade, yet being ioyned vnto reaſons firme and demonſtratiue, they make the thing more euident. Farther if we will follow examples of other moſt excellent men, we ſhall perceiue with how ſingular a loue God loued them. Let vs alſo euery one of vs loke vpon our owne priuate doings: & in the we ſhall ſee, how we haue bene oftentimes holpen and preſerued of God. And although our ſence be vtterly rude in theſe thinges (for it is ſtrange from thinges celeftial) yet it alſo in the godly is made after a ſort ſpiritual: even as contrariwiſe in the vngodly, even the very mind alſo is made carnall, wherefore al thinges which the godly vnderſtand alſo by their ſenſes, teſtifie vnto them the good will of God towardeſ them. By this meanes Dauid by contemplation conſidering all thinges which were offered vnto his ſenſes, as pledges of the loue of God, inuited and prouoketh them to praiſe God. Not that he thought that they could either heare or ſpeake, but to declare that they are of that nature, that they can ſtirre by euery attentive and godlye man, which hath the ble of them by his ſenſes, to praiſe God and to geue thanks vnto him. There are alſo certaine thinges which of the minde it ſelfe are moſt certainly & perfectly known, for that they are y firſt principles wherunto we only at the ſight of them without any farther triall geue our aſſent. And in this knowledge of the loue of God towardeſ vs, we haue for the firſt principle the holy ghoſt. He beareth witneſſe vnto vs inwardly, and in the minde, that we are the ſonnes of God.

Wherefore

Why is Paul  
moſt con-  
ſtantly lo-  
ued Chriſt

What man-  
ner of ami-  
ties are to  
be commen-  
ded.

Reaſons of  
cauſes and  
effectes that  
we are lo-  
ued of God.

Whereunto  
to argu-  
mentes pro-  
bable ſerue.

The ſenſes  
are made  
after a ſort  
ſpiritual in  
godly men.

Why Da-  
uid inuited  
thinges in-  
ſenſible to  
praiſe God.

The firſt  
principles  
of the kno-  
ledge of the  
loue of God



## Cap. 8. A Commentarie vpon the

This place  
serueth to  
the certaintie  
of saluati  
on.

This place  
is to be ta-  
ken vniuer-  
sally and  
not particu-  
larly as  
though it  
pertaineth  
to Paul on-  
ly.

The thin-  
ges that are  
spoken vnder  
the per-  
son of Paul  
oftentimes  
pertaine to  
all men.

Whereof  
springeth  
our doub-  
ting touch-  
ing salua-  
tion.  
A similitude.

Remedy a-  
gainst doub-  
ting.  
Two prin-  
cipal points  
of things  
against vs.

What we  
must say  
when we  
are oppres-  
sed with  
aduersities.

Wherefore seeing the loue of God towards vs is so many waies proued, Paul right-  
ly saith: that he is fully perswaded. But all these reasons are such that they cleane  
fast vnto faith. Which faith being taken away, we shall herein haue nothing that  
we can vnderstand, nothing that we can know. This place serueth wonderfully  
to establishe the certaintie of our saluation. Neither must we harken vnto them,  
whiche to the ende they woulde wrestle this place from vs, vse to aunswere, that  
these thinges pertaine only to Paul: as though he alone, and a few other which by  
reuelation were made certaine of their saluation could say, that they were fully  
perswaded that they should neuer be plucked away fro the loue of God. Here doubt-  
les is not set forth an history, neither is it declared how Paul was called in y waye:  
neither is it writtten, how he was let downe from the wall in a basket: onely is  
brought in a conclusion of those reasons, whereby he would proue, that God most  
feruently loueth vs. Wherefore this place pertaineth not only to Paul, but also to  
all the faithfull. For it maketh nothing against vs, that Paul pronounced his sen-  
tence vnder the first person. For otherwise we should say, that that which is writ-  
ten to the Gal. I lyue, but now not I, but Christ lyueth in me, is to be vnderstande of  
Paul onely, and pertaineth nothing to vs: and that which he saith to the Phil. Vnto  
me to lyue is Christ, and to dye is gayne. And that which he writteth vnto the Corin-  
thians, I do not thinke that I know any thyng but Christ Iesus, and hym crucified, and a  
great many such like sentences should be vnderstand of no other body but of Paul:  
all which thinges yet euery christian ought to apply vnto himselfe, that that sen-  
tence of the Poet may hereunto be very aptly framed, *Hog thou sirra, the name is  
chaunged, but the tale is tolde of thee.* And if sometimes we wauer as touching this  
certaintie, that is not to be attributed vnto the defaut of faith, but for that we haue  
not a perfect and an absolute faith. As if a man professing y Mathematics, should  
doubt of the principals of his arte, that ought not to be attributed vnto his art (for  
it is of all other artes most certaine) but rather vnto his vnskilfulnes, which hath  
not yet perfectly learned his arte. Wherefore if we at any time (as it happeneth in  
dede) be in doubt of our saluation, there is no other presenter remedy then to pray  
with the Apostles, *Encrease our fayth.* So did Peter when he saw himself at y point  
to be ouerwhelmed of the waues of the sea. All those thinges which are against vs,  
Paul in his epistle vnto the Ephe. reduceth to two principall pointes. For some co-  
sist in nature, and other some are brought vnto vs of aduersary spirites. We wrestle  
not against flesh and bloud, but against spirituall wickedneses which ar in celestiaall pla-  
ces. These two thinges the Apostle minglet together, to the ende he would leaue  
out nothing. And these thinges which he speaketh of, are of so great force, that they  
may seme able to alienate a man fro God. By life and death he vnderstandeth all  
maner of daungers, whereby we are endaugered touching life & death. All these  
thinges are not of so great force, y they can breake in sonder y loue of God towards  
vs. But whi we are in these daggers we must say as Paul admonisheth vs in this  
epistle, *Whether we lyue, or whether we dye, we are the Lordes.* For to thys end Christ  
dyled and rose agayne, to be Lord of the quicke and of the dead. And vnto the Phillip-  
pians: *Now, euen as before, Christ shalbe glorified in my body, whether it be by lyfe,  
or by death.*

Nor Angels.] Angels, as it is writtten in the epistle vnto the Hebrewes,  
are ministring spirites, which are sent forth to be ministers for their sakes, which  
shalbe heyes of saluation, which can not be vnderstand, but of god angels. For  
euill angels are oftentimes sent forth to punishe the vngodly, and to tempt men:  
although their temptation is not vnproffitable vnto the predestinate. And it is cer-  
taine, that euill angels seeke by all maner of meanes to leade vs away from God:  
which thing yet they shall not bying to passe: so great is the loue of God towards  
vs. But we can not suspect any such matter of god angels: for they as much as li-  
eth in them cal h me agayne to God those that go astray, and wonderfully reioyce  
of the repentance of sinners: although they also somtimes are sent forth to punishe.  
Howbeit Chrysostome declareth that this place may by the figure Hyperbole, or



by supposition be vnderstand also of good angels. For although good angels do not so in deede, yet if they should, their endeuor should be voyde. For after the same manner Paul writeth vnto the Galathians, If an angell from heauen teach you any other Gospell then thys which ye haue learned, be he accursed vnto you, And vnto the Corinthians, If I haue all faith, so that I can remoue mountaines, and haue not charity, I am nothyng. Those wordes are not so to be taken, as though true faith can in deede be without charity: but if it were possible so to be, yet it should nothing profite.

Nor principalities. ] Paraduventure he vnderstandeth the higher spirites, who haue no other charge committed vnto them, but ouer prouinces, empires and kingdomes. This ment Daniell when he wrote of the Prince of the Grecians, and of the Persians, and brought in Michaell the Prince of the people of God.

Nor powers. ] Power called in Greke δύναμις, Paul taketh for that power which is geuen of God to worke miracles, whereby are restrayned the vngodly: whereunto is opposite τὸ ἰαμα, that is, the gift of healing. For euen as by that power wicked men were chastised, so by this they that were bered, were healed. By this power Peter slew Ananias and Saphira: Paul made blinde Elymas the soxcerer, and deliuered vnto Sathan many which had greuously sinned. But here by angels he meaneth those which are sent of God to punish the wicked: as were those which destroyed Sodoma and Gomorha: And such was that Angell, which went betwixne the host of the Egyptians and the people of God, and which drowned Pharaoh with all his in the sea: and whome David saw standing on the threshold destroying the people of God, and which destroyed with fire the host of Senacharib. Although God sometimes do the selfe same thinges by euill angels. For so David writeth in the Psalme, that God inflicted plagues vpon the Egyptians by euill angels. Wherefore Paul in this place nameth the orders of the angels, by their ministeries and offices. And that the selfe same titles are assigned both vnto good angels and vnto euill, it is manifest by this epistle vnto the Ephesians in two places: For thus it is there writte. Against the principalities and powers that are gouerners of the world: And in the 2. chapter, he saith, That we once liued according to the course of this world, and after the prince that hath power in the ayre. And these ministeries of Angels shall not be perpetuall. For Paul writeth in the first vnto the Corinthians, That all principality and power shalbe blotted out, when Christ shall deliuer vp the kingdome vnto God, and vnto the father: but yet not that the very natures and substances of angels shalbe abolished: but for that these offices shall serue to no more vse, after we shall be once transferred vnto eternall felicity. And this is worthy of notinge, that in the holy scriptures are very fewe thinges mencioned of angels. For exactly and subtely to enquire touching them, serueth rather to pertayne to our curiosity, then to our saluation. But those thinges which serue to edification, are most diligently set forth in the scriptures. Which thing I would to God the Scholemen had obserued. For then had they left many intricate and vnpromisable thinges, which at this day are in vayne, and with great offence disputed of. It is profitable for vs to vnderstand that there are some angels appointed to our ministeries: for thereby we vnderstand the goodnes of God towards vs. On the other side it is profitable for vs to vnderstand, that there are some euill spirites, of whom we are continually assaulted: both that we may beware of them, and also that we may imploze the helpe of God againste them. And these thinges vndoubtedly, forasmuch as they are profitable to be knowen, the holy scripture hath not kept in silence. Ambrose expounding this place, sheweth, that we are in vayne assaulted of euill spirites. For he saith, that Simeon the soxcerer being lifted vp into the ayre slew all about: that this was openly scene, and yet did the truth of God geue place to these deceates.

Nor thinges present, nor thinges to come. ] These wordes may be vnderstand of this world, and of the world to come: of good thinges and euill, which are offered vnto vs presently: of those thinges which are promised shall happen vnto vs well or ill: as it happened in the temptation of the first parents. For then

the

the

Power and the gift of healing are opposite.

Angels haue some times inflicted punishments.

The titles of orders are assigned as well to euill Angels as to good. The ministeries of Angels shall not be perpetual.

We haue but few thinges in the holy scriptures touching Angels.



## Cap. 8. A Commentarie vpon the

the fruit forbidden offered it selfe beautifull to see vnto, and swete to tast of. There was promised a likenes to God, and a new wisdom, as though then they were blynd, and had their eyes shut. The latten interpreter addeth, Fortitude: which word yet is not found in the Greke booke. Wherefore I thinke it best to omitte it, and especially seeing it hath not his Antithesis, which we see is diligently added vnto the other wordes.

Nor heighth nor depth.] *Heighth* signifieth whatsoever new and vnaccustomed thing happeneth from heauen: *depth*, signifieth whatsoever bursteth forth out of y<sup>e</sup> lower parts & regions of y<sup>e</sup> earth. And heighth may be take otherwise, for y<sup>e</sup> heighth & goodly shew of humaine reasons, which are commonly take out of philosophy. For Paul in the latter to the Cor. saith: The weapons of our warrefare are not carnall, but mighty through God to the ouerthrowing of all munitions, wherby we ouerthrow counsels, and euery heighth, that exalteth it selfe against the knowledge of God. And after this sentence, by depth we may vnderstand humblenes of minde, and hurting of the body after the precepts and doctrines of men, which in wordes haue a shew of wisdom, as it is witten vnto the Col. in the 2 chapter.

Jannes and  
Mambres.

Nor any creature can seporate vs from the loue of God, which is in Christ Iesus our Lord.] This part Paul addeth (as Ambrose thinketh) to declare, y<sup>e</sup> we can not be plucked away fro God by any other creature, which is brought forth of new. As though before he had reckoned by those creatures which are extant, and the after ward addeth, that neither any other creature, if it could be brought forth, shall haue so much strength to breake that loue of God wherewith he loueth vs. And he citeth Jannes and Mambres, which when before Pharaos they resisted Moses, semed by theyr sorceries, to raise vp new creatures. But I thinke that this exposition is moze simple, to saye, that Paul in this clause would finishe the induction which he had begon. For when we vse an induction, and haue gathered together many perticuler thinges, we adde at the last, that all other thinges are in the same sort: to finish by the reason, which otherwise should be vnperfect. So Paul whē by an Antithesis he had in a maner reckoned by all thinges, added to shut by the reason: And if there be any other creature besides these, yet can not it seporate vs fro the loue of God.

I simil-  
tude.

The church  
shall neuer  
fall away  
from God.

Which is in Christ Iesus our Lord.] This is added, that we should not think that we are for our owne sakes loued of God. For of our selues we are odious vnto hym, seeing that we are contaminated with originall sinne, which we haue contracted fro Adam, and also by many other sinnes which we mozeouer commit. And that there was nothing which could plucke away Paul from the loue of God, Chrysostome hereby coniectureth, for that for Gods hono<sup>r</sup> sake he refused not to be cast into hel fire. And this he addeth, That it is the property of a wise mā, neuer to seke to depart fro his father, althogh he be somewhat sharply chastised of him. For he which cleueth vnto God, & is couered with his loue & beneuolēce, is lyke a square stone, which whiche way so euer it fall, falleth right. By this reasoning of Paul we may easely gather, y<sup>e</sup> the Church shal neuer utterly fall away fro God, neither shall there euer come any euils of so great might, that they can utterly ouerthrow it. Which thing Christ in other wordes promised vnto Peter saying: The gates of hell shall not preuaile agaynst it. For it is as it were a certayne moste strong rocke, whiche although it be stricken with waues and floudes, yet can not be moued out of this place. For the church pertayneth to predestination, and hath to hys protection the loue of God. Wherefore no creature is able to preuaile against it.

The



## The ninth Chapter.

**S**peake the truth in Christ, I lye not, my conscience bering me witnes in the holy Ghost, that I haue great heauines and continuall sorrowe in my hart. For I would wish to my self to be seperate from Christ for my brethren, & are my kinsmen according to the flesh which are the Israelites, to whom pertaineth the adoption, and the glorye, and the covenantes, and the geuing of the lawe, and the worshippinge, and the promises. Of whom are the fathers, and of who concerning the flesh Christ came, who is God ouer all, blessed for ever. Amen.

The beginning of this chapter is after diuers maners annexed to those thinges which haue bene before spoken. For *Chrysostome* (as we haue declared) thinketh that *Pauls* meaning is, earnestly to shew, how firmly he was knit vnto the loue of God: namely, that for Gods sake he was ready with gladnes to suffer, euen to perish. But others thinke, that this new speache of the Apostle doth hereof arise, because before he said, that those whom God had chosen, could by no violence be seperated from his loue. Wherefore it might seme wonderfull, how the nation of the Hebrewes could be reiected from God, which onely nation, God before all other nations had chosen. Wherefore say they, the Apostle straight way added, that not al the Jewes did pertaine vnto the election of God: and that their fall was not against the decrees of God. But in my iudgement the Apostle seemeth in a maner to begin a new matter to entreate of. For hetherto he hath proued, that iustification commeth not of humaine wisdom, nor philosophie, nor also of our workes, nor by the obseruation of the law: but onely by the faith of Christ. But there remayned two other thinges of great weyght, which it behoued him to discusse & to make plaine. For by these two things men were exceedingly moued: so that if the Apostle had not thoroughly answered vnto them, he might seme to haue spent his labour in vayne. The one of them was, that the promise of saluation was made vnto the posteritie of *Abraham*, and vnto the seede of *Israel*. But now for as much as that kinde of men receaue not the sayth in Christ, of necessitie it followeth, either that the promise of God is vaine, or if the Jewes be saued, then may iustification be without faith in Christ. The second was, there was neuer at any time in any nation so great righteousness, so great an endeuour of pietie, so diligent an obseruation of the law, as was amongst the Jewes. And it were absurd, if we should say, that God would not embrace such kinde of righteousness, which excelled the brightness of all nations. These are two such thinges, that of them no man can doubt: namely, that the promises of God are firme, and that an upright iustice is acceptable vnto God. Vnto these thinges *Paul* answereth in these three chapters following. First he sayth, that the promises were made vnto the elect of God: and he addeth, that the externall people of *Israel* were not in very dede that people vnto whom were made the promises, as pertainyng to the whole number: which thing he proueth by testimonies of the scriptures. Wherefore though the Jewes were blinded (sayth he) it followeth not thereof, that the promises of God are vaine. Afterward he maketh a distinction of righteousness, so that one is outward, which consisteth in rites and workes: and an other inward, which consisteth in spirite and in sayth. The first righteousness (sayth he) God nothing regardeth, but the latter is it, wherein onely he is delighted, and which he continuallye embraceth: and of that were the Jewes boide. And therefore God nothing esteemed they outward righteousness. These thinges are entreated of in the ix. and x. chapters. But in the xi. least the Jewes should thinke them selues utterly reiected, *Paul* addeth, that of that people there remained some remnaunts, which in successe of time should be brought vnto Christ. But as touching the ix. chapter, the Apo-

A distinction  
of the peo-  
ple of Is-  
rael.

A distinction  
of righteous-  
nes.



The Me-  
thode of the  
9. chapter.

We keepeth this order. First, forasmuch as it shoulde be verie bytter vnto the  
Iewes to heare, that the promises of God shoulde not pertayne to their stocke,  
and that they them selues shoulde not be counted of the number of the elect, *Paul*  
sheweth, that he could not consider these thinges with himselfe, but with great  
griefe, and that he was ready to redeme this calamitie euen with his owne eter-  
nall destruction: by which wordes he playnly declareth, that he speaketh not  
these thinges agaynst his own nation of hatred towarde them. Then draweth  
he nere to the very matter, and confesseth that the promises of God are firme:  
but they pertayne not to the carnall propagation. Which thing he proueth by a  
most manifest example of *Iacob* and *Esau*. For they being borne of one and the  
selfe same parentes, yet was the one elected of God, & the other reiecte. In this  
place *Paul* bringeth in humane reason, complaining for that God dealeth not  
a like with all men. But the Apostle answereth, that we ought not to seeke a  
cause of the electio of God: which answereth for as much as it satisfieth not mans  
reason, there ariseth an other complaint: why should the blame then be layd on  
vs, that we are obstinate, and come not vnto God, when as the fault seemeth not  
to be ours, if God haue not chosen vs: Here *Paul* sayth, that the potters vessel  
ought not to complaine of his maker: and that God made some vessels to ho-  
nour, and some to contumely. Which comparison whē we call to remembrance,  
we ought to consider, how great a benefite we haue obtayned, in that we are par-  
takers of the election of God. And though God haue chosen some of the Iewes,  
and many more of the Ethnikes, yet is not that repugnant vnto the Oracles of  
the scripture: but rather by the testimonie of *Osē* the Prophet it is confirmed.  
Neither is there any cause why the Iewes shoulde boast of their righteousness,  
forasmuch as it is not geue to the to beleue. Wherefore (according to the saying of  
*Esay*) They haue stumbled agaynst the stone. And that thing which vnto others  
was a strength and foundation, was made vnto them a fall and offence. These  
thinges being diligently weighed, bring great vtilitie, and doo verie well agree  
with our tyme. It seemed at that time a thing absurde, that among the people of  
Israell so few beleued: and to vs at this day it is objected, that there are verie  
few which truly professe the Gospel, and lyeue thereafter. At that time men sus-  
pected, that Christ was not that *Messias* which was promised in the law, because  
he should saue the Iewes: but this man chose verie few of the. Farther, they boas-  
ted of the name of the people of God. So vnto vs also at this day is objected the  
title of the church. And men thinke it a thing absurde, that the most parte of  
the world should dissent from the Gospel, and those in especiall, which seeme to  
passe all others in honors and wisdom of the world. Moreouer, *Paul* sheweth  
what are the principles or groundes of the church, namely, the election of God,  
and the worde. Hereby (saith he) ought the matter to be measured, and not by the  
authority or agreement of the multitude, or gorgeousnes of this world. Wherefore,  
this place hath a notable consolation that we should not repent vs in that we are  
fewe. Although we doubt not but that God for his mercy sake will daily encrease  
the number, that the fellowship of the elect may be full: howbeit in the meane tyme  
we confesse, that the church is not to be weighed either by the propagation of the  
flesh, or by the greatnes of the multitude, or by dignities and honours, or els by ex-  
cellencies of wittes, for as touching these notes, other nations oftentimes excell  
it. These two thinges which *Paul* in this place entreateth of: namely, the consi-  
derence of their stocke and blood, and the assistance in rites and ceremonies the Ie-  
wed Iewes boasted of, euen in the times of the Prophetes. For they had perswaded  
themselves, that it should neuer come to passe, that either they should be ledde into  
captivity, or that the publike wealth of the Israelites, should euer cease to be, and  
to flourish. They made their vauntes, that they were the stocke of *Abraham*, and  
of the Patriarkes: but as touching ceremonies and the outward worshipping of  
God they so much swelled with pride, that *Jeremy* the prophet in this maner deri-  
ded them with an elegant irony: They say (saith he) the temple of the Lord, the tem-  
ple of the Lord, the temple of the Lord, They leaned also vnto the multitude: whē as  
yet

This trea-  
sure is profit-  
table for  
our tymes.

What are  
the groundes  
of the  
church.

In what  
thinges o-  
ther congre-  
gations  
sometimes  
excell the  
church.  
The Iewes  
boasted  
much of  
their kin-  
red and  
workes of  
ceremonies



yet in very dede, neither fewnes nor multitude are a sufficient firme and sure argument of the church. For it is a false argument taken of the Accidens. For these things are onely accidents to the Church. But the multitude and the number, thou wilt say, will make an argument probable. I graunt that: But the iudgement of wise and better men is much more probable: But they are oftentimes in number most few. Farther graunt that the opinion of the multitude make a probable argument, yet doth it not make a true and necessary argument. Neither can we thus gather: This reason is probable or very likely, therfore it is true. For there are many things which are goodly in shew, and probable, which yet afterward if they be examined, are found most false. And contrariwise many things at the first sight seeme absurd, which yet if a man afterward diligently pease & weigh, he shall finde to be true. Experience teacheth vs, y the number of them y truly beleue is very small if it be copared with y Jewes, Turkes, heretikes, & Epicures. And Christ calleth his flocke, a little flock, & affirmeth, That many in dede are called, but few are chosen. Farthermore Paul in this place, and the Prophetes euery where testifie, that not all the Jewes shalbe saved: but only that a few remanentes shall be made safe. Wherefore the cause is neither confirmed nor confuted by reason of fewnes or multitude. Howbeit Augustine semeth somtimes to obiect vnto y Donatistes, that they being a few in number, would yet neuertheles ascribe vnto themselves only the Church, condemning the whole world besides. But if a man diligently reade ouer those disputations of Augustine he shall perceyue, that the Donatistes erred in thre things in especiall. First, bicause they beleued that the whole Church was in Afrike only, and in their multitude: but other churches dispersed throughout the whole world, they said were corrupt, bicause many had ben pertakers with them, which had betrayed the holy scripture, as though in this life there can be found any church, which utterly should want all spotte and wrinckle. Farther they iudged that the sacramentes were contaminated by the ill life of the ministers: and so for that cause they rebaptised those which fled vnto their Church. But we beleue that Christ hath his churches euery where. For there is nothing more proper vnto the Church, then to be catholike, that is, vniuersal, neither so to be bounde either vnto certayne places or persons, that it can be no other where. Wherefore the cause must be proued by the word of God & not by y iudgement of multitude or fewnes. Wherefore ther is no cause why the Anabaptists or Papists should so much glory, the one of their fewnes, and the other of their multitude. For the truth of the doctrine must be proued by true and necessary argumentes taken out of the worde of God, and not by probable argumentes.

I speake the truth in Christ, I lye not, my conscience also bearing me witnes. By these wordes are not only ouerthrowen those things, which are repugnant vnto that doctrine which we haue now set forth, but also there is declared the very fountayne of our saluation: the fountayne (I say) of iustification and grace. For it is the election of God from which do flow all good things. Wherefore the Apostle minding to speke of those things, which the hearers would not take in very good parte, thought it good by some preface to prepare theyr myndes to geue eare vnto him. For he which goeth aboute to perswade any thing vnto an other man, ought firste of all to laboꝝ to win the hearer vnto him. For we do not easely hearken vnto those, whom we suspect to hate vs. But this oration of the Apostle is so conterpeysed and tempered, y it mought neither to much displease the minds of y Hebrayes, neither yet in y meane time mought hide any thing fro the, which was nedefull for the to know: which thing y preachers of our times ought to obserue. For oftentimes we see y me offed in either part. For certain do so flatter theyr aduersaries, y they remit vnto the many things which are not to be remitted, & they kepe in silence many things, which yet to saluation are very necessary to be knowen. On y other side, some seme to be moued with so great a zeale of piety, y they thinke it not inough to teach those things which are true & necessary, vnles also they do al maner of waies eragitate & stir vp theyr aduersaries, & by that meanes it cometh to passe, that those men, whome they would

Ab. 15.

bying

The church  
is not to  
be measu-  
red by the  
multitude.

Things  
probable are  
not alwayes  
true but of-  
tentimes  
false.

The num-  
ber of them  
that truly  
beleue is  
small.

Fewnes  
nor multi-  
tude con-  
firme not  
the cause.

Three er-  
rors of the  
Donatists.

It is pro-  
per vnto  
the church  
to be Ca-  
tholike.  
The cause  
is proued  
by the word  
of God, and  
not by few-  
nes nor  
multitude.

Election  
the foun-  
taine of all  
good things

What pre-  
achers ought  
to obserue.



What grief  
is.

None the  
cause of  
griefe.

The griefe  
of sorrow  
of women  
in trauell.

bring vnto Christ, being with such reproches and clamours so made they do not only, not embrace the truth so offered them, but also doo dayly more and more go backe from it. The chiefe sentence of the Apostle in this place is this: I haue ceaused an exceeding griefe in mind, by reason of the refection of the Iewes. Griefe (as sayth Cicero in his Tusculane questions) is a disease which bereth the mind, and it is taken by reason of the euill which seemeth to be already at hand, and to be present. For that disease which is taken for an euill, which is come, is not called griefe, but feare. If a man demand, from whence this griefe springeth. I aunswere, from loue. For when it goeth ill with them, vnto whome we would good, we beginne to be grieved. But if vnto them, whome we care not for, or who are not deare vnto vs, there happen anpe misfortune, that is not customeable grieuosome vnto vs. The Apostle wonderfullye amplifieth his sentence. For he sayth not only, *lamm*, that is, griefe, but also he addeth, *eduma*, which word signifieth not a common griefe, but y<sup>e</sup> wherewith women are payned when they are in trauell: then which griefe there is in a maner none counted more grieuous, or more bitter. And when he had sayd Great, he added also, Continuall. For there are many grieues which continuance of tyme mitigateth. But Paul sayth, that his griefe is perpetuall.

In my hart. This is not a quality during but for a tyme, as is that which springeth indeede of a vehement passion, but yet such a passion, as is short, and during but for a while. But this griefe had taken most deepe rootes in the hart of Paul. He calleth the Hebrewes his brethren, although he was oftentimes very ill handled of them. He himselfe was an Hebrew of the tribe of Benjamin, as he writeth in his epistle to the Philippians. And he calleth them brethren according to the flesh, to signifie, that in religion he dissented from them: as such which had not obtayned either iustification or adoption by the faith of Christ.

It is neuer  
lawfull to  
put Anathe  
ma to any  
ble.

I would wishe to be Anathema. He mought haue sayd, I would or could be content to be Anathema. But by a more vehement word, he would signifie the force of his wyl. To be Anathema, is a much more greater thinge, then to be plucked away or to be seperated. For these thinges may haue some end, but that which is made Anathema, it is neuer afterward lawfull to vse. And to adde a greater emphasis vnto his wordes:

What Ana  
thema is.

I my selfe (saith he) would wishe. By whiche doubling of the pronounne, he would most expessedly signifie himselfe. And when he addeth, From Christ, he yet also heareth by a greater waight: for he speaketh of that Christ, whome, he affirmeth to be vnto him, life, knowledge, wisdom, iustification, and redemption, and from whome a little before he sayde, he coulde by no maner of meanes be plucked away. What thing Anathema properly is, Chrysostome vpon this place at large declareth. *Anathemata* (saith he) are those thinges which being consecrated vnto God, are layde apart from other thynges, and which also no man dare once either touch or vse. Wherefore by translation those men are called Anathemata, which are as persons contagious and execrable removed from the Church, and with whome no man dare afterwarde vse familiarity. Vnto either of these Anathemata, this thing is common, to be seperated and removed from men: but the consideration is farre diuers. For the first are seperated for hono<sup>r</sup> sake, but these men for horro<sup>r</sup> and hatred sake, because they are detestable. Wherefore sometymes they are called piaculares, that is, polluted. The lattines also do after the same maner vse this word Sacer, that is, holy, both in good and also in euill part. For Horace sayth Sacer intestabilis esto, that is, let not the wicked man be receaued for witness. Also Virgill, Auri sacra fames, that is, the wicked hunger of golde. The Hebrewes also vse in the same maner this word Cadosh, in the either part: so that that word signifieth sometymes to sanctifie, and sometymes to pollute: as it is written in the 2. chapter of the Prophete Haggai, and in the 21. chapter of Deut. And amonge the same Hebrewes by one and the selfe same word is signified both this worde holy, and also

Sacer,  
that is, ho  
ly, take in  
good and  
euill part.



also an *harlot*, as well male as female: as it is written in the 23. chapter of *Deut.* But Anathema in *Hebrew* is called *Haram*. But to returne to the Greke woꝛde Anathemata are by an other name called *ἐπισημα*, that is, dedicated vnto God. Because that they are either seperated, or els suspended, by this declaration it sufficiently appeareth, what it was that *Paul* wished vnto himselfe. The pꝛones of his pꝛincipall sentence, wherein he sayde, that he had conceaued so great a grieſe, that he would gladly be made Anathema foꝛ his bꝛetherne, are of two soꝛtes. The one is taken of witnesses, and the other of the cause. And the cause is, foꝛ that they were *Israelites*, vnto whome pertaineth the adoption, the lawe, the gloꝛy, the testaments, the pꝛomises, and foꝛ that *Christ* as touching the fleſhe came of their fathers. And as touching the first poynt concerning witnesses, he affirmeth, that he sayth the truth in *Christ*, as though he should haue to do befoꝛe him, and should cite him foꝛ a witnesse of his saying. Farther he bꝛingeth his owne conscience as a witnes: and that rightly, especially seing he entreateth of that thinge, whiche no man could knowe but *Paul* himselfe. Foꝛ none knoweth our affections, but we our selues onely: and therefoꝛe *Paul* calleth his conscience foꝛ a witnes as befoꝛe the iudgement seate of God. And because the conscience may sometimes be deceaued, soasmuch as euery man flattereth himselfe moꝛe then is meete, and maketh his affections greater then they are in very deede, therfore addeth he.

In the holy ghost. ] Foꝛ the conscience being by it directed and tempered, is neuer deceaued. Wherefoꝛe this othe of the Apostle consisteth of thꝛe notable witnesses. And he sweareth with great waight not in a light or trifling cause, but in such a cause, as bꝛingeth a greates helpe to saluation: and also vnto them vnto whome he writeth, is very profitable. And seing he so earnestly affirmeth with an othe, that he had conceaued so greates a sorrow, as he hath now expꝛessed, it most manifestly appeareth, that that *ἀνάστα* (that is, lacke or want of affection) of the *Stoikes*, agreeth not with *Christians*. Foꝛ certayne thinges are so framed of nature, that strength way so sone as they are offered vnto vs, we by a certayne naturall motion abhorre from them: as is death: and as also are bitter chances when they happen vnto them, which are loꝛned vnto vs either by kindred, or by countrey. *Christ* vndoubtedly wept foꝛ the discention of *Ierusalem*: and was heauy, when his time was come, that he should sone after dye. And *Paul* in the latter to the *Corinthians* sayth, that when he shall come, he shall bewaile them which haue not repented. *Samuell* pꝛoꝛed out teares foꝛ *Saul*, because God had reſected him: foꝛ whome also when he was slayne, *Dauid* wept with a publike sorrow. *Jeremy* also with many teares & ditties, bewayled the captiuitie and overthrow of his people. But these thinges (thou wilt say) happen vnto our frēds by the pꝛouidence and commaundement of God, wherefoꝛe when they so happen, holy men ought not to lament foꝛ them. Foꝛ we must chearefully obey the will of God, otherwise why do we dayly pray, *Thy will be done*? But thou must vnderstand, that we may do both, as our minde hath a respect vnto diuerse thinges, foꝛ when a man beholdeth the aduersities and calamities of men, and especially of those men vnto whome he is by any familiar aquaintaunce loꝛned: then is he both grieved and also woulde gladly with a greates pꝛice redeme those euilles. And contrariwise when we behold the decrees, pꝛouidence, and will of God, we do not only take them in good part, whatsoeuer thinges they be, but also we receaue them gladly and with a cherefull mynde. Wherefoꝛe in the *Prophets*, there are red sundꝛy kindes of speech, according as they had a respect to diuerse thinges. Sometimes they seme to desire God to turne away the calamities of sinners and seme to bewepe and lament them: and sometimes they seme to wish that they which hate God, may be punished, and perish, foꝛ our mynde like a *Kameleon*, which way soeuer it bendeth it selfe, putteth an affecte according to the nature of the thing which it beholdeth. *Crasus* when he saw his sonne slayne and his legions go to the woꝛse, *Pe* soldiers (sayth he) fight cheare

Of what greates waight the othe of the Apostle is.

*ἀνάστα* of the *Stoike* not agreeable with *Christians*.

Whether it be lawfull to be grieved foꝛ the aduersities of our neyghbours.

The *Prophets* differ in cheꝛ kindes of speech according to the diuersity of the respect.

An example of *Crasus*.

fully.



## Cap. 9 A Commentarie vpon the

Whether it  
wer lawfull  
for Paul  
to wish to  
be made Anathema  
from Christ

The com-  
mentaries  
ascribed vnto  
Jerome.

Paul was  
sorry for the  
destruction  
of the he-  
thens and  
not for his  
sinne.

fully, & manfully defende your Pub. welth. For this mourning is my p<sup>r</sup>ivate mourning. Whē he looked vpon his owne mischance, he could not but lamēt: but when he set befoze his eyes h<sup>e</sup> helth of h<sup>e</sup> publike welth he called back his mind to cherefulness. So did Brutus, & so did Torquatus they? otur childzē, y<sup>e</sup> the discipline of war, & publike liberty might be p<sup>r</sup>eserued. But here ariseth an other question moze difficult: how it was lawfull for Paul to wish to be seperated frō Christ. when as we ought to loue God aboue all thinges: and when as we rede in the Gospel, He which loneth his father or mother, or bretherne more then me, is not worthy of me. This thing, sayth Chrysostome, is so obscure, that Paul seemeth to speake riddles. For soasmuch as befoze he had said, that he was perswaded, that he could by no creature be plucked away from h<sup>e</sup> loue of Christ, by what meanes can he now wish to be made Anathema for his b<sup>r</sup>ethern? There haue bene some, which thought that Anathema in this place is Kimelion, that is, a deare treasure, and of greate p<sup>r</sup>ice: such as noble men vse to haue greate store of, made of gold and siluer, and fashioned with wonderfull greate conning: but this is a triflinge and childishe interpretation. For if Paul had ment so, he should not haue sayd, from Christ, but, befoze Christ. Farther what a great acte were this I pray you: For there is none which desireth not to be acceptable vnto God, and to pertaine vnto his flocke: especiallye seinge he knoweth, that he is the chiefe goodnes. Farther if Paul had bene in steade of a treasure befoze Christ, what should that haue p<sup>r</sup>ofited his b<sup>r</sup>ethern according to h<sup>e</sup> flesh? But a man peradventure wil say that he might then the better make intercession for them befoze God. But soasmuch as the prayers of the saythfull lene not vnto the merites or dignity of the that pray, but only to a true and liuely sayth, the Apostle ought not so diligently to put in these words in this place. For he prayed without intermissiō for other men, although according to those mens opinion he should not be Anathema. In dede Chrysostome reherseth this exposition, but yet he cōfesseth it to be ridiculous and foolish. The commentaries which are ascribed vnto Jerome, say, that these are to be referred vnto that time, wherein Paul persecuted the Church of Christ: as though he would say, that he could not only not be by any meanes remoued from the loue of Christ, but also that he was chiefly for that cause exceedingly b<sup>r</sup>ered, bycause in time past he had wished to be a straunger from Christ. Which interpretation when I moze diligently consider, I see, that it agreth nether with the wordes, nor with the intent of the Apostle. For this is his scope, that by reason of those thinges whereof he will afterward speake, he might perswade the Jewes of his loue towarde them: lest he should seme of hatred to say, that they are not now the people of God, but are utterly strange frō the promise. Which thing he could not haue obteyned by rehering his sinne, wherein he had persecuted the Church of God. For the Jewes inought haue sayd: Although hitherto thou hast loued vs, when thou heldest on our side, yet afterwarde when thou wentest vnto Christ, thou didst change thy minde: and because thou hast begone to hate vs, therfore doest thou now speake these euill thinges agaynst vs. But if these thinges be vnderstand of the p<sup>r</sup>esent state, wherein he wrote this epistle vnto them, and that by these wordes is signified, y<sup>e</sup> he would euen the also be Anathema from Christ for them, then can there be no doubt put of his good will towarde them. Wherefore these thinges serue nothing to the purpose of Paul if they be wrested vnto that time, wherein he was as yet an vnbeleuer. And that he was grieved for they? distruction, and not for his sinne, this playnly declareth which is afterwarde added: Not as though the vword of God hath fallen avway. For therfore he was grieved when he saw them perishe, bycause the promises of God seemed to be infringed and violated. And as he denieth, that the promises of God are infringed: so also desireth he to redeme euen with his owne distruction, that it should not be thought so to come to passe, and thereby the name of God should be euill spoken of. Whereence come those teares and disres, and not bycause he had persecuted the Church of God: which yet I doubt not but it was a greate



a greate and continuall grieſe vnto him. But why he ſhould make mencion of that grieſe at this preſente, there is no reaſon doubtles as far as I can ſee. Farther, what neded he to contend about this thyng wyth an othe? For it was freſh in euerye mans memoꝛye, what an enemy he had bene in tyme paſt vnto Chriſte. For his perſecution was not done in corners, but publihelpe and in the ſight of all. But thou wilt ſaye, he therfore ſweareth, to make men beleue that he was excedyngelpe ſorry for that matter. For, that was ſecret, neyther coulde it be knowne of all men: but ſuche ſuſpicions as are obſcure are confirmed by an oth. But I thinke no man doubted, but that Paul was ſorry for the hatred which he had boꝛne againſt Chriſt, when as all men ſaw with how great a ſeruentnes he preached his Goſpell throughout the whole world. Wherefore theſe thinges were not ſo doubtfull, that they ſhould ned to be confirmed by an oth. Whereouer what great thinges ſhould he thereby ſpeake of himſelfe: or how ſhould he by this meanes commend himſelfe vnto his brethzen by ſwearing? But now let vs heare what the true Ierome iudged, as touching this matter. For, that is a counterfeited Ierome which is aſcribed vnto thoſe commentaries. But that is the true Ierome which writeth vnto *Algaſia*, in the 9. queſtion. For he asked his counſell touching this place of Paul. And he answereth, that it is a queſtion of great waight, and not raſhly to be paſſed ouer, eſpecially ſo far much as the Apoſtle wyth an oth confirmeth thoſe thynges which he ſpeaketh. And with great admiratiō he addeth, that it is a prudence vnhheard of, that a man ſhould for Chriſtes ſake wiſhe to be ſeperated from Chriſt. Straight way he compareth Paul with Moſes and contendeth, that either of them were endued with one and the ſelfe ſame ſpirite. For they were both paſtoꝛs of the people of God. And as Chriſt ſayth, It is the part of a good ſhepherd to geue his lyfe for his ſhepe. For to ſaye when the wolfe aſſayleth, is the parte of a hired ſeruaunt and not of a ſhepherd. Wherefore his iudgement is, that Paul deſired to dye for the ſaluation of his brethzen. For he knew that he which would ſaue his ſoule, ſhould loſe it, and he which would loſe it, ſhoulde finde it. And to this end tendeth that which is befoꝛe ſpoken, For thy ſake are we put to death all the day long, and are appointed as ſhepe to be ſlayne. Paul (ſaith he) deſired to geue his body and lyfe, that their ſpirite myght be ſaued. Farther he addeth, that it may be proued by mo places then one, that Haraḡ, that is, Anathema in the old teſtament, is taken for ſlaughter or killing. He confeſſe that in deede, the Apoſtle woulde and wiſhed to geue his life for the ſhepe committed to his charge, and for all thoſe which might be brought vnto Chriſt, that in him might be fulfilled thoſe thinges which wanted of the paſſion of Chriſt. But many thinges declare vnto vs, that there can be no mencion made of that thing in this place. For firſt, they which ſo dye teſtifying the ſayth of Chriſt for the health of their neighbours, are not Anathemata, that is, men ſeperated from Chriſt, but are moſt nighly ioyned vnto him. They are rather Anathemata, that is, ſeperated from Chriſt, which perſecute and kyll them. Farthermoze, Haraḡ, which he ſaith, ſometimes in the olde teſtament ſignifieth killing, could neuer be redeemed noꝛ be applied vnto other bleſſes. For beaſtes which after that maner were bound vnto God, were deſtroyed by ſlaughter: and thinges without life could neuer be put to publike uſe, or uſe of comyn life. But martyres which by preaching the truth dyed for the ſaluation of their brethzen, were not for that cauſe ſeperated from Chriſt, but rather paſſed from this life, as men which ſhould euermoze abyde with him. Whereouer what will be anſwere of Moſes? For he deſired to be ſlaine, vnleſſe God woulde ſpare the people, but put me out (ſaith he) of the booke which thou haſt written: that is (if we folloꝛw the comyn opynion) blot me out of the booke of the elect. For I allow not the cold ſaynted deuices of the Rabbines: among whom Sepharadi ſaith: If thou ſpareſt not the people put my name out of the booke of the lawe, that it be not red there. What moze ſound expoſition can there be deuised then this. An other of the Rabbines thinketh that to be blotted out of the booke which God had written, is nothing els, then to be re-

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ad *Algaſia*:

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Sepharadi.  
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moued from the office of a magistrate, that he should not be the head of the people, as God had commanded in the booke of the law. This exposition in dede seemeth to be somewhat more witty and more likely. Howbeit by the wordes of the holy histoꝝy it is confuted. For when *Moses* feruently prayed, the *Lorde* answered, *Let me alone, I will kill all thys people at once, for their contumacy towards me, and will make thee a prince of an other people, both much greater, and also more noble.* Wherefore there is no reason, why *Moses* shoulde desire to be putte out of authority, that he shoulde not bee the head of that people, when as God of hys owne accorde and wyllingly offred that thing vnto hym. Wherefore we must nedes confesse, that *Moses* desired none other thing, then that which *Paul* now wisheth for. *Chrysostome* is so much against this opinion, which *Ierome* defendeth to *Algasia*, that he sayth: That such as so thinke, are so farre from the truth, as a blindeman is from the light of the sunne. And of this his confutation this reason he bringeth. *Paul* (saith he) had before spoken many thynges of that straighte coniunction which he had w<sup>th</sup> God, when he sayd: that neyther tribulation, nor anguish, nor persecution, nor hunger, nor nakednes, nor daunger, nor sworde is able to separte hym from the loue of God. After that, as though he had not yet satisfied himselfe, he addeth, neyther death, nor lyfe, nor aungels, nor principalities, nor powers, nor thynges present, nor thynges to come, nor heighth, nor depth, nor any other creature. Now after the rehearsall of so many and so great thynges, what more weighty or more noble thyng could he bring, which could excell these thynges? Could this, that he would gladly suffer death, to bring hys brethren vnto *Christ*? But this (sayth he) is a very small matter, if it be cōpared with those thynges before spoken. For before he had wisely mencioned death: but he whiche refuseth to geue hys lyfe for the truth, and for the health of his neyghbour, separeteth hymselfe frō God by feare of death. And therefore he should haue added no new thing to that which he before had spoken. Wherefore we ought to thinke that *Paul* had a regard to farre greater thynges, then these men suppose he had. There is an other opinion of those, which thinke that *Paul* referred not these thynges vnto the time wherin he wrote them, but vnto that tyme wherin he liued a straunger from *Christ*. For the better declaration wherof, we ought to vnderstand, that there are certaine men, which after that they haue cast themselues hedlong into any thing, endeouour themselues by al meanes to draw others to the same, not that the place and estate wherinto they haue transferred themselues, liketh them, but that hauing many companions ioyned vnto them, they might either be the lesse reproued, or els the thing which they haue yll begon, might haue a more tollerable ende. And thus these men expounde the wordes of *Paul*. The *Iewes* mought haue suspected, that *Paul* for that cause desired to bring al other mē vnto *Christ*, for y<sup>e</sup> he himself had already geue himselfe vnto him, & not for that from the harte he counted the thing good. But not so, saith the Apostle: yea rather so deare is your saluation vnto me, that so from the hart I desire to communicate this good thing vnto you, that I would wishe my selfe to be accursed from *Christ*, and not to be yet called vnto him, so that ye might come vnto him: that is, I would earnestly desire, that ye might haue come to *Christ* before me. And this thinke they, is, to be made accursed for his brethren. And to haue some shew to proue this: Thou seest (say they) that he saith not, that he desireth now to be made accursed (for that could he not do, after he was once conuerted), but onely, he wisheth himselfe to be made accursed, that is, when he was not yet conuerted vnto *Christ*. But euery man may easely see, that this interpretation is wrested and troublesome, and yet if we should receiue it, *Paul* should not auoide it, which he seemeth most of all to eschue: For what do they not consider, that he which of lone desireth to haue bene once in times past accursed from *Christ*, the selfe man desireth this also, now to be made accursed? For if he should haue done that to the honour of God, how should he not do this also to the honour of God? Howbeit this interpretation among others haue the *Greeke Scholies*. I will not now stand any longer about the confutatio therof, for that I doubt not, but there are not many which will defend it. There are others which go about to proue this desire of *Paul* by the law of God.



God. Men (say they) are so framed, & every man when he is in trouble & aduersity, desireth gladly to be redeemed by some other man, yea even with the hurt of him which should redeme him. They adde moreouer, that the law of God is, that we should loue our neighbours as our selues. Wherefore, soasmuch as we our selues would gladly desire, that an other man should be damned for vs, therefore we ought also to wishe the same to others, that we our selues should be damned for them, least we would otherwise to be done vnto oure neighbours, then we would be done vnto oure selues, if we were in the like case. And farther they say, that every one of vs ought so to loue his neighbour, as Christ hath loued vs, but Christ for oure sakes did not only geue his life vpon the crosse, but also was made a curse and was after a sort forsaken of the father. For he cryed, *My God, my God, why hast thou forsaken me?* Wherefore they conclude, that that thing which Paul and Moses did, was dew by the Law. Here if thou demaund, who can performe this Law. They will answer, no man: but yet are not godly men for that cause condemned. For (say they) we all dayly want muche of the iuste obseruation of the Law: but our dayly falles are forgiven vs for Christs sake, and that which wanteth of our righteousness, is made good by the righteousness of the Lord, which is ascribed vnto vs through fayth. And yet ought not anye man therefore to slake his endeour to performe this kynde of commaundement. We must labor as muche as lieth in vs: if it succede not we ought to lament: and so shall it come to passe, that sinne shall not be imputed vnto vs, so that we do not betterly shake of our endeour: which thinge some men do, which so farre fall, that they hate theyr enemies and persecute them: but we ought not so to flatter our selues. For there are certayne kinds of sinnes so greauous, that they can not stand with fayth and charity. Howbeit we must confesse, that this vertue, which we se was in Moses & in Paul is a verie rare vertue. Wherefore this vertue may be called heroicall or noble. This in dede is a good interpretation, and commended of those men, vnto whome in very dede for piety and learning sake I attribute very much. But in considering it, I finde two greate doubttes. As touching the first, *Augustine* in his booke de Sermone domini in monte, saith, That that sentence of Christ, that we should do vnto others, that which we would should be done vnto our selues, is to be vnderstand of an vpright and iust will. For when we desire to haue any thing done vnto vs, which is vpright and iust, it is mete, that we performe the same thing vnto an other man. But if we our selues should desire any thing, that is filthy or vniust then is it not mete, that we should doo the same thing vnto our neighbour. For suppose there were an vnchaste and wicked mā, which through filthy counsell would be content his wife should play the harlote: shall he therefore wish out sinne defile an other mans wife? And if a man being in desperation in aduersities would desire, that one should kill him: shall it for that cause be Lawfull for hym to kill his neighbour. Wherefore for as much as I do not thinke & the will of & man is iust, which to be deliuered from the punishment of death, would desire to haue an other to suffer in his place, neither also can I thinke that a man is bound to desire vnto hym selfe damnation, to the end an other man should be deliuered, bycause he desireth to haue such thinges vnto him selfe. For (as I haue sayde) he desireth & against reason, and iustice. Wherefore if damnation be sometimes wished for the brethren sake, it is for some other cause to be wished for. The second doubt is concerning Christ: For although he for our sakes suffered death, yet was he not in very dede seperated from God, but that his humanity was holpen, when vpon the Crosse he suffered all extreme paynis. He was also made a curse as touching the punishment of the law, which punishment he suffered for our saluation sake and he was counted as a blasphemor, and an vngodly person, and being as it were conuicted of these crimes, he was condemned, but yet was he not by eternall damnation seperated from God. *Erasmus* sayth, Optarim, by the potentiall mode, which signifieth, I would haue wished, namely, if it were possible. But this exposition dissolueth not the doubt. For herein is the doubt: whether it be lawfull for the saluation of our neighbour to wishe or to desire to be made accursed

How this is to be vnderstand, that we should do vnto others that which we would should be done vnto vs.

It is not iust that a man should desire to haue an other man punished for himselfe.

Christ was not for our sakes seperated from God.



## Cap. 9. A Commentarie vpon the

Holy men  
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What cause  
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curfed from Christ. And it might seme, that although it were possible, yet a good man ought neuer to haue any such thought to enter into his harte, to desire this thing, especially seeing there can nothing be found better then God. There are others whiche thynke, that *Paul* when he wished these thynges, had his cogitation fixed only vpon the destruction & perdition of the Jewes and 10; y cause he was so much greued, that straight way by a certayne force of charity he would redeme them, euen with his owne condemnation. Which force soasmuch as it came from the holy ghost and from charity, could not but please God. These are not (say they) the wordes of a man conterpelling himselfe betwene God and the saluation of his neighbour, as one which as it were after a deepe deliberation would preferre the saluation of his neighbours, before Christ: but as holy men are liberall of their owne thynges, so he considering the damnation of the Jewes, for as much as he was desirous by some meanes whatsoever it were to put it away, was willing to offer for them, if it were possible, euen his owne damnation, that as it were by an exchange made, they might be deliuered. Neither offered he himselfe in such maner, as though he would be a sacrifice for them, or that he thought himselfe worthy so great honour, that if he himselfe were condemned, they should be deliuered: but because he had no greater thing to offer. But this opinion is hereby weakened, because it is not very likely, that *Paul* wrote not those thynges which he wrote with great deliberation and aduiseement. Wherefore he was not by violence or rashely impelled to speake these thynges, but by great and wayghty deliberation: that by what meanes so euer it were, he might redeme the saluation of his brethren. Neither know I whether such a will, which afterward nedes to be corrected by the iust rule of the loue of God, whome we ought to loue aboue all thynges, may be ascribed vnto the holy ghost or no. And soasmuch as *Paul* speaketh as it appeareth of a matter of vehement charity, it seemeth not probable that only a certayne first motion stirred him, whereof we may doubt whether it procede from the holyghost, and whether it agree with the perfect loue of God, if it be not amended. Now resteth to rehearse the opinion of *Chrysostome*, which for as much is my iudgement is of all other most playne, easy, and true, ought to be taken as agreeable vnto the wordes of the Apostle. First, saith he, the cause of this desire in *Paul* is to be sought for: which if we be ignorant of, then may we easily erre. As when he circumcised *Timothe*, when he polled his hed, when he took vpon him the bow, vnles a man know to what end he did these thynges, he might easily suspect that he was become an open Jewe. But if a man will more narrowly consider the thing, he shall easily discharge him of all maner of Jewishnes. Neither is this consideration to be had in *Paul* only, but also in *Abraham*, in *Phinees*, and in *Elias*: which men vnles thou diligently examine their causes, thou maist count for homicides. Wherefore let vs demaund of *Paul*: Who moued thee *O Paul* vnto this thing, to be made accursed from Christ? He will answere vndoubtedly, No man perswaded me so to do, but Christ himselfe I would wishe in dede that my brethren according to the flesh, should be saued: Howbeit I haue not fixed the end of my desire in them. For this haue I wished, not only for their sakes, but chiefly for Christs sake: that in this thing his grace and truth might most of all shine abroad. And it ought not to seme absurde vnto any man, if I haue preferred the dignity and honour of Christ, before mine owne saluation. But this seemeth much to be against this sentence, for that *Paul* made no mention of this principall end, and of this his chiefe intent. But neither did he y without a cause. For he intended warily to set forth his matter, which if he should haue openly spoken, should not so well haue serued his turne. For while he wente aboute to perswade his bretherne according to the flesh, how much he loued them, in that he said that he wished for theyr sakes to be accursed from Christe, if he had added, that he had done it for the hono; of Christ whom he worshipped, I cannot tell what might seme to be diminished of that loue, which he sayd that he bare towards his brethren. Wherefore he cunningly kept that in silence, wherein yet was the chiefe and principall



principall cause of his desire. Wherewith least the prudent reader should in any wise erre, he hath so tempered his wordes which follow, that by them he may very easily gather what his meaning was. For thus he writeth: To whom pertaineth the adoption, the covenantes, the glory, the giving of the lawe, the worshipping, the promises, of whome are the fathers, of whome is Christ according to the flesh: who is God over all, blessed for ever, Amen. These wordes being well and diligently examined do declare, what Paul had a regard unto in this his so fervent desire. Let vs call to memory, that the Israelites were called of God: that they abode long in the profession of God: that they kept the lawes of God a longe tyme: that they by innumerable Prophets receaved promises of Christ to come, and of other good thynges. Forasmuch therefore as they had bene such men, and yet seemed now to be excluded, and other nations which were ignorant of God, and geuen to most filthy idolatry were placed in their steede, many began to be offended at the providence, sayth, and gouernment of God. Wherfore either they blasphemed him, or els they made exclamation openly, that this was not the Christ promised in the Law. These thynges troubled Paul exceedingly much: For he would not that in the assayes of the Gospel should be brought in a stage matter, or a matter of pastime, as though that which god had promised to one people, he would geue to another: and as though Christ was borne for the Jewes, but profited none but the Gentiles. And that Paul was by this reason chiefly moued, that manifestly declareth, which is a litle afterwarde added, *Not as though the word of God hath fallen away.* By which wordes he declareth, that he admonished vs of these thynges, lest any man should thinke that the promises of God were not sure. And none other intent had Moses, when he desired to be blotted out of the booke which God had written, that God should spare the people. For he geth this reason, *Lest peradventure it be said, that God hath brought a people out of Egypt: but was not able to bring to passe that they should obteyne the Land, which he had promised them: and therefore would he kill them in the desert.* Neither doth Paul in this place say, that he wisheth to be seperated from the loue of God. (for he would by no meanes cease of from louing of him:) only he wisheth to be excluded from the blessed communion with God, to be deuised from the fellowship of the Angelles, and of the sayntes, to be depriued of the fruition of eternall felicity. And this thing ought euery one of vs to desire, namely, to preferre the honoz of God before his owne felicity. And Paul speaketh not these thynges of the Gentiles as he doth of the Jewes: not that he would not do as much for them also, when the like danger of the honour of God shoulde happen: but because then he entreated not of the Gentiles. For they on euery side of theyr owne accord came vnto Christ, when as the Jewes most vehemently resisted him. The same Chrysostome vpon Matthew (expounding this place, *It is better that one member bee cutte of, and cast away, then that the whole body should perishe*) saith: That Paule considered this thing, that rather he being cut of and made accursed, God might haue glory of the greate body being saued, than that he himselfe should be saued, and a greate multitude of lewes, which were like vnto a certayne greate body should be cast into hell fire. This so greate loue of Paul farre passeth the affect of all parentes toward theyr Children. And so greate was it that Chrysostome writting touching priesthode, sayth, that he was for a iust cause feared a way from that office, because he saw himselfe to be farre distant from such kinde of loue. The same Chrysostome de providentia dei writeth, That Paul desired rather to line in hell, then to se his brethern condemned. And he addeth, that it was a greater vexation vnto Paul to se the destruction of his brethern the lewes, then if he himselfe should haue bene tormented in hell. For he desired that torment rather, then to se his brethern perishe miserably. Neither was he deceaued in this iudgment. For it came not from reason or vnderstanding, but from the impulsio[n] of the spirite of God. The Schoolemen differ not much from this interpretation of Chrysostome. For Thomas sayth, That Paule neuer wished for the seperation from God which cometh through sinne, neither could he wish for it keeping charity: but for the aduancement of the glory of God it was Lawfull

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for

Why he made no mention of the principall cause of his desire.

The end of Moses request.

Paul desired not to cease of from louing of God. Every man ought to preferre the honoz of God before his owne felicity. Why Paul wished not this thing for the Gentiles.



## Cap. 9. A Commentarie vpon the

for him to wish for the separation from felicity. Yea & same Thomas addeth, That Paul sometimes desired for his brethern sake to be separated from that felicity, and to haue it deferred for a time. For vnto the Philippians he writeth, That to dye should be vnto hym gayne, howbeit it was profitable for them, that he should abide in the flesh, & he sheweth that he both desired and also hoped that God would graunt, that he might be conuersante with them for a time. So (saith Thomas) mought he also in this place for the helth of his brethern wish to be separated from God, ether for euer, or else for a time. But that these

These wordes  
cannot be vn-  
derstande of a  
separation  
for a time,

Paul wisheth  
for that thing  
which could  
not be done.  
The will is  
sometimes  
rauidged to  
things im-  
possible.

Affinitie of  
the flesh is  
an honest oc-  
casion to make  
vs to loue  
our neighbor.

wordes can not be vnderstand of a separation for a time, this word Anathema sufficiently declareth. For Anathema signifieth y separation from commo vse, which can neuer by any means be reuoked, or restored againe. But this Greke word *anathema*, may signify not only, I did wishe, but also I did pray. For the ought we to meruaile, that Paul wished for this thing, although it could not come to passe (for there is no doubt, but that he was one of the predestinate) for our will is oftentimes rauidged vnto those things which are not possible to be done. For so prayed David: Who shall geue me power to dy for thee my sonne Absolon. When yet it could not be, that he should dye for Absolon.

That are my kinsmen according to the flesh. Affinity of the flesh is oftentimes an occasion that maketh vs to loue our neighbour and that of charity. Paul saith to Tim. He which hath not a care of his own, and especially of his householde, hath denied the sayth, and is worse then an infidel: for y vnder the pretence of religion, he leadeth a worse life the infidels, who being led only by y instinct of nature, are louing towards their kinsfolks, & prouide things necessary for the. Wherefore, we ought to thinke y the coiundio of the flesh & of kinred is geuen vnto vs of God, as a picke to charity, not y we ought to haue a regard to such things as he our owne, but as adioyned vnto vs of God. For otherwise there is none which doth chose vnto himselfe parentes, brethren, or countrey. Wherefore we ought to haue a care of those which are geuen to vs of God: and not to bestow our endeuor as we list our selues without choyse: not that we ought not to loue, and to do good to all me what soeuer they be. Now onely he entreateth of degrees, and sheweth an ordinary and an accustomed way, wherehence we must begin: vnles peraduenture some occasion moze necessary draw vs an other way. Now then doth the Apostle say in the latter to the Cor. that he knew none as touching the flesh, yea neither Christ himselfe: Where, to know, is, to put confidence: for he saith, that he did no moze put confidence in any outward thing, but in Christ onely. For the false Apostles continually boasted of their Jewishe religion, of the stocke of Christ according to the flesh, of the law, of ceremonies, and other such like, as though of these things should depend the saluation of men. These things in dede are benefites of God, and those not to be contemned, but yet without Christ no man ought to put confidence in them. This meaneth Paul in that place by these wordes, to know accordyng to the flesh, yea eue the flesh of Christ without a true and sound faith nothing profiteth. For so Christ himselfe saith in Iohn. The fleshe profiteth not any thyng, it is the spirite which quickeneth. Wherefore we haue not now knowen Christ by the iudgement of the flesh, neither do we consider him accordyng to the base conditions which he had whilest he was here on earth. Paul before when he was of the Jewishe religion attributed much vnto these things: namely, that he was a Jewe of the tribe of Benjamin, a Pharisee, and that of his people should Christ be borne. Yea he then in these things did put the whole ground and stay of his saluation. But beyng afterward conuerted vnto Christ, he placed al his confidence in faith in him. Wherefore he sayth: that he now knew nothing accordyng to the flesh: namely, in that manner that he had before knowen.

The flesh of  
Christ with-  
out faith pro-  
fiteth not.

Places made  
habitable by the  
Gods vnto  
whome they  
were conse-  
crated.

Which are Israelites. From a priuate condition, wherby they according to the flesh were knit vnto him, he ascendeth to a publike condition: namely, y they were Israelites, that is, the people of God, Teuolah the chosen people of God dere vnto them the stocke, the shepe, the lot, and the inheritance of the Lord. Many nations and cities had a wonderful great delight in themselves, for that they were

con-



consecrated vnto certaine Gods. *Athenes* was commended of *Minerva*. *Dolos* the hand, of *Apollo* and *Diana*. *Cicero* against *Verres*, praiseth all *Sicilia*, but especially the mountaine *Etna*, for that it was consecrated vnto *Ceres*, as though it were wholly nothing els, but an house and temple of *Ceres*. How much more honorable was it to *Israelites*, for their whole nation was consecrated vnto *God* the creator of heauen and of earth. Hereby ought we to learne, that the giftes of *God* can not be so contaminated of men; but that they are perpetually to be commended. And that we should not here erre; *Paul* maketh an excellent distinction betwene the giftes of *God*, and betwene the men that are adjoined with the. The giftes of *God* are alwaies to be highly commended, but the men as they behaue themselves, are either to be disprayed or to be commended. Before in the 3. chap. *Paul* spake of the selfe same matter when he said: What is then the preferment of the Iewe. We answered, hauing a respect vnto the giftes of *God*. Much every manner of way: First because vnto them are committed the Wordes of *God*. For what if some of them haue not beleued? Hath their incredulity made void the faith of *God*? *God* forbid: But albeit after ward, when he entreateth of saluation, where he hath a respect vnto the common vices of nature, & vnto infidelity and other sinnes, he speaketh otherwise. Wherein then do we excell them? No manner of way. And to declare how much he esteemed those giftes, be they neuer so excellent, if we want faith, and be agaynst *Christ*, in his epistle to the *Phil.* when he had reckened vp all the things which he had when he was of the Iewish religion, he saith: That he counted all these things as losses and dunge. For that being seioyned from faith, they do nothing but puffe vs vp, and more and more lead vs from *Christ*.

[*Israelites*.] This is a name deriued of their father *Jacob*; & it is a much more excellent name, the if they had ben called *Jacobites*, for they receaued that name, not of y name which was geue vnto y Patriarch at his birth, but whiche he got by a victory, & by such a victory, wherin he ouercame *God* himselfe. Ther is set forth vnto vs no smal nobility of that man of whom they take their name, when as he is said in warring to haue ouercome euil *God* himselfe. For therefore was he by *God* called *Israel*, as it were a prince with *God*, and who had preuailed against *God*. And together with the name he receiued a signe or a token, or marke in his body. For after that time he began to halt. The goodly ouercome *God*, when they ouercome the temptations sent of him. *Abraham* was tempted of *God*, to slay his own sonne, that temptation he ouercame, and was made therby most famous. They also ouercome *God*, when they ouercome all aduersities, which undoubtedly happen not vnto them, without the prouidence and gouernement of *God*. So reade we in the holy scriptures, that *Job* and many other holy men did. And they so ouercome that vnto them all thinges worke to good. Finally they ouercome, when wyth a liuely and perfect faith they embrace the promises offred of *God*, though they be neuer so hard and difficile. So *Abraham* when *God* promised vnto him seede, ouercame sence, which resisted reason, which dissuaded; and the feblenes of his vnfruitfull body, and the age of his wife, and her perpetuall barrennes vnto that tyme. He beleued *God*, and wonderfully gaue vnto him his due gloze. These are those most notable victories, by which *God* delighteth to be ouercome, and getteth a blessing vnto those which haue so ouercome him. Their names are chaunged, so that they are called princes with *God*, to the ende they should not ascribe such victories vnto themselves, but vnto *God*. They ought rather to count, that they haue receyued them at his handes, through whose grace onely they haue obteyned them. They halt and haue a weake thigh, for that the flesh, sinne, and the remnantes of original corruption, the more we ouercome in this kinde of warring, the more weaker are they made.

To whome pertayneth the adoption. That they were the kinsmen of *Paul* as touching the fleshe, it came vnto them by naturall propagation. Now he turneth his speach to thinges which farre passe all nature, namely, that we should by adoption be made the sonnes of *God*. This they can not be by nature, but by

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The Iewe  
lites were, &  
separated vnto  
God.

We must  
make a distinc  
tion betwene  
the giftes of  
God and be  
twene the m  
that are adjo  
ned with the.

For what if some  
of them haue  
not beleued?

But albeit after  
ward, when he  
entreateth of  
saluation, where  
he hath a respect  
vnto the common  
vices of nature,

And together with  
the name he  
receiued a signe  
or a token, or  
marke in his body.

To be called  
Israelites is  
more excellen  
ter then to be  
called Jacob  
bites.

Why Jacob  
was called  
Israel.

How the  
goodly ouercome  
to ouercome  
God.

An allegory  
of the halting  
of Jacob.



the singular mercy of God they obtaine by adoptiō to be made his children. Where  
by it is very manifest, that which I before did put you in minde of, that from the  
people of the Iewes is not to be taken away adoption, but that they also were the  
fountaines of God. But we speake not of the whole multitude confusedly, but of holy  
men and of the faithfull which were among that people. But thou wilt say, that  
they had the spirits of bondage. I graunt they had in consideration of the tyme,  
wherein they were holden vnder the multitude of ceremonies. But this nothing  
letteth their adoption, as *Paul* declareth to the *Galatians*. So long tyme (saith he)  
as the boye is a child, he nothing differeth from a seruant. For he lyueth vnder tutors  
and gouernours, and schoolmasters, until the tyme appoynted of hys father, when as yet not  
worthy and ynge he is made to be heire and Lord of all. And if they pertayned to adop  
tion, then must it needs followe, that they were endewd both with faith and  
with the spirite. Yea if thou wilt haue a consideration to the ancientnes of tyme,  
they attayned vnto this adoption before vs. God not only graunteth vnto holy  
men to be by adoption called the sonnes of God, but also communicateth vnto  
them of his nature, and geneth vnto them the holy ghost: which thing men can not  
do, when they adopt any man for their child. Whereouer, as *Paul* hath before admo  
nished, we ought to remember, that after adoption followeth the inheritaunce,  
that is, that they should be the heyres of God, and fellow heyres of Christ.

Glory.] They which write of glory do say, that it consisteth in two things: the one is, to haue an honorable opinion of a man, the other is, that that estimation be set forth by some outward signes. These two things did God most abundantly performe vnto the people of the Iewes. For he did not only beare good will towards them, but also continually many manner of wayes declared this his good will towards them. He placed amongst them the Arke of the couenant, as his habitacle: there he heard their prayers and requestes, and gaue oracles vnto them that sought them. In Deut. it is written, *That there was no nation so notable, which had God so nigh vnto them as had the Israelites, when as they called vpon bys name: That glorious Thrase in Euenos, boasted that the king delighted to haue him in his sight; and that whā being overwrted with affaires he would ease his mind of that burthen and care, he would send for him, and make him sitte with hym at his table apart and alone: and hereof he so boasted, for that he counted the chitier familiarity of the king as a great glory vnto him. The Hebrewes also had glory, not only in respect of God, but also by comparison vnto other nations. For David saith in the Psalme, God hath not done so to euery nation, neither hath he manifested his iudgements vnto them.*

The giving of the Law, *revelatio.* When God had now chosen the Jews to be his people, he would also instruct them with good laws: with laws (I say) farre passing all the laws either of Solon, or of Licurgus or of Numa, or of Minos.

The couenauntes,] *διαθηκαι*, that is, covenantra. This worde although sometimes it do signifie promises, yet because afterward is mention made of them, in this place it signifieth (as we haue sayde) covenantes, which God of times made with the people. And therefore the Apostle useth the plurall number. For God made a couenaunt with *Abraham*, with *Isack*, and with *Jacob*: and renued the same afterwarde vnder *Moses*, *Iosua*, and *Iofias*, and last of all hath sealed it through *Christ*. In these couenauntes were the *Iewes* long tyme comprehended, befoze that we were adopted of God. Touching the olde couenaunt there can be no doubt: and as for the new, it is playne by the histoy both of the Apostles and of the Gospell. For the Apostles came first to *Christ*: and by them afterwarde were called the Gentles. And of so great waight were these covenantes, that they were sealed not only with wordes, but also with outward signes: theirs, by circumcision: and ours, by baptisme.

VVorshipping.] *Idolatriam*, in this place signifieth the maner of worshipping of God: which unto the Jewes was so prescribed of God, that it was not law-  
full

The Pres-  
biterians  
were a op-  
ted of God in  
Scotland.

၁၇၇၅ ခုနှစ်  
 မြို့၊ ဘာသာ၊ ဝိသေ  
 ကောင်း ဖြစ်သော

These are not  
contrary, to  
behave, spi-  
rits of fear,  
and to be the  
adopted chil-  
dren of God.  
The children  
adopted have  
both the spi-  
rit and faith.

God unto his  
adopted chil-  
dren commu-  
nicate of  
his name

wherein com-  
munications  
are of glory.

God abandoned  
the Heedless  
with gloire.

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God often  
times renewed  
the covenant  
made with  
the Hebrews.

In the new  
covenant the  
Jews were  
before the  
Gentils.



full for them to adde any thing thereunto. But not in that case were the Gentils. For they in their idolatry continually deuised new rites and ceremonies.

Promises.] Of these dependeth saluation. For they which beleue the promises of God, haue both remission of sinnes, and eternall felicity. Amongst the Jewes were extant promises not only of their saluation, but also of the calling of the Gentles. But the Gentles themselves had no such promises geuen them of God. Yea rather if a man consider the oracles and answers of idols, he shall see that they had a greater care to foretell thinges to come, then they had to promise to do any thing. But the promises of God are of two sortes, some are of thinges tēporall: and some of Messias, and of eternall saluation. Here let vs note that the promise made touching Christe, was comprehended in all the other promises: in those tēporal good thinges, this one good thing was alwayes promised. There is yet also an other distinction of promises: for some are pertaining to the lawe, and some are pertaining to the Gospell. Touching which sozasmuch as we haue before abundantly spoken, now to repete the same againe it is not needfull.

Of whome are the fathers.] This prerogative is of no small waight: for it is a great matter to be borne of godly and holy parentes. For God promiset in the lawe that he would do good vnto godly and iust men, euen vnto a thousand generations. But this is not to be attributed to the dignity of the carnall seede or naturall generation. For by it men are borne the children of wrath, and obnoxious vnto originall sinne. But whatsoever good thing happeneth vnto the children of the saints, the same is wholly to be ascribed vnto the mercy of God. And that we mought vnderstand that these thinges come not of nature, we see that it oftentimes happeneth otherwise, that the children of vertuous men are wicked, and that of god parentes are borne moste wicked children. And sometimes also it happeneth that of most wicked and most vngacious men are borne notable and excellent children. For God hath not bound his grace to the elements of the world: howbeit he hath geuen a promise which can not faile. For the children of the Saintes are either saved at the length, or doubled by the society of their parents, and by their education they obtayne many excellent gifts of God, and occasions and prickings to leade a good and holy lyfe, euen as they which commonly are borne of other men. For *Ismael* and *Esaue* although at the last they became ill and wicked, yet had they of their godly parents much commodity touching the imitation of piety. They had at home examplēs of holynesse: they continually heard the word of God: they were initiated with circumcision: they were vnder the tuition of their parentes occupied in sacrifices, geuing of thanks, and infinite such godly exercises. Wherefore we can not deny, but that God after Christ came offered himselfe vnto them, as well as to the Gentles. For the Lord himselfe vouchsafed to be the minister of their Church: and the Apostles began first to preach the Gospell vnto them. For as we reade in the Actes of the Apostles, they turned not to the Gentles, before they were repulled of the Jewes. Wherefore to be borne of holy parentes and godly predecessors, is a gift of God not to be contemned. And the same, so that faith and piety be adioyned, exceedingly conduceth to saluation: but without them it heapeth by greuouser iudgement, and greater condemnation: so far is it of that it bringeth any holynesse or eternall life.

Of whome is Christ as touching the fleshe.] When he had mencioned that dignity which came vnto them of the fathers, now he addeth that also which came of posterity. The elders begat many children which were most deere vnto God, and at last Christ himselfe vouchsafed to take flesh of the nation, and that this was no small gifte may hereby be vnderstanded, for that this our Sunne which shineth in the world, neuer cometh to any place, but it maketh the same place lightsome, and warmeth it, and bringeth some fruite vnto men. How much more shall we thinke was this brought to passe amongst the Jewes by the coming of Christ? For he in the

The rites & ceremonies of the Gentils were not constant.

Amongst the Jewes were extant promises of the calling of the Gentils.

The Idols foretold thinges to come, but promised not that they would do any thing.

Two kindes of promises. The promise touching Christ was comprehended in the other promises.

It is no small matter to be borne of holy fathers.

The sanctification of the children is not trauersed of the liues of the parentes. Wherefore good thing happeneth vnto the children of the Saintes, is cometh of the mercy of God.

The grace of God is not bound to the generation of the flesh. Euill children borne of holy parentes obtayne many good thinges.

To be borne of godly parents without faith and piety increaseth damnation.

A simile.



## Cap. 9 A Commentarie vpon the

No nation  
can more ab-  
oundantly  
be prais-  
ed then the  
Iewes are  
now prais-  
ed.  
Wherein  
consisteth  
nobilitie.

A small  
taste.

True nobi-  
lite requi-  
reth to haue  
iointed ver-  
tue together  
with pros-  
peritie of  
fortune.

The He-  
bues had  
theyr stocke  
pure and  
vnmixt.

The He-  
bues had  
truly their  
proper  
lawes.

Scriptures is set forth to be the sonne of righteousness. Farther, euen as Christ by his natiuitie in the flesh, adorned with most high honour, humane nature, so must it needs be vnto the natio of the Iewes, of whome he bought to be borne, rebounded by that meanes most high glory, and most ample dignity. All these things which Paul hitherto hath reckoned, are of so great waight, that no Orator coulde more truly or more briefly haue praised any nation. For he hath omitted nothing which might seeme to nobility or ciuill felicity: but hath wonderfully and in an excellent order placed euery thing. Aristotle in his 2. booke of Rhetorikes writeth of nobilitie, that it herein consisteth, that a man haue excellent and notable elders. For although oftentimes are found men euen in our tymes also, whiche atchieue notable enterprizes, of no lesse excellency, then are these which are mentioned of the elders, yet are these auncient actes of greater admiration by reason of their antiquitie. For there is a difference betwene εὐγενεῖς and γένναϊοί. For those are called εὐγενεῖς which are borne of noble parents: but γένναϊοί, are those which retaine still the vertue of their elders, and degenerate not fro the. We see that in the families of noble men, happeneth in a maner the selfe same thing that happeneth in coorne: which is accustomed to bring forth fruite some yeares more plentifully, & some yeares more barrenly. And sometymes it chaunceth, that after a few barren yeares, follow other very fertile yeares: so the families of noble men sometymes bring forth many excellent men, as it were a plentiful harvest, sometimes as it were an vnfruitfull soile they lie barren and idle: and againe after ward they after a soyt reuiue to the vertue of their elders. And how this degenerating cometh, the same Aristotle after this maner declareth. It cometh to passe oftentimes (saith he) that the children or posterity of wise and witty men become fierce and cruell: as it is written of the posteritie of Alcibiades: contrariwise of meke, louing, and gentle parentes, are borne children colwardish, sluggish, and blockish, which thing happened in the families of Cymon and Socrates. These selfe thinges may we behold in the children of Israell. They had Patriarkes, as groundes of their stocke, being men indued with great vertues and notable excellency. Of their posteritie sprang forth oftentimes excellent men: which posteritie although sometymes it seemed to lye still without any notable issue, yet God now & the alwaies raised vp in the same, either iudges, or kings, or Prophets, or priests, which excelled in life, wisdom, and piety. Whereof the same Aristotle in his first of his Rhetorikes, writeth that the true nobilitie or felicitie of anye nation herein chiefly consisteth, that together with prosperous successe it haue vertue iointed with it: which two things God abundantly gaue vnto the Hebues. He addeth moreover, that that people is called noble, which is not mingled with the heape and confusion of other nations: for which consideration the Athenians boasted that they were αὐτοχθόνες that is, of themselves not mingled with others. But there was neuer yet nation found which had their stocke so pure and vnmixt as had the Hebues. For Abraham was the hed of their stocke: whose newew Jacob had 12. children, of whome came the twelue tribes. Farther euery tribe had their certaine families, landes, cities, and regions which they inhabited. To be short, as writeth Eusebius, de preparatione Euangelica, there was no common welth, neither of the Lacedemonians, nor of the Athenians, (which two seemed to be of all other the most excellentest) which had their stocke so certaine, or their tribes so certainly deriued fro one hed, prince, and progenitor. Farther to nobility is required, that y people liue by their owne lawes. But no nation at any time had their lawes so proper, as had the nation of the Hebues. For they had lawes geuen proper of God, which infinitely excelled the lawes of all other nations. And they liued vnder their owne lawes, so long as they obeyed the Lord. For he so long defended them from all misfortunes. But by reason of their sinnes they were sometimes led away captiue of outward nations: but these captiuities were not perpetuall. For after that they had bene punished for their wickednes, they were restored to their olde places again. Whereouer antiquitie commendeth and setteth forth the nobility of a people. But there can



can nothing be found of antiquitie in the histories of the Ethnikes, but that it a long time followed after that the common wealth of the Jewes was established. Before the war of Troie whatsoever is set forth of Ethnike writers is fabulous. And that warre was then made, when *Iephe* was now iudge over the common wealth of the Jewes. It also not a little helpeth to nobility, to haue had many excellent me of that stocke. But there were neuer ether more, or more excellent me the there was amongst the Jewes. I will not speake of y great increase of childre, and of the increase of good children which wonderfully flourished amongst y Jewes. I know there are some which contemne this nobility deriued of Elders. For they say that oftentimes of horses are borne mules. And they cite *Iphicrates*, which being a notable Emperour, and hearing one contumeliously and insolently obiecting vnto him, that he was the sonne of a showmaker, thus made answer: *My stocke beginneth in me: but thine endeth in thee.* And he which vphaydeth vnto a man eyther fortune, or want of nobilitie, doth euen as he doth, which beteth y garments, but toucheth not the body. For euen as garments are without the body, so nobility, and fortune are without vs, and are counted amongst outward good things. *Cicero* although he was a man new come vp, yet despised he nobility. They which geue themselves to hunting, prepare the best dogges they can get to hunt, and not whelpes, though they come of neuer so good a kinde. And for battaile strong & warlike horses are sought for, and not the coltes of good horses.

*What profite is in pedigrees. or where: o is it good,  
Frende Ponticus, to be deriued from long discent of bloud?  
Or what shall it auayle to thee, to reckon in a row  
Great numbers of thine auncesters, that lined long a goe?*

It is a thing ridiculous for a man to boast y he can geue *παρανομος*, that that is, senen, or a greate many coates. These reasons some vse, to extenuate the nobility of bloud. Neither are these thinges spokē amisse, or without profite especially agaynst those, which only by the vertue of theyr elders wilbe counted noble, when as they themselves otherwise line filthely, vily, and without any nobility. But if any mā haue together with vertue obtained nobility of bloud, doubtles of it he hath great commodity. For nobility is not, as it was obiected a thing vterly outward. For the proprieties, and markes, and motions of the elders are I know not how, transferred to the posterity, which although that in the next childre or childrens childre, they oftentimes shew not forth, nor appeare, yet by a certayne force they are kepte still and reuue againe in other of the posterity, so that in them the spirite and motions of the elders is reuued vnto vertue. Wherefore seeing such sparkes are still reserved in vs, they are not vterly to be counted amongst outward good things. Neither agreeth that comparisō of the mule, which they say is procreated of the horse. For that in the mule ceaseth the generatō: neither can the mule, if we consider the common course of nature line long. But they which are begotten of noble parentes, although they themselves degenerate, yet may they afterward bring forth others. And to say euē in that similitude, it not a litle adoyneth the mule, that he is begotten of the horse. For, for that cause are they more commendable then asses. But *Inuenal*, *Cicero*, and *Iphicrates* spake of those noble men, which when as they themselves had no part at all of theyr fathers or predecessors vertue, and good disposition, would yet notwithstanding be had in estimation for this cause only, for that they came of a noble bloud. He whiche being but obscure in birth, hath illustrated himselfe with vertues, is of far more excellency then are they which coming of greate nobility doo with vices, and with wicked actes, and with sluggishnes and cowardishnes dishonour both themselves, and theyr stocke. And how much God gaue vnto the posterity of the godly, it is manifest not only by this place, but also by that of *Crobus*, where he promisseth to doo good to the last euen to a thousand generations: and also by thys, that he appoynted that the kinges and

*Ex. liij.*

priestes

The nation  
of the He-  
brewes of  
greatest an-  
tiquity.

The warre  
of Troie as  
bout the  
time of  
*Iephe*.

Argumentes  
agaynst no-  
bility.

An aun-  
swer of *I-  
phicrates*.  
A simila-  
tude.

A simila-  
tude.

*Inuenal*.

What vse  
these argu-  
ments haue

The nobilitie  
of kin-  
red is pro-  
fitable.

God gaue  
many thinges  
vnto the posterity  
of the  
Saintes.



## Cap. 9 A Commentarie vpon the

priestres should be chosen out of a certayne stocke. Thys prerogative the Ethnikes contemned not. For he which prayseth *Alcibiades* which some thinke was *Enripides* when he was crowned in the games of Olympus, sayth, he which will be happy, must come of a noble city. To which purpose I could cite a great many other testimonies, if neede so required. But what shall we say of our estate?

Whether the Gentiles be more abject then the Jewes.

Are we more abject then the Jewes? Or may we being compared with them seeme to be without nobility? For Paul thus writeth: *Consider your calling, brethren:*

*Not many noble men, not many wise men are called. I answered that there is no cause why we should therefore be sorry for our estate. For although, if we consider the stock it self, from whence we were cut of (which we can not deny but to have bene a wilde olive tree) we be obscure, and without nobility, yet after that we are once*

Unto them that are grafted into Christ is communicated all the nobilitie of Christ.

grafted into Christ, all his nobility is most truly communicated vnto vs. For we are now not only his members, but also flesh of his flesh, and bone of his bones, so that all his fathers are now made our fathers, which things although they have not happened vnto vs by naturall generation, yet vnto a godly man it ought to be sufficient, that they were afterward genen vnto vs. But our aduersaries with this kind of nobility extoll the antiquity of theyr Churches. For

The antiquity of the churches of the papists.

they say, that they haue a long succession of bishoppes: and therefore they could not fall away from the true piety and worshipping of God. As though in the 11. chapter of *Zacharie* is not redde a prophesie agaynst a foolish pastor. And

doubles if that good and godly successors should euer follow good and godly Bishoppes, they might then peradventure seeme to speake somewhat: but seeing that that order was so oftentimes interrupted, that, as the Ecclesiasticall histories mention, sometimes after sound and Catholike Bishoppes succeeded *Arriases*,

it is manifest, that they vainly & fally boast of these things. Merely the Jewes had from *Aaron* vnto Christ the course of priestres without any interruption at any time. And yet Christ vehemently reprobued theyr traditions, and the idolatry by them brought in. All the prophetes which were continually raysed vp, to correct & reprobue the vices, which were growen in vs, what elders of theyr could

they cite, whome they by an ordinary course had succeeded? And if this reason should be of force, neither Christ nor the Apostles could haue departed from the Scribes, and Pharisees, and Priestres of the Jewes, whose succession had bene continuall, and without interruption. Wherefore euen as these argumentes

nothing then furthered the cause of these priestres: so can they not in these our dayes defend the errors of the Papistes. Christ was a priest according to the order of *Melchisedech*: yet had he not before his time a continuall order of priestres of that kinde. The Apostles first planted the Churches, and fell away from the

Many wolves which succeeded the Apostles in the church.

high priestres of the Jewes. And Paul in the 20. of the *Actes* saith, *That euen of the Christians should come wolves, which should invade the Church.* When therefore such wolves succeeded the come of the Bishoppes and pastozs, and contaminated and corrupted the pure doctrine, were they to be obeyed, or no? *Tertullian*, *Irenaeus*, and

*Augustine* seme sometimes to attribute somewhat vnto this succession. For they cite it to confirme the antiquity of the holy scriptures agaynst those, which utterly denied them: and they teach by long succession they haue bene alwayes preserved in the Church. And the succession of Bishoppes is somewhat of force,

The fathers seme to attribute somewhat vnto continuall succession. Succession is somewhat of force so long as they kepe still theyr old piety.

so long as they kepe still their old piety, vertue, and religion. But if they depart from that, those things are in vayne objected. So long time are they to be harkened vnto, as they deliuer sound doctrine. For Christ admonisheth, that euen the

The Successors of the Apostles are to be harkened vnto, so long as they teach righteously.

Scribes and Pharisees are to be harkened vnto, so long as they sitte in the chaire of *Moses*: but yet not when they obtrude plantes which the heavenly father hath not planted. Neither ought any of vs to be accused, as though we went aboute to interrupt the successions of Bishoppes. We wish to haue them continued, but

We in no case take away the succession of vs.

yet in such sort that thinges corrupted be amended: and that the Bishoppes themselves once at the length would geue themselves to execute the office of Bishops, that is, that by godly doctrine, and by bright life they would edify the Church.

Those



Those excellent giftes of the Jewes, which the Apostle hath hitherto reckened make y<sup>e</sup> question of they<sup>r</sup> refection & of the calling of the Gentiles moze difficulte. For how were they excluded, which had receaved so many and so greate benefites? And how were the Gentiles brought in, which were strictly strangers fro the common welth of Israell, alienes from God, boyde of his gloze, without Lawes, covenante, worshipping and promises? Which also as touching the fleshy pertayned neither to the Fathers, nor to Christ. But *Chrysostome* noteth, y<sup>e</sup> Paul only reckoneth up the giftes of God: so that the Jewes had nothing, that they should therfore waite proude, when as they got not those giftes by they<sup>r</sup> owne industry. Paul sayth not, y<sup>e</sup> they stode to the covenantes, that they observed the Lawes, or worshipped God purely: onely he setteth for testimonies of the good will of God towards them.

Of vvhom is Christ as touching the fleshy, who is God ouer al, blessed for euer. ] Here he addeth an excellent commendation of Christ, wherein he expresselye confesseth the two natures in him ioyned together in one and the self same person, so that of both natures is made Christ. His humans nature is declared by these wordes, Of the Iewes as touching the fleshy: for by the fleshy, in the Hebr<sup>e</sup> w phrase is vnderstanded the whole ma<sup>n</sup>. His diuine nature is most manifestly described in these wordes: VWho is God ouer all, blessed for euer. ] Which nature also is not obscurely signified in that which is added, As touching the fleshy. For that particle should not haue bene put vnles he had had something moze then the fleshy. This sentence the *Arrians*, *Mahometists*, and whosoener they be that hold that Christ is only a pure man impugne: in which rablement also are the *Rabbines* of the Hebr<sup>e</sup>wes. For euen as by a corrupt interpretation they had corrupted the law, as touching maners and life, which is manifest by that that Christ interpreted the Law, and reprobated they<sup>r</sup> fond deuises: so also had they depraied the sincere sayth of the *Pettas* to come, so that they thought he should be only a pure and simple man. For when Christ demaunded of the, what they thought of y<sup>e</sup> *Messias*: they made answer y<sup>e</sup> he should be y<sup>e</sup> son of *Dauid*, neither had they any deper or higher consideration touching him: wherfore Christ objected vnto the y<sup>e</sup> 110. Psalm, where *Dauid* calleth y<sup>e</sup> *Pettas* his lord, which could not haue bene agreeable to a pure & simple man bozne of his stocke: as they foolishly imagined. *Ambrose* expounding this place, cōfēdeth y<sup>e</sup> these wordes must nedes be applied vnto Christ, for that there is here mention made of no other person, vnto whome they may aptly be applied. If they will (sayth he) haue these thinges to be vnderstanded of Christ, let them shew some other person mentioned of Paul vnto whome they maye be referred. And if besides Christe they can finde none other, then let them leue vnto Christ the glory, which Paul attributeth vnto him. *Ambrose* indeede confesseth, that when the father and the sonne are ioyned together in the holy scriptures, the father is called God, and the sonne Lord: and this he sayth is done for this consideration, for that we affirme, that we worship one God only. And if we should repere the name of God, we mought peradventure seme to departe somewhat from that vniity, and therfore are those names so altered. But I see that that rule is not in the scriptures perpetually obserued. For we rede in the Psalm, as it is cited to the Hebr<sup>e</sup>wes, Therefore O God, hath thy God annoynted thee with the oyle of gladnes. Here for that he entreateth, of the father and of the sonne, he repeteth the name of God twise. He saith moreover, that this particle, Christ to be ouer all, is had also in the epistle to the *Phillippians*. For there it is written, That in the name of Iesu euery knee should bow, both of thinges celestiaall, terrestiaall, and infernall. Out of which place no les then out of this wherewith we are now in hand, he gathereth the diuine nature in Christ. For he should not be worshipped of all, if he were not God. For in the Apocalypse, John was prohibited of the Angell to worship him. I am thy fellow seruant (said he) take heed thou do it not. But Christ when as he oftentimes permitted himself to be worshipped, manifestly testified, that he was true God. For forasmuch

The thinges that Paul here reckoneth, are onely the giftes of God and not the vertues of the Hebr<sup>e</sup>wes. Both the natures of Christ here auouched.

The *Rabbines*, *Pharisees*, *Sadducees*, and *Arrians* are confuted.

The father is called God and the sonne Lord when in the scriptures they are ioyned together. That rule seemeth not to be perpetuall.

The worshipping prohibited vnto Christ is a testimonie of his diuinity.

much



This word  
Amen, ma-  
keth a  
strong asse-  
reration.

In his com-  
mentaries  
vpon the  
first epistle  
to the Cor-  
inthians.

¶ continu-  
ing of  
the prophe-  
cies.

¶ manner of  
the dispo-  
sition and  
of the  
psalms.

much as he was a most sharpe defender of the sincere and pure worshipping of God, he would neuer haue suffered himselfe to be worshipped in steede of God, vnles he had bene in very dede God. *Yea* (saith he) *Paul* would so vehemently affirm that *Christ* is God, that vnto his wordes he addeth, *Amen*. Which particle without all controuersy maketh a great affirmation. *Chrysostome* also seemeth to ascribe these thinges vnto the sonne. For he saith, That *Paul* when he had reckened vp the wonderfull greates benefites, which God hath bestowed vpon the *Hebrewes* which were so great, that our sauour tooke fleshe of that nation, by this exclamation, both gaue thanks, and also referred the prayse to the sonne of God: and that not without iust consideration, especially seeing that he knew, that *Christ* was euery where of the *Iewes* blasphemed, and reproched, and that most of all when they rejected and cast of his Gospell and preaching. We haue els where taught by testimonies broughte out of the scriptures, and those most certayne, that *Christ* is God: wherefore in this place to repete them agayne it is not needful. *Iohn* in his 5. chapter of his first epistle expel-ly pronounceth, that *Christ* is the true God, & eternall life. At this tyme it shal be sufficient to haue noted, that by this sentence of the Apostle which we are now in hand with, are ouerthrowen & confuted many heresies. The *Manichees* thought that *Christ* had not a true body, but that whatsoeuer seemed to be in him as touching an humane body was only a phantasie and an illusion of the eyes. But *Paul* saith, that *Christ* had fleshe, and that he tooke it of the nation of the *Hebrewes*. Which wordes of *Paul* make also against those which confesse, that *Christ* had indeede a true body: but yet say that he brought it from heauen, and tooke it not of the virgin *Mary*. For they trifle, that *Christ* traduced his body through her, no other wise then water is deriued thorough a conduitte or pipe. But *Paul* manifestly saith, that the fleshe of *Christ* was made, not thorough the *Hebrewes*, but of the *Hebrewes*. *Arrius* also is by these wordes confuted: who unpudently durst affirme, that *Christ* was only a creature, and with his blasphemous mouth durst deny the sonne of God to be God. In this route also is *Nestorius*, who confelleth both natures in *Christ*, but he seiorned the one from the other, that he held, that that communication betwene them is only by grace, and that of those two natures is not made one person. Wherefore he denied that the blessed virgine could be called *Godmother*, that is, the mother of God, but should only be called the mother of man: for which the diuine nature it can not stand, to be borne agayne. But he considered not that *Paul* here saith, that *Christ* is of the *Iewes* as touching the fleshe. We graunt indeede that the things which were vniuersally spoken of *Christ*, are sometimes to be vnderstanded of the one nature, and sometymes of the other: when yet notwithstanding *Christ* himselfe is onely one person and hypostasis. So we say, that the immortall God was borne, crucified, and died. For there is a certayne communicating of the *Idiomata* or proprieties, by the wonderful connerion of the two natures: which *Nestorius* went about to seiorne, and plucke in sunder. Howbeit I am not ignorant that *Erasmus* in this place imagineth two other readings, besides this receaued reading whiche we follow. One of them is, that we should thus reade, Of whome is *Christ* as touching the fleshe: so that there should be put a stay: and then followeth that which remaineth as an exclamation seperated, wherein *Paul* saith, that God which ouer all is to be prayed for euer: so that God signifyeth either the father, or els the whole Trinity. The other is to be reade after this maner, Of whome is *Christ* as touching the fleshe, which is ouer all, and thereto make a poynt: and then adde this as a member by it selfe, God is blessed for euer. These readings I see no cause why we should admitte. For seeing that the common and receaued reading is propiciuous and plaine, I thinke it most mete rather to follow it. For these readings put a new apostrophe or turning of speech either to God the father, or to the holy Trinity, when as there is no such neede. Farther *Paul* seemeth to follow the same maner that is oftentimes vsed of the *Hebrew* prophetes, and also in the *Psalmes*, that the latter part of the periode, should repete that which was spoken in the first. Which thing he doth here most plainly



playnly and with much efficacy. For first he touched the diuinity of Christ, when he sayd, as touching the fleshe: for that particle should not haue bene necessary, if there had bene in Christ nothing els but his humane nature. And he addeth.

Who is ouer all.] Which thing belongeth to God only. Wherefore that which was in those clauses spoken somewhat obscurely, in the other part of the Periode he speaketh more expessedly. For he sayth.

Who is ouer all. God blessed for euer, Amen.] Neither is the reason of *Ambrose* lightly to be considered, that we ought not in this place to sake any other thing or any other persō, whē as here is purposely entreaty made only of y<sup>e</sup> Son. *Erasmus* excuseth this his deuise, that he nothinge hindreth the diuine nature, which we affirme to be in Christ: especially seing the same may be abundantly proued by other places of the scriptures. We answer, that we also know ryght well, that the diuine nature in Christ is by many other places of the scriptures sufficiently testified: but yet we thinke that this is also together with the rest to be retained: for so we see all the fathers haue done. Neither is it mete, that we should without cause decaye the armoury of the Church: which we ought rather dayly to fill and to renew. But peradventure he will say. They trust but a litle to other places, which so earnestly contend for this one: Merely we do not a litle put confidence in other places, but seing that this place is very firme and cleare, we wyl not lose it. The commentaries of *Origen* testify that these thynges are spoken of Christ: as though *Paul* in these wordes woulde refell those, which at that tyme durst not openly call Christ, God: which is meruayle to heare *Origen* affirme, when as he otherwise did not rightly thinke of the sonne of God. But *Erasmus* thinketh, that that part in those cōmentaries to the Romanes, is none of his. For he sayth, that *Ruffinus* or whosoeuer he were that turned *Origen*, amended certayne things of purpose, that the readers should not be so much offended, And *Ierome* agaynst *Ruffinus* testifieth, that *Origen* in hys other bookes, neuer wrote well of these thynges, touching which he had erred in hys bookes *ἡπὶ ἀρχαῖς*. Which if it be true, then, soasmuch as in those bookes he had a most wicked iudgement of the sonne of God, it may easely be proued, that those thynges could not be written of him in his commentaries to the Romanes. But howsoeuer it be, touching *Origen* (for his commentaries to the Romanes are not extant in the Greke, wherby we might any thing iudge of them) thys is certayne, that *Ciprian* a most auncient wyter in his 2. booke agaynst the Iewes the 5. chapter, vseth this testimony to proue the diuinity of Christ. Although when he citeth the wordes of *Paul* he leueth out this word, God. Which same thing *Hilary* did vpon the 122. Psalme. But that may seme to come thorough the negligence of the wyters, as *Erasmus* himselfe confesseth. Neither is this to be omitted, that that particle, Over all, maye be adioyned vnto that particle which followeth, Blessed: so that the sence is: God which is to be prayled aboue all.

But not as though the word of God hath fallen away. For not all they which are of Israell are Israelites: nether are they all children which are the seide of Abraham: but in Isaac shall thy seide be called. That is: Not they which are the children of the fleshe are the children of God: but they which are the children of the promise are counted for the seide. For thys is a word of promise. In thys same time will I come, and Sara shall haue a sonne. And not onely thys, but also Rebecka, when she had conceived by one, even by our father Isaac. For the children being not yet borne and when they had done neither good nor euill (that y<sup>e</sup> purpose of God might remaine according to election not by workes, but by him that calleth) It was sayd vnto her, The elder shall serue the younger, As it

The diuinity of Christ thys times proued by this place.



## Cap. 9. A Commentarie vpon the is written, Jacob haue I loued, and Esau haue I hated.

But not as though the worde of God hath fallen away. I Those thynges which Paul had spoken in the commendation of the Iewes, seemed (as *Chrysostome* sayth) to haue aggrauated the question. For the Iewes were offended, for that they being adopted into the people of God, and hauing the Law geuen vnto them, and endued with promises should be reiecte, and in theyr places should be put the Gentiles, which had bene alwayes aleants from God, without adoption, without the Law, and without any promise at all of Christ. And this offence had now so much increased amongst the, that they sayd, that that Christ whome Paul preached was not the true Messias promised of God. Paul considering these thynges with him selfe, earnestly lamented that the Iewes were reiecte. But lest any man should thinke, that he so lamented, as though he thought that the promises of God were made voyde, therfore he now both deseth himselfe, and the promises. I do not (sayth he) therfore speake these thynges, or am therfore so earnestly sorry, for that I thinke that the worde of God is fallen away, for I know that his promises are constant and firme, although these men perish. I bewaile in dede theyr case: but yet not so, that I thinke that the league and covenant with God made with the children of Abraham is violated. For although the Iewes being blinded refuse the Gospell, yet the promises of God abide constant. But that which moueth me thus to bewaile my nation, is this, for that when as I know that vnto that nation were made the promises, and do se that so many of them do perish, now I perceauie that that saluatio promised pertaineth only to a few: for which thing doubtles I am exceedingly sorry.

The cause  
of the griefe  
of Paul.

The cause  
of saluation  
cometh  
not of carnall  
procreation.

Workes and  
carnall propagation  
are  
not causes  
of saluation

Election is  
the cause of  
saluation.

The promise  
was  
made to the  
stocke of  
Abraham  
indefinitely.

For not all they which are of Israel, are Israelites: neither are they all children, which are the seede of Abraham: but in Isaac shall thy seede be called. I That these thynges may the playnlier be vnderstanded, this we ought to know, that the Apostle toke this as a thing most manifestly known by the holy scriptures, that the promise touching Christ and euerlasting saluatio, was made vnto the Iewes: vnto the Iewes (I say) that is, vnto the posterity of Abraham which should be borne of his flesh: but yet that naturall procreation from Abraham was not the cause of saluation, and of receauing Christ. For if that had bene the cause, then coulde none issuing from him haue bene frustrated of the promise of God. But that some were frustrated, the Apostle declareth in *Ismael* and *Esau*: which although as touching carnall propagation they came of Abraham, yet they fell away from the promise. Wherefore the promise (as we sayd) was geuen vnto the carnall posterity of Abraham: although that earthly generatio was not the cause that the promise should be of efficacy, and take place in all. Paul remoueth away two thynges whiche he will in no wise to be the causes of the promises: namely, carnall propagation, & workes. What shall the be the cause of the promise? Merely nothing else, but the electio and purpose of God. To remoue away these two thynges, Paul vseth the oracles of God, and mentioneth the examples of *Ismael* and *Esau*. And as touching *Isaac* whom God preferred before *Ismael*, it is written in the booke of *Genesis*. But there are two places touching Jacob, the one is in *Genesis*, and the other in the prophet *Malachie*. There are also mozeouer promises of the calling of the Gentiles: but therof is not at this present entreated. That shall after ward be handled in his due place, where it shalbe declared, that the Iewes being repulsed, the Gentiles are substituted in theyr places: and the same shalbe confirmed by many testimonies of the scriptures. Now is entreated only of the promise made to the stock of Abraham. And the Apostle sayth, that the promise in dede was made indefinitely: but yet not to euery one that should come of that blood. Wherefore the promise must needs pertaine to the seede elected: whereunto many are annexed by the propagation of the flesh, in whome the promise taketh no effect. It is in dede offered vnto all: but it is not fulfilled in all. For euen as the common welth of the Israelites was by the mercy of



of God seioyned from other nations: so y<sup>e</sup> by y<sup>e</sup> selfe same mercy of God some of the Israelites were elected to be partakers of the promise of God, which pertained not to all men vniuersally. Hereby we may know, that many of the Iewes by reason of that promise shoulde receaue Christ, and attayne vnto saluation. For the promise of God can by no meanes faile. And for that cause the Apostle befoze so much extolled his nation, for that he saw that y<sup>e</sup> promise of God shoulde yet haue place in it. Neither is that any let, that y<sup>e</sup> greater part was at y<sup>e</sup> time blinded: for the oracles of the prophetes foretold, that that thing shoulde come to passe: who declared that the indefinite promise of God is by the hidden purpose of God contracted to a few. They which thinke, that these thinges pertaine to the Gentiles, referre the promise vnto them: as though they were truly made Israelites, and the seede of Abraham: especially seing that Paul sayth in the .3. chapter to the Galathians: *I those which are of fayth, are the sonnes of Abraham:* and when as also John Baptiste sayth in the Gosple, *God is able of these stones to raise vp children to Abraham.* We indeede deny not but that the Gentiles are transferred to the nobility of y<sup>e</sup> Hebrewes: but forasmuch as that cometh not vnto them by naturall propagation, as it did to the Israelites, they belong not to Abraham as touching the flesh, but only by spirite and faith pertaine vnto him. Wherefoze we are grafted, adopted, and planted into that stocke. All these thinges are true but Paul entreateth not of them in this place. This thing only his intent is to declare, that in Israell issueng from Abraham as touching the fleshe, there shall be hidden some seede of the election, and that some remnantes thereof shall at the last be saved. But of the Gentiles he will afterward in due place intreate. In the meane time he defendeth the promises of God, that they shoulde not seme vnconstant and vnsable, when as so few of the Iewes were saved by Christ.

For not all they which are of Israel, are Israel: neither all they which are of the seede of Abraham, are children. But in Isaac shall thy seede be called. That is, not they which are the children of the flesh are the childre of God, but they which are the children of the promise are counted for the seede. *Christostome* in this place demaundeth, what this Israell is, & what thing this seede is. And this he noteth: that the children of the flesh are not the children of God. Howbeit he denieth not but that they are the childre of Abraham. And he thinketh that the Apostle in this place calleth them the children of God, which are borne after the selfe same maner that Isaac was borne. But he was procreated of the promise and worde of God. For the worde & promise of God framed and formed him in the wombe of his mother. And although the mothers wombe was used to procreation, yet forasmuch as that was now dreyed up and barren, it could not be the cause of his procreation. So (saith he) the saythfull, when they are regenerated in Baptisme, are by the worde and promise of God borne againe. And if thou wilt say, that the water also is therunto adioyned, we graunt it is so in deede: yet of itselfe it is a thyng cold and barren lyke the wombe of Sara. Wherefore whatsoeuer is done in Baptisme, cometh wholly of the holy ghost and of the promise of God. It is well to be liked that *Christostome* attributeth not regeneration vnto the water, but referreth it rather to the holy ghost, and to the worde of God. But there are two thinges which he auoucheth, which may not so easely be graunted. First, that the scope of Paul is to contract the promises of God to the Gentiles. For here as we haue said, first is entreated of the Iewes: Secondly seing that the children of the Hebrewes were long time regenerate befoze Christ came, and had the promise of their saluation sealed with circumcision, no otherwise then we now haue by Baptisme, what neede was there to contract regeneration only to baptisme? Let vs rather vnderstand y<sup>e</sup> the promise was set forth indefinitely vnto the people of Israell which as touching y<sup>e</sup> flesh came of Abraham. Which promise was in the children of the Hebrewes sealed by circumcision: wherefoze that people was here befoze said to haue had the couenauntes and promises. And Peter in the Actes of the Apostles calleth the Hebrewes, *The children of the couenauntes*, for that the promises of God were (as we haue said) set forth vnto them generally, although they toke not effect in them.

Isaac borne of the promise.

Regeneration is not to be attributed vnto the water.



In what  
maner ma-  
ny oracles  
in the Pro-  
phets con-  
cerning the  
people of Is-  
rael are to  
be under-  
standed.

The gene-  
rall promise  
is by electio  
contracted  
to some per-  
ticuler men

A similitu-  
tude.

Election of  
purpose di-  
recteth the  
promises.  
Election is  
not repug-  
nant vnto  
the promise.

From a per-  
ticuler pro-  
position he  
ascendeth to  
a generall  
proposition.

We baptise  
infantes vn-  
der the faith  
of the inde-  
finite pro-  
mise.  
Against the  
Anabap-  
tistes.

all. After this maner are to be vnderstanded many places in the Prophets, where the people of Israell is indefinitely called the people of God, although in very dede many of them were aliantes from God. *Esay* hath: *I haue nourished and exalted children: but they haue despised me.* And in *Ezechiell* God saith: *That the children of Israell are his children. namely, by reason of this promise generally published amongst them, and confirmed by circumcision and many other ceremonies and rites.* Howbeit forasmuch as many of them fell away from piety and from saluation, it was very plaine, that not all they were the children of God, or the seede of *Abraham*, vnto whom the promises were by election due. Wherefore when *Paul* saith: *That not all they which are of Israell, are Israell, by Israel in the second place, he vnderstandeth that seede whereunto is adioyned election, and by children, and by the children of God, and by the children of the promise he vnderstandeth those, vnto who the perfection of y promise was by the purpose of God contracted.* He bringeth the firste example of *Isaack* and *Ismael*, out of the 21. chapter of *Genesis*: where *Abraham* is commaunded to caste for the the handmayden and her sonne: as *Sara* had requested. For in *Isaack* (saith he) shall thy seede be called. That is, that promise which I haue made to thy seede, shall by electio be performed in *Isaack*, neither shall pertaine to thine other sonne *Ismael*. This place declareth, that that which was before promised generally, is by the hidden election of God contracted to certaine perticuler men. The other oracle touching this selfe same matter is extant in the 18. chap. of *Genesis*: *In that tyme will I come, and Sara shall haue a sonne.* This thing God promised, when he was entertained of *Abraham* vnder y oke of *Mambra*. *Ismael* was now bozne, yet God promised vnto *Abraham* perticularly that he should haue a sonne of *Sara*, in whom should be certainly performed the promise which before seemed to hang vncertaine. As if a father hauing many children, should be promised, that it should come to passe, that in his stocke he should haue a kyngdome, he should not streight way perceiue, which of those children should be exalted to that dignitie: but that appointing should consist onely in election. *Paul* here by sheweth that the hidden purpose of God moderateth and contracteth that which was promised generally. Not as though the election of God is repugnant vnto the promise, yea rather it performeth & accomplisheth it, but yet in these in whom it is decreed to be performed. Neither ought we to thinke, that the election of God is bound to naturall procreation. And when the Apostle maketh mencion of the children of the flesh, and of the children of the promise, by children of the flesh he vnderstandeth those, which haue in them nothing singuler or excellent, besides the generation of the flesh, which came vnto them from the holy Patriarkes. And the children of promise he calleth those, vnto whome the promise is now by election appointed. And in this example of *Esau* and *Ismael*, this is to be noted, that the Apostle from a perticuler proposition ascendeth to a generall proposition, that by such singuler factes he mought gather the order and maner of the election of God. Here are we admonished neuer to step backe fro the faith of the word of God, although these things which are in it intreated, seeme to ouerreache humane reason and iudgement, or to be made void. Doubtles there should at that time most of all haue bene great doubt, when as the promises made vnto the nation of the Iewes were now publikely extant: but on the other side there were none in the whole world which more resisted *Christ*, or with more cruel furioufnes repelled his Gospel, then did that nation. And yet notwithstanding the Apostle with an inuincible faith persisteth: and (as we haue now declared) comforteth himselfe touching the promise of God. After the same maner commeth it to passe, touching the children of the faith full. We haue a promise, that God is not onely our God, but also the God of our seede: which promise being indefinite, is by the hidden election of God applied vnto infantes: not in dede alwayes to all, but to some certaine, as it shall seeme good vnto the purpose of God. Which purpose being hidden from vs, and we being bounde to follow the outward worde which is commended vnto the Church, vnder that promise we baptise our infantes, euen as the Elders circumcised theirs. This saith the Anabaptistes reproue, for that wee are not any thing as-  
sured



ured either of the spirite, or of the faith, or of the election of these infants. But we nothing passe vpon that, only we haue a respect vnto the worde of God, which is offered vnto vs in the generall and indefinite promise. But the execution thereof we commit vnto God, when as we cannot iudge of his election. But let them on the other side answer vs, by what reason they baptise those that are of full age, when as it is vncertaine whether they pertaine to election or no, and whether y<sup>e</sup> thinges which they say they beleue and professe, be truly said, and whether with a sincere minde they come vnto Christ or no. Here they can answer nothing, but that they follow the confession of that faith, which they that are of full age make before the church, when they come to be baptised. But so much as by y<sup>e</sup> confession they may easely be deceiued, neither do they certainly know any thing either of their minde or of the election of God, there is no cause why they should accuse vs. For it is euery so with vs in infants, which are offered vnto the church to be baptised, as it is with them in those that are of full age.

And not only this, but also Rebecka, when she had conceaued by one, euen by our father Isaac, For the children being not yet borne, and when they had done neither good nor euill. ¶ Vnto the example which he before brought of Isaac and Ismaell, he now addeth another of Iacob and Esau: and that not without great cause: for men might haue suspected, that there had bene a diuersity in Isaac and Ismaell: for that one was the sonne of an handmayden, and the other of a free woman, when as no such thing could be pretended in Iacob and Esau. For they had one and the selfe same father, and one and the selfe same mother, they were brethren which came both out of one bely, and also twines conceaued in one and the same houre. Wherefore as touching nature or procreation of the flesh, there could be put no difference at all betwene them. Wherefore seeing that the one of them was reiecte of God, and the other elected, it is of necessity, that the same be attributed wholly vnto the will and election of God, as to a higher ground and principle, whereby are seuered those which haue one and the same nature of carnall generation. And by this second example also Paul ascendeth higher, neither remoneth he away only carnall generation from the cause of the efficacy of the promise of God, but also workes. For he sayth, that those infants were not yet brought forth to light, neither had done either good or euill: neither were they therefore separated the one from the other, that the one should be reiecte, the other elected, that the one should be loued of God, and the other hated. Of these two thinges the Hebrewes were accustomed continually to boast, as of thinges most excellent, namely, nobility of blood, & holynes of workes. The one of the Paul had now before remoued away: now also he remoueth away workes.

When they were not yet borne, neither had done any good or euill. ¶ The Apostle entendeth in this place to set forth certayne thinges, from which humane reason exceedingly abhorreth: for first he sayth, that the mere godnes and clemency of God is the ground of election. Which thing men, for that they to much delight in themselves & to much loue themselves, do not easely graunt. For they would rather appoint the groundes of their saluation in themselves, and not gladly committe the same wholly vnto God. Farther he sayth, that this liberality and mercy of God is utterly free from all lawes, so that it is bound to no man, but that it freely either reiecteth or electeth whom it will. Here also is our reason exceedingly offended: for vnto men it seemeth equity, that seeing all men are of a like estate and condition, God should also haue towards all men a like and equall inclination, for, that (they say) longeth to iustice. Wherefore they seme couertly to accuse God as an acceptor of persons. Farther by these wordes of the Apostle is condemned their error, which thought that our soules, either sinned, or liued iustly, before they were thrust into the bodies: for if it were so, then had not the Apostle sayde rightly, before they had done either good or euill. Of that opinion was Origen too rough to muche following the doctrine of Plato, Wherefore we muste holde, that our soules had no being before they were ioyned vnto the bodies. For they could

Workes & propagation of the flesh are removed away in the latter example.

Two things here entreated of, from which humane reason exceedingly abhorreth.

Our soules liued nor befoze they were ioyned to the bodies.



Against the  
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that election  
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There  
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will of God  
to elect him

God in no  
wise distributeth his  
giftes rashly.  
The things  
which God  
genueth vnto  
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not the causes of elec-  
tion.

Our will shoulde  
be excluded from being the  
cause of the  
election of  
God.  
If this  
should be  
put to be  
the cause of  
saluation, nei-  
ther should  
humane rea-  
son be satisfi-  
ed.

not haue lined loely: and if they had done any thing, the same doubtles should haue bene either iust or vniust: and so they had done either some good or some euill. But they which thinke, that God in his election followeth workes foresene, deny, that they are by these sentences of the Apostle confuted. For in that Paul sayth, that God elected the one of these, and reiected the other before they were borne: that they say is to be referred to the singular sharpenes of the sight of God, which seeth those things which shall come to passe long time before they haue their being. But the Apostle when as he straight way addeth, *that the election should abide according to purpose*, semeth not to haue had a respect vnto workes foresene, but only to the singular will of God. But neither by this do they confesse themselves to be confuted. They affirme that the election of God is gouerned by foreknowledge, where by when as he foreseth, what maner one euery man shall be, so he either reiecteth or electeth euery one. The selfe same thing also affirme they of the purpose of God that it ought to be iust: and therefore ought to be moderated by the foreknowledge of workes: and that for that cause it is called purpose, because that that shall undoubtedly and immutably come to passe, which God foreseth. But if it were so as these men imagine, Paul ought then to haue sayd, *that vnto workes and merites should abide their dew honor*, which yet he saith not, but opposeth vnto them the election and purpose of God. And he expessedly addeth, *Not of workes*, and as if were euen of purpose denieth that which these men so earnestly endeuor themselves to obtrude, wherfore thus to thinke semeth to be nothing els then to swim against the streame, and manifestly to fight against the purpose of the Apostle. For Paul, to the end that nothing should want to confirme that which we say, namely that the election of God is the chief cause of our saluation, addeth.

But of him that calleth. J. Whereby we vnderstand, that our saluation wholly dependeth of him, which electeth and calleth vs. And it is verie absurde to set in man any thing so good, that can moue the will of God to elect vs: for whatsoever good thing is in man, the same wholly proceedeth from God, vnles we wil say, that there may be some thing that is good, which is not of God, which were to make of a creature a God. And if they graunt, that all good things which men either shall do, or can do, do proceede from God, then also doubtles must they nedes confesse and graunt, that God distributeth not these things rashly, or by chance, or vnadvisedly. But now if these things be distributed by the election and predestination of God, then can they not be causes of election, or of predestination. Farther the Apostle a litle afterward so referreth all things to the will of God, & he utterly excludeth our will, for he saith, *I will haue mercy, on whom I will haue mercy, and will shew compassion, on whom I will shew compassion.* Wherefore it is not either of him that willet, nor of him that runneth, but of God that hath mercy. And that we should not take it ill, for that God after this maner dealeth with vs, he vseth a similitude of the potter, which of one and the selfe same masse maketh one vessel to honoꝝ, and an other to contumely: and he addeth, *That the clay yet can not complayne of his maker.* For euer it is a thing dangerous and not agreeable with a godly man, to assigne that to be the cause of the election of God, which is neither put of Paul, when yet he of purpose entreateth of that matter, neither is any where extant in all the whole scriptures. For, that is to imagine vnto our selues that which semeth to be agreeable vnto our reason: and besides that, neither doubtles can this imagination in all pointes satisfy humane reason. For Augustine against the two epistles of the Pelagians in his 2. booke and 7. chapter, saith two children to be borne of vngodly parentes and strangers from Christ: both of them are cast forth and set to daunger of death. And the one of them in verbe dieth: but the other being of somewhat more stronger nature is by a Christian by chance comming by, preserved, and brought to the Church, and baptised, and is with other of the saythfull made a partaker of Christ. Merely touching the saluation of the one childe, we haue nothing that we can certainly affirme: but



of the other if the childe dye, we can scarcely put any doubt. And if the matter be so, we affirme that one of them was elected, and the other reiected. Whereunto then had the election of God a regarde? Thou canst not say vnto woorkes foresene, when as those thinges which shall neuer come to passe, can not be foresene. For the prouidence of God prouideth those thinges which shall come to passe, and not those thinges which shall not be: yea rather he foreseeeth that those thinges shall not come to passe. Wherefore we see that that deuise touching woorkes foresene can not in all cases satisfy humane reason. Wherefore we must rather beleue *Paul*, who leadeth vs to the highest cause, namely, to the will of God: whereunto doubtles we do iniury, if we thinke that there is any cause aboue it. What shoulde we say vnto the woorkes of men, when as we all are of one & the selfe same nature, of one & the selfe same propriety, and of one and the same disposition? For, that lump of Adam, wherehence we are deriued is vitiated and corrupted, whereunto if peradventure there be added any thing that is good, the same it hath of the mere and only goodnes of God. Farther they which so teach, seeme to make *Paul* very blockish and dull witted, which could not see that which these men so easely vnderstand. For he of the election of God bringeth no other cause, but the purpose and will of God. And at the last also he crieth out, *O the depth of the riches. &c.* But these sharpe witted men doe euen easely rid themselves of this greate difficulty, euen (I say) by one poze word. *Augustine* being yet a priest, and newly baptised, expounding this place, although he saw that God could not haue a respect vnto our woorkes to come as causes of predestination, wherby he embaseth vs, yet he thought sayth foresene to be the cause of his loue towards vs. And of this his sentence as touching ether part he bringeth this reason: *It is certayne that good woorkes are deriued into vs from the holy ghost (for thorough him God worketh all in all, and the same God giveth vnto vs the holy ghost) Wherefore good woorkes (sayth he) forasmuch as they procede from God, can not any thing moue to his electio or predestinatio.* But he thought that God had a respect vnto our sayth, and electeth them, whome he foreseeeth should beleue, for that he thought that sayth is of our selues. For although we rede (sayth he) that God worketh all in all, yet we rede not, that God beleueth all in all. Wherefore he thought it is of our selues to beleue: but to woork wel, he thought to come of God. These thinges wrote he being yet rude following as it should appeare to me, the doctrine of his father *Ambrose*. For he vpon this selfe same place teacheth, the selfe same thing: namely, that God electeth them whome he knoweth shall afterward beleue. But *Augustine* when his iudgement was now thorough age & exercise more ripe and of deeper consideration, reuoked this sentence, as it is euident by his first booke of *Retractions* the .33. chapter, in which place he thus writeth of him selfe. *These things had I not writtē, if that I had vnderstode that sayth is no lesse the gift of God, then good woorkes.* And that sayth is geuen of God, he gathereth by that which is writtē to the *Ephosians* in the 6. chapter: *Charitye and sayth from God the father, and from our Lord Iesus Christ.* And in the same epistle the 2. chapter: *By grace ye are made safe thorough faith, & that not of your selues: For it is the gift of God, not of woorkes, lest any man should boast.* And vnto *Timothe* I obteyned (sayth he) mercy that I might be faithfull: but he saith not, for that I was faithfull. To this purpose mought be brought a greate many other sentences: but for this present I thought these should suffice. And as touching the woordes of *Paul*, no man ought to wonder, that the Apostle, when he speaketh of these thinges, ascribeth vnto God, purpose and election. For the holy scriptures euery where frame themselves to our infirmity, and speake vnto men after the maner of men. By those woordes we vnderstand the constancy and immutability of the will of God. For euen as men are wont as touching thinges whiche they haue rashly appoynted, afterward, when they haue better considered the matter, to alter them, but those thinges which they haue decreed with good consideration and deliberation they will haue to be firme and to continue, so also thinke they

All men are by nature of one and the selfe same disposition and prone to euill. This opini on maketh Paul very blockish & dull witted.

Augustine erred in this lest he was yet a priest.

Augustine reuoked his error.

Faith is no lesse the gift of God then good woorkes.

Purpose & electio, why they are ascribed vnto God.



## Cap. 9 A Commentarie vpon the

God put-  
teth a differ-  
ence be-  
tweene those  
¶ are bozne

Forasmuch  
as predesti-  
nation is a  
thing hid-  
den, vnto  
what  
things we  
ought to  
haue a re-  
spect.  
A simili-  
tude.

Note the  
methode &  
interpreta-  
tion of Chri-  
stosome.

of God. For that cause Paul calleth his will, purpose and electio. An oracle was  
geuen to Rebekka, That the elder of these two brethren should serue the yonger:  
for he had asked counsell of God, what the brethren shoulde together in her  
wombe signified. By this oracle we see, that it is God which putteth a difference  
betwene those which are bozne, when as otherwise by nature they are equall.  
And promises made to this or that stocke, and to this or that posterity signifie  
nothing else, but, of that stocke or posterity shall some be elected: but who they  
be, it lieth not in vs to iudge. We ought rather to haue a respect vnto the effects,  
and whom we see to be called, to beleue, to geue themselves to good works, those  
to count for elect, and alwayes in this matter to haue a regard vnto the com-  
maundementes and vnto the promises, that is, vnto the outward word of God.  
But concerning the hidden counsell of God as touching every peticular man,  
we haue nothing reueled vnto vs. But Chrysostom seemeth to be against this. First  
he sayth, That there arose greate offence touching the reiectio of the Iewes, and the e-  
lectio of the Gentiles: especially seeing that the Gentiles had alwayes bene vncleane: but  
the Iewes had moste playne promises. For it is all one (sayth he) as if the sonne of a king,  
vnto whome the kingdome semeth to be by inheritance due, should be reiected, and in  
his place should be put some vile man taken out of the common people, and but ne wly deli-  
uered out of prison. Which kinde of fact doubtes would cause greate offence to rise. For  
if any man would finde fault that the kinges sonne is therfore reiected, for that he had be-  
haued himselfe ill, he would say, that there ought in his place to haue bene put one better  
then he, and not one as wicked, and as ill as he. Wherefore seeing the Gentiles were no bet-  
ter then the Iewes, they ought both of them to haue bene in like sort either punished or ad-  
uanced. And that the Gentiles were as great sinners as the Iewes, & therfore were vnwor-  
thy of the kingdome of God, it is by that euident, which was before spoken in the first chap-  
ter, and moreover in the third, All haue sinned and want the glory of God: and it is wen-  
derfully to be meruayled at, that God would promise that thing vnto the Iewes, which  
he would not performe. For, man indeede, forasmuch as he is ignorant of thinges to come, if  
sometimes he change his minde, may after a sort be excused: but it is not so of God: when  
as he most plainly seeth all thinges that shall come to passe, whatsoeuer they be. How  
(sayth he) doth Paul dissolue these thinges? This he now addeth, to declare, who is the  
true Israel, vnto whome are made the promises. And his minde is viterly, that those  
thinges which are here spoken of Paul, pertaine to the calling of the Gentiles:  
for that they are the true Israel. Farther he sayth, that the dissolution of the que-  
stion herein consisteth, that the Gentiles came vnto Christ thorough sayth: but the Iewes  
refused sayth, & reiected the gospel, being bet only to the workes of the law. And this he  
sayth we must not thinke to come thorough Gods default, when as his will is  
that al men should be saued. Howbeit he plainly confesseth, that Paul sayth not  
so. For he thinketh that he dissolueth not the question, but only increaseth the dif-  
ficulty: as he had done in the 5 chapter, when he entended to proue, of the right-  
ousnes of Christ saue vs: and that (he sayth) seemeth farre from the truth, that  
the righteousness of Christ should rebound vnto vs. Wherefore he should haue  
proued this, which yet he did not: but rather thus wrote, If we be cotaminated  
thorough the sinne of one man Adam, how shall we not be made cleane thorough  
the righteousness of one man Christ? Here (sayth he) is brought an other doubt,  
how the sinne of Adam could hurt vs: which doubt yet is not dissolued of Paul.  
But, that he thus left these questions vndiscussed, he thinketh is for this cause  
done, for that Paul would euen at the first brunt stop the mouthe of the Iewes  
agaynst whome he then had to doe. These examples (sayth he) which he bringeth, he  
of purpose discusseth not: but only seeketh this, to make his owne matter more perspicuous  
vnto the. As it he should haue sayd: doth this (O ye Hebrues) offend you, for that ye see your  
selues reiected, & the Gentiles brought to the kingdome of God? do ye not see, that the seife  
same thing hapned in your patriarkes also, for they were reiected, vnto who pertained the  
inheritance. For God waiteth not for the succes, but streight way seeth this man to be good,  
& that man to be euill. And touching the seife same matter, when as in the time of Moses,  
they were all obnoxious vnto death by reaso of the idolatry which they had committed in the  
golden



golden calfe, yet notwithstanding some of the were punished, and other some were by the mercy of God preserved. I haue mercy (sayth God) one whome I haue mercy and I shew compassion, on whome I shew compassion. *¶* Barao was stirred vp, that in him the power of God might be declared, but why was he more then other stirred vp? What, for disobedience and obstinacy? As though others also were not as disobedient and as obstinate as he. And seeing that the promises seme to be made vnto the Israelites, and they had now so increased, that they were in number as the sand of the sea, why only shall the remnautes be saved? All these questions (sayth he) *¶* Paul moueth: but yet he dissolueth them not. For neyther is it expedient that thou shouldest to quickely dissolue thy question, when as thyne aduersarye sticketh in the same myre. For it is labor losse, that thou shouldest take all the paynes, when as thyne aduersarye shoulde take as much paynes as thy selfe. Which thing if thou shouldest attempt, thine aduersarye would triumphe, as though he had in his question put thee to the foyle. Dissolue first (saith he) O thou Hebrew, these selfe same questions which I haue put forth vnto thee out of the law. Which if thou canst not do, why then triumphest thou ouer me, as though thou haddest gotten the victory? *¶* Wherefore *Chrysostomes* minde is, that these things are of *Paul* put forth in that maner as we haue said: but he after ward dissolueth them, when he saith, that the Gentiles were therfore grafted in, for that they came through faith: and the Jewes were reiecte, for that they casting away faith, did put their confidence onely in woorkes. He addeth moreover, That God knoweth all things before they are done, and forseeth who shall be good, and who euill, and therefore we must stande to his iudgement: neither muste we enquire of him reasons of his election. But the iudgements of men are oftentimes deceaued: and therefore we see, that those oftentimes are greuously punished of God, whome other wise we thinke to be of the beste kinde of men, and those whome we abhorre as the worst kinde of men, are oftentimes crowned of him. He knoweth and seeth the hartes of all men, we consider onely outward signes, and follow the iudgement of other men. Of this thinge God hath no neede: for he seeth the causes of thinges: wherefore we must content our selues with his iudgement. These wordes of *Chrysostome* may not be vniuersally allowed, for they conteine many thinges whiche are straunge from the scope of *Paul*. First, this dissenteth, that he sayeth those thinges, which are here spoken of *Paul*, to the calling of the Gentiles: secondly, that he affirmeth, that God electeth those whome he knoweth shall beleue: whiche sentence we haue before at large confuted. Farther why presumeth he himselfe to assigne a cause of the election of God, which he plainly confesseth is no where put of *Paul*? But how it is true that God willet that all men shoulde be saved, we haue in other places declared, neither is it needefull now to repeate the same againe. This only now I say, that that proposition is not altogether so simple to be vnderstanded. Farther, this also is not true, which he taketh as a ground, when he saith, that *Paul* in this place dissolueth not the question which he did put forth. For *Paul* most plainly sayth, that the election of God is the cause of our saluation. And of the election of God he putteth none other cause, but the purpose of God, and his mere loue, and good will towards vs. Neither is he any thinge holpen by that similitude whiche he bringeth out of the fift chapter of this Epistle. For there *Paul* sayth, that it is not absurd to say, that we in such sort haue the fruition of the righteousness of *Christ*, that by it we are iustified, soasmuch as by the offence and disobedience of one man many are condemned. This (sayth he) he ought to haue proued, that we are infected by the sinne that we haue drawen from *Adam*, which yet he did not, but left it vndissolued. *¶* *Paul* rather proued, that we are partakers of that corruption, euen by this, that we die. And they die also whiche haue not sinned after the likenes of the transgression of *Adam*. *¶* Wherefore by death, as by the effect he sufficiently proued original sinne. For in *Paul* after ward sayth (when he entreateth of the calling of the Gentils, and of the reiecting of the Jewes) that the Gentils came by faith, but the Jewes sought saluation by the woorkes of the law, he putteth not that as a cause but onely as an effect of predestination. For it may straight waye be demaunded, whetherence the Gentils had they? sayth. And if they had it of God, as doubtles they had, why did God geue it vnto them? Surely for no other cause, but because he

The wordes of *Chrysostome* some before alleged, are examined. The things that are here spoken pertaineth not to the calling of the Gentils. We must not saie but that what he saith which he neuer saith. *¶* *Paul* in this little same chap. dissolueth the question which he did put forth. *¶* *Paul* proued that we are infected by the sinne of *Adam*.

That the Gentils by saying came vnto *Christ*, is not the cause of predestination, but the effect. *¶* God graunt not faith vnto his rascals, but of purpose.



## Cap. 9 A Commentarie vpon the

The Mani-  
ches confu-  
ted of Paul.

The Pelagi-  
ans confu-  
ted.

Origen con-  
futed.

What is  
the ground-  
felle of earth-  
ly promises

Jacob had  
the possession  
of the first  
birth, not in  
himself, but  
in his poster-  
ity.

The latter  
oracle is  
cause of the  
first.  
A place of  
Malachie  
declared.

From the  
loue of God  
cometh eter-  
nall life:  
and from his  
hatred eter-  
nall destruc-  
tion.

would. Wherefore let vs leue those thinges as not agreable with the wordes of the Apostle, and this rather let vs consider, how the Apostle in this place confuteth iij. errors. First, he stoppeth the mouth of the *Manichies*, which attributed much vnto the houre of the natiuitie: as though we should by the power of the starres iudge of the life, death and other chaunces that happen vnto men. For Paul sayth: that *Jacob* and *Esau* were borne both at one time, in whome yet we see that in theyr whole life was great diuersitie. He confuteth also the *Pelagians*, which taught that the will is so free, that euery one is according to his merites forerene of God: which error is also in other places confuted of Paul by most strong reasons. For to the *Ephesians* he saith: Which hath elected vs in him before the constitution of the world, that we should be holy. He saith not, that he elected vs, for that we were holy, but that we should be holy. And vnto *Titus*: He hath saued vs, not by the woorkes of righteousness which we haue done, but according to his mercy. And to *Timothe*: Which hath called vs by his holy calling, not according to our woorkes, but according to his purpose and grace, which is geuen vnto vs in *Christ Iesus* before the times of the world. By which wordes we see, that the election of God consisteth of Grace, whiche we haue had from eternally. Farther, by these wordes of Paul is also confuted *Origen* as we haue sayde. For Paul saith that these two had done neither good, nor euell.

The elder shall serue the younger.] This seemeth to be a temporall promise. But we haue before oftentimes admonished, that the foundation and ground felle of these earthly promises is the promise touching *Christ*, and touching the obteynment of saluation through him. And this maye hereby be gathered: for if we haue a respecte vnto the principallitie of the first birth, we shall not finde that *Jacob* attained to it. For he neuer bare dominion ouer his brother *Esau* so longe as he liued: yea rather when he returned out of *Mesopotamia* he came humblye vnto him, and desired that he mought obteyne mercy at his handes, and it vndoubtedly seemeth, that *Esau* was farre mightier then he. Althoughe touching the posteritie of eche it is not to be doubted, but that the promise toke place. For in the time of *Dauid* and of *Salomon*, the *Iewes* obtained the dominion ouer the *Edumites*. If these thinges be well applied to the purpose of the Apostle, then muste it needes be that that they be vnderstanded of the promise of *Christ*, and of eternall felicity. For this is it that Paul endeuoreth, that it shoulde not seeme to be againste the promise of God, that few of the *Iewes* are receaued vnto the Gospell, seeing that the greatest part of them were excluded. And when he had brought this testimony of *Jacob* and *Esau*, that the elder should serue the younger, of that oracle he bringeth this reason, that the election mought abide according to purpose. Which thinge for that it seemed hard vnto humane reason, he confirmeth by an oracle of *Malachy*.

As it is written: *Jacob* haue I loued, but *Esau* haue I hated.] This sentence of Scripture which is here cited is the reason and cause of the other sentence which he before alleadged: namely, That the elder should serue the younger: Which is hereby confirmed for that it is written: *Jacob* haue I loued, but *Esau* haue I hated. These wordes are written in *Malachy* aboute the beginning of the first chapter in which place God thus vpbayeth vnto the people their ingratitude: I haue loued you. And they are sayd thus to haue answered: Wherein hast thou loued vs? The sayth the Lord, *Jacob* and *Esau* were they not brethern? And yet haue I loued *Jacob*, & hated *Esau*. And this he hereby proueth, for that they beinge brethren, yet he preferred *Jacob* before *Esau*. And vnto *Esau* he gaue a waste and solitary land, & suffered not the *Edumites* to be deliuered from theyr captiuitie: yea rather he threatneth, that if they should enterpryse to reedifie theyr countrey being ouerthrowen, he would then destroy it. But vnto the *Israelites* he gaue a good & fertile land: who if peradventure they should for theyr sins be led away into captiuitie, yet he promised y he would bring the home again, & fully restore again vnto the theyr old kingdom. But these things forasmuch as they are earthly, we do not at this present meddle w. This thing onely I thinke is diligently to be weighed, y of the loue of God cometh eternall life, and from his hatred eternall destruction. Some in this place

with



with great curiosity enquire touching *Ismaell* and *Eſau*, whether they be ſaued, or whether they be condemned. And the like ſome do, touching *Salomon*, *Origen* and others ſuch like. But I omitte theſe thinges, and thinke of *Eſau* and *Ismaell*, ſo much onely as the holy ſcripture hath ſet forth vnto vs. And I thinke that there are no places extant, by which we may define any thing touching their ſaluation: The ſcripture thus ſpeaketh of *Eſau*, that he ſo vehemently hated his brother, that he ſought to kill him, that he ſold his birth right, that he prouoked his parentes to anger, when he had take ſtrange women for wiues: that he was a violent man, and deſpiſed the land of *Chanaan* promiſed vnto the fathers: and in the epiſtle to the *Hebrues* it is written, that he although he poured out many teares, yet found he no place of repentance. Of *Ismaell* alſo we reade, that he was reiected not only by the will of *Sara*, but alſo by the will of God. But touching both their poſterities, I deny not, but that ſome of them might be ſaued, no les then ſome of the ſtocke of *Iacob* might become runnagates and obſtinate. For it is ſufficient to the election and reiection of God, that ſome part of ech ſtocke be either elected or reiected. And touching this ſentence I haue *Ambroſe* on my ſide: who affirmeth that the moſt holy man *Iob* was of y ſamely of *Eſau*. Which ſaying yet how much it is to be regarded I know not. This thing only I dare affirme, y as many as were ſaued that came of *Iſraell*, thoſe were ſaued by the grace of God: and had a promiſe of their ſaluation: and on the other ſide, as many as were ſaued of the ſtocke of *Eſau*, thoſe alſo were ſaued by the mere grace of God, but there was no peculiar promiſe touching their ſaluation. But as many as were of that ſtocke condemned, they were condemned for their ſinnes. And the ſentence of the reiection of the poſterity of *Eſau* is indefinite, neither is to be vnderſtanded of euery one particularly. But it may ſeeme moze then wonderfull, that God in his election woorketh not only contrary to our iudgement, but alſo contrary to his own lawes. For not only after the maner of men the firſt borne are preferred before the reſt of the brethren, but alſo by the preſcript of the lawe of God they were holy, and obtained a double portion of the inheritance. But God therefore ſo doth, that we ſhould vnderſtand that we are ſaued only by grace, and not through any priuiledges or conditions of this life: and mozeouer to geue vs to vnderſtand that he is utterly free from all lawes. For his will is euen iuſtice it ſelfe, and the rule of all thinges that are by right and iuſt. But becauſe men can not attayne to the knowledge of of this hidden election, therefore we ought to frame our ſelues to the lawes of God, which are publiſhed abroad and ſet forth to all men. For *Iſaack* circumciſed his ſonne *Eſau* as God had commaunded him: neither was he greatly carefull whether he were elected of God, or reiected: for he was then utterly ignorant of the counſaile of God. But the mother, for that ſhe had hard the oracle gaue faith vnto it, as it became her, and had a care that the bleſſing might be diſtributed according to the will of God: And ſo by her induſtry it came to paſſe, that *Iacob* preuented his brother of the bleſſing. Touching which will, when the father alſo was by the ſpirite of God made moze certayne, he would by no meanes make void that which had now paſſed betwene him and *Iacob*. *Paul* might now ſeeme to haue thoroughly defended the truth of the promiſes of God, when as after the example of *Ismaell* and *Iſaack*, which were borne of diuers parentes and at diuers tymes, he with ſo great diligence byingeth in alſo an other couple of brethren, *Iacob* and *Eſau*, in whome all thinges in a manner were equall. For they were borne both of one and the ſelfe ſame parentes, and in one and the ſelfe ſame day, and as *Auguſtine* ſaith in his epiſtle to *Sixtus*, both conceived at one and the ſelfe ſame time: leaſt any man might cauell, that the father was better when he begat the one, then he was when he begat the other. And the mother which bare them both was one and the ſelfe ſame woman. And although ſhe myght in that ſpace of time whileſt ſhe was with child, alter her maners and diſpoſition, yet that could not in ſuch ſort profit the one, to be a let vnto the other. Although by the *Grece* it appeareth not, that they were both conceived at one and the ſelfe ſame time. How

What is to  
be thought  
of *Eſau*.

What is to  
be thought  
of their  
ſtocke.

Indefinite  
promiſes are  
not to be vnderſtanded  
of euery one  
particularly

God doth  
thinges con-  
trary to his  
lawes.



The indu-  
stry of y<sup>e</sup> ho-  
lye ghost in  
Paul.

Paul most  
diligently  
red the scrip-  
tures.

The Pro-  
phets inter-  
preters of  
Moses.

Paul faith-  
fully allea-  
geth y<sup>e</sup> holy  
scriptures  
& daied no  
in them.

beit this is red, That *Rebecka* had fellowship by one, even by our father *Isaack*. But *Augustine* followed the latine translation. Farther it is not unlikely to be true, y<sup>e</sup> they which were bozne in one and the selfe same tyme, were also begotten at one & the selfe same tyme: especially seeing that the Apostle in this place endeuoreth in this couple of twynes utterly to take away all maner of differences. In *Paul* also is to be considered the industry of the holy ghost: who when he had affirmed out of the holy scriptures, that of these two brethren the one was elected, the other re-  
jected, bringeth no other reason or cause of the counsell of God, but that election should abide according to purpose. But because he saw, that this would in no case sa-  
tisfye humane reason, therefore he confirmed his sentence by an oracle of *Malachy*. who straight way at the beginning of his first chapter, thus writeth: The Lord hath loved you: And ye haue sayd, wherein hath the Lord loved vs? And the Prophet maketh answer, *Jacob* and *Esau* were they not brethren? But I haue loved *Jacob* and haue hated *Esau*. Wherefore with *Malachy*, to loue, is all one wyth that which *Paul* hath, That the Election of God should abide according to purpose.  
Neither is this to be passed ouer, that the Apostle in thus ioyning together these two testimonies declareth, that he had not negligently red the scriptures. Where-  
fore we also must endeuor our selues to do the like, when as we shall see places of the scriptures alleadged either of the Apostles, or of other writers. *Paul*, when he red the Prophet *Malachy* and saw that God proueth his loue towardes the *Iewes*, by that, that he had loved *Jacob* and hated *Esau*, when yet notwithstanding they were brethren and twines, straight way turned himselfe to the histo-  
ry of *Genesis*, and there considered many thinges, which mought conduce to adorne and amplifie this matter: namelpe, that they were bozne borhe at one and the same time, and of one and the selfe same parentes: and that the oracle was geuen when they were yet in the wombe, neither had yet done either any good or any euill. And perusing these thinges he considered that that which the Prophet had spoken more briefly, mought be of him not without great profit and edification dilated: so also is it profitable for vs to do, namelpe, diligently to waigh the places of the scriptures which are sometimes cited of the Apostles.  
The Prophetes were (as we haue oftentimes said) interpreters of the booke of *Moses*. They preached repentance, not only agranating sinnes, but also setting forth the promises of the Gospell concerning grace. Which thinges *Malachy* in this place did excellently wel comprehend. Farther *Paul* most thoroughly saw, that of the loue of God, and of that oracle which was geuen vnto the mother touching the infantes, was assigned no cause thorough woorks or merits. These thinges I say mought suffice as touching this place, but that there is yet one doubt remayning to be dissolued. For *Erasmus* in hys booke which he wrote de Libero Arbitrio, for that he saw that these places which we haue now made mention of, make agaynst hym, thus dissolueth them: First he sayth y<sup>e</sup> answer was made vnto *Rebecka* touching thinges tempoꝝall, that the elder should serue the younger, and God may at his free wil & pleasure cause, that a mā whe-  
ther he will or no shall leade a poze life, and be a bond mā, whom yet he will not reiect from eternall saluatio. Farther he addeth, that these testimonies, as *Paul* bringeth the, are repugnāt y<sup>e</sup> one to y<sup>e</sup> other, whe yet in their places they are not so repugnant. Here doubtes is to be required in this mā not onely prudence but also piety. For it is not mete for a man to thinke, that *Paul* whe he layd the first foundations of Christian religion, did vnfaithfully cite the scriptures, or brought those places for testimonies, which serued litle to the purpose. *Paul* daied not in the holy scriptures, to make in his writings those testimonies repugnāt, which in theyꝝ owne places are not repugnante: for this were, as the blasphemous caulier, and vngodly *Prophirius* did, to abuse the simplicity of the vnlearned. But if at any time we can not vnderstand, how the testimonies which are cited of *Paul* and of other of the Apostles make to theyꝝ purpose, why doe we not rather confesse our owne infirmitie of vnderstanding and negligence, whereby it com-  
meth



meth to passe, that we can not attayne to the exact contemplation of things diuine? But whereas he sayth that the oracle was geuen to Rebecka touching things temporall, it nothing helpeth him, for yet still the reason of *Paul* remaineth strong. For so much as he concludeth that a man is made either a Lord or a bondman, a rich man, or a poore man, by these testimonies he inuincibly proueth that that cometh not thorough any merites or workes of men. For thereto only had *Paul* a respect. But the case, that the question were moued, why by the election of God one is made a prince, an other a subiect, one is afflicted, an other fortunate: here doubtles, this is the thinge that is in controversy, whether these thinges are so ordered thorough the vertues and merites of men, or thorough the mere goodnes of God. *Paul* leueth no place at al to merites: yea rather he sayth, that God had decreed that these thinges should come to passe, before that they which should do them, were borne: and had appoynted that the one should be a Lord, and the other a seruant, before that they coulde ether do or thinke any thinge. Wherefore the question is generally and vniuersally put forth, and not only touching the maner of principallity or seruitude. Wherefore whether those be spirituall or temporall thinges, the scope which the Apostle entendeth is vterly one and the same: namely, that they come without any our workes or merites. If a man should alledge sentences nothing pertainyng to the purpose, euen amongst the philosophers he should be laughed to skorne: how much les then ought we to impute any such thing to *Paul*? But to make thee to vnderstande that those testimonies are mosse agreeyng to the matter proposed I will declare that in them are contayned not only thinges temporall, but also and that chiefly, thinges spirituall. For so much as God promised that the greater people should serue the lesser, the same, vnles we will to farre stray out of the way, we ought to thinke should therefore come to passe, for that the lesser nation should be receaued of God into fauor, and should become his people. For otherwise neither the lesse people coulde overcome the greater, nor the weaker the stronger. It is God only, which is the doer thereof, and vpholdeth that people whome he hath decreed to be his. And where the people of God are, there follow infinite spirituall benefites: namely, the word of God, the heauenly blessing, the breathyng of the holy ghost, remission of sinnes thorough Christ, and last of all eternall life. Let vs consider the hystorie it selfe as did *Paul*, and we shall perceau that in the blessing of *Iacob* the thinges which his father *Isaake* blesteth him withall, are chiefly spirituall: namely, that vnto him should be subiect not only his brethren, but also the Gentiles: which there is no man but seeth that it was accomplished in his seide and yet not in all his seide, but in it onely, whiche was so long time, and so carefully waited for: which doubtles was Christ, who at this day both the Iewes and Gentils worship. *Those that blesse thee* (saith he) *let them be blessed: and those that curse thee, let them be cursed.* And these thinges are agreing vnto Christ onely and vnto the elect. For whosoener shall worship him, shalbe rewarded with eternall felicitie: and whosoener is contumelious either against him, or against his members, shalbe obnoxious vnto the eternall curse and destruction. The selfe same thinges also are to be vnderstanded in the oracle of *Malachy*. For if the posteritie of *Iacob* should be in good case, and the posteritie of *Esa* in yll, it is not enquired, whether God promiseth thinges spirituall or temporall: but whether he would geue those thinges vnto them in consideration of theyr workes and merites, or no. But that I am sure thou shalt not finde in that whole prophete: which thinge *Paul* also diligently pepsed: although these thinges are also to be referred vnto spiritual matters. For how came it to passe that the pub. wealth of the Israelites was preserved, that they had a commodious land to dwell in, and that they were restozed from the captiuitie of *Babilon*? Doubteles by no other meanes, but for that they had God fauorable vnto them. And God, as touching those, whose God he will peculiarly be, prouideth for the not only commodities in this life, for he is the God of the whole man, and hath

Whether the question be vnderstanded touching thinges spirituall or temporall: it is all one as touching the scope of *Paul*.

The oracle before cited, applied to the spiritual promise.

The blessings of the fathers are to be referred to Christ and to his members.



God proueth  
deeth for his  
not onely  
things earth  
ly, but also  
eternall.

The earth  
is by reason  
of sinnes  
made barre.

God in dede  
loueth, and  
in dede ha-  
teth.

Whether  
God loue or  
hate in re-  
spect of  
works fore-  
seene.

God findeth  
deeth not in  
men and  
worthines  
for which  
they should  
be elected.

no les care ouer the soule then he hath ouer the body, & that not only in this life, but also in this life to come: but let vs peruse the entent of *Malachy*. He reprobeth the people of ingratitude towards God: God (saith he) is your father, and Lord: Howbeit ye neither loue him, nor reuerence him, when yet he hath loued you. And that loue he proueth by a double benefite of God towards them: first, for that he loued *Jacob*, and preferred him before *Esau*, when yet notwithstanding they were brethren and twines: secondly for that he gaue vnto the one a fertile and plentyfull land to inhabite, but vnto the other he gaue an vnfruitfull and barren land: and for that he deliuered the one from theyr captiuitie: but would haue the captiuitie of the other to be perpetuall. So the loue of God is proued by the effects: but of that loue is alledged no cause. I graunt indeede, that the posterity of *Esau* were alwayes wicked men, and enemies vnto the people of *Israell*, & although by affinity they were ioyned vnto them, yet they were alwayes aduersaries and enemies vnto them. Some say also, that *Mahomet* came of that nation: although there are others which referre his stock to the *Ismaelites*. Farther the earth also is by reason of sinnes made barren. Therefore *Dauid* sayth, That for the sins of the people the earth is turned into a wilderness, and is made of God vnfruitfull. But neither *Paul*, nor the prophet describe these things as causes of the loue of God. Yea rather if we should sayne any such exposition vnto *Malachy*, his reprehension should somewhat be extenuated. For when he rebuydeth vnto the people ingratitude, for that God had loued them, they mought in one word haue made answer. Therefore hath he loued vs, bycause we deserued it: for he foresaw that our workes should be good: and for that cause he loued vs. Wherefore much wayght is taken away from this reprehension, if we admitte this opinion. Many trouble theyr heddes about the hatred and loue of God: and say that he neither loueth nor hateth, as we vse to do. Which thing indeede I graunt: for God loueth with out all manner of troubled affection: and loueth perpetuallly, for he is not changed: he hateth also without perturbation: and for that he is not mutable, he perpetuallly hateth those whom he hateth. They say moreover, that these things are to be considered by the effects, so that God is sayd to loue him to whome he doth good: and to hate him whome he ouerpasseth, and leueth in sinnes: and for his sinnes which he hath committed afterwarde greuously punisheth. Herein I will not contend with them: although in graunting this I also affirme wth the holy scripture, that God truly and in dede loueth and hateth: and that thereof followe those effects, which we haue now mencioned. And bycause we can not by it selfe vnderstand the force and might of the loue & hatred of God, therefore we consider them by the effects: namely, ether by his gifts, or by his punishments. But the ground of this question is, whether he loue come of our merites, or freely. The Apostle excludeth merites: other some sayne workes foreseene. Therefore it shall not be amisse to recite theyr opinions, that we may see how this is to be vnderstanded, that God either hateth or loueth. *Chrysostome* thinketh, that God therefore loued *Jacob*, because he was good: and reiected *Esau*, because he was euill. And if thou saye, that they, forasmuche as they were not yet borne, had done neither good nor euill, he maketh answer, that vnto God it is not needefull to waite for the euent of things. For he by the most sharpe sighte of his foreknowledge seeth before all eternitie, what things shal afterwarde come to passe: and he alone knoweth truly, who shal be worthy of his election, & who vnworthy. But here *Chrysostome* somewhat strayeth from the truth, when hee saith, that God findeth in men any worthinesse for which they ought to be elected. For what thing els is that: but, not onely to diminish, but also utterly to take awaye euen the grounde of grace? For if of our selues we be worthy to be elected, verely the grace of God is not geuen vnto vs freely. Howbeit he confesseth, that the Apostle speaketh not this: for if he had made answer, that *Jacob* was therefore elected, for that he was good, and *Esau* reiected for that he was euill, he saith that the *Jewes* mought straightway haue replied, if we be reiected for our wickednes,



nes, what were the Gentiles whiche are now receaved any better then we: This thinge also woulde they utterly haue denied. For the Gentiles were infected with most greivous sinnes: howbeit he sayth, it moughte be graunted, that the Gentiles which were now called were good, for that they had receiued the faith of Chyriste: which the Jewes by all maner of meanes withstode. But Paul would not in such sorte make aunswer, but referred the whole matter to the foreknowledge of God: against which doubtles (saith he) none that hath his righte wittes will stande. For by it God foreseeth, who shalbe good, and who euill. But here againe he is far out of the waye. For Paul resoluech not the question into the foreknowledge of God, but into his will, mercy, and power. For he sayth: that it is not of hym that willeth, nor of hym that runneth, but of God that hath mercy: & that he hath mercy on whom he will: and hardeneth whome he wyll: and lastly, that the potter maye of one and the selfe same masse or lombe make one vessel to honor, and another to contumely. And to the Ephesians (he saith) that we are elected accordinge to the good pleasure of his Will. Chrysostome addeth, that when it is sayd, that the elder shall serue the younger, thereby is shewed that the right and dignity of the first birth should nothing profite hym, which came first out of the wombe, but the vertue which God foresaw before workes. Here it is a harde matter to vnderstand what manner a thinge that vertue is, whiche should goe before workes. For what doth he peradventure thinke, y these men are bozne endued w vertue? But there can no such thing be found in y scriptures: for they testifie y me are bozne y chyldren of wrath, & obnoxious vnto sinne. But as far as we can coniecture by those thinges which follow, he taketh vertue for a minde apte and prone to good thinges. But God cannot in election haue a regard vnto any such minde. For there is none that hath such a mind by nature or proper vnto himselfe, but it utterly dependeth of the grace and fauor of God. For, as it is written in the booke of Genesis, *All the imagination of mans hart is euill.* But because he seeth that in the wordes of the Apostle is no mencion at all made of foreknowledge, it is a world to see, where hence in Gods name he picketh it out. That which Paul saith, *That the election should abide according to purpose,* he thus interpretateth, *That in that birth of twynes God mought declare his election according to purpose,* that is, according to the foreknowledge of workes to come, which foreknowledge election followeth. But he should haue proued, that purpose signifieth onely foreknowledge. Which doubtles he can not doe: for it signifieth rather a deliberate sentence and decree of the minde. Neither doth thys any thing helpe hym, which is of some objected, that Paul when he sayth, *Not of workes,* excludeth workes already done, and not workes that shalbe done. As though forsooth there were any difference, whether they be done, or whether they be to be done. For when the Apostle had sayd, that we are saved by grace, he added, *If of grace, then not of workes, and if of workes, then not of grace.* For these haue suche an Antithesis or contrariety, the one to the other, as touchinge our election and saluation, that the one excludeth the other. Farther, when Paul had sayde, *Not of workes,* he added, *But of him that calleth,* which word euene alone oughte to haue feared awaye men, from attributing so much to merites. But Chrysostome, and such like as he is, alwayes say, that God electeth and calleth those whome he knoweth shall beleue. Wherefore Chrysostome sayth, *Let no man object vnto vs the sentence of the scripture, or continuall seruitude, when as God beholdeth, I say, not the outward parts, but also the inward worthines of the minde.* Wherefore he saith, *We must beleue the secrecy of the election of God, for that it is incomprehensible.* But althoughe we also confesse that these secrecies are incomprehensible, yet taketh he it, one waye, and we an other way: for he thinketh that that secretie is to vs incomprehensible, for that we can not attaine to the knowledge of the worthines or vnworthines of those which are reiecte, or elected. But we refer that obscurity to the order of the counsels of God, which counsels, as we beleue they are iust, and right, so also see we not the reasons & causes of that iustice: and those causes we affirme oughte not in this matter of election to be considered by thinges here, but by the high and vnspokeable wisdom of God. But Chrysostome, for that he leaneth to the worthines of the minne, whiche worthines he saith we cannot consider, but God vnderstandeth right well, setteth forth an example of Mathew: who being a publicane, and exercising a most vile & dishonest

Paul resoluech not the question into the foreknowledge of God, but into his will

Mynde prone to good thinges is not in vs by nature, but dependeth of god.

Chrysostom by purpose vnderstandeth foreknowledge. What is the purpose of God. There is no difference whether a man take workes done or workes to be done. Against workes and merites.

How the secret of God is said to be incomprehensible.

Similarity of Chrysostome.



Two simi-  
litudes.

Examples  
of Chrys-  
tome.

Confutatio  
of the sen-  
tence of  
Chrysostom

What is  
the election  
of grace.  
If election  
hange of  
wozdes,  
grace is not  
grace.

The opiniō  
of Jerome.

We must  
not pretend  
any obscure-  
nes in this  
chapter.

Here is en-  
treated of  
the chiefe  
promise of  
our saluatiō

vn honest office, was yet not withstandinge a p̄cious stone brouned in durte oʒ myze. Which God did not onely esteeme, but also gathered vp, and polished it with grace, and a great many giftes. Here he saimeth plainely to saye, that *Mathew* had that woʒshines of himself: foʒ he sayth that grace was after ward geuen vnto him, and because he would the plainelier expounde himselfe, he addeth two similitudes. The first is, of cōning lapidaries, which chōse not out those p̄cious stones, which they see allowed of men ignozaunte and of the common people, but foʒ that they haue a most skilfull sight, they sometimes take those, which others reiecte. The second is of suche as tame & breake hozses: which do not straight way chōse out those coltes whiche the rusticall people iudge to be beste, but they haue certaine assured markes, which the common soʒte of men see not, wherebye they knowe, that those hozses will be couragious and good, when they are better growen. So God elected the harlot, the thiefe, and the publicane, reiecting the high p̄iestes, Scribes, & Pharisees, in whome the common people thought consisted al doctrine and holines. Oftentimes also in the church, those which were highly esteemed, and seemed to excel, when persecution came, fell awaye: when in the meane time men abiecte and vile triumphed with the gloʒy of martyrdome. Wherefoʒe take not vpon thee (saith he) of so great a woʒkeman to enquire the causes, why this man is beloued, and that man reiecte, why this man is crowned, and that man punished. Foʒ if he loued *Iacob*, & hated *Esau*, doubtles he did not that vniustly. But he requireth a noble harte, and a gratefull minde. Foʒ they which are such, although they sometimes fall into vices, yet they streight way step vp againe. And although they some longe while abide in sinnes, yet God at the length deliuereth them. But they which are of a bituate and corrupt mind, although they seeme sometimes to shine with good woʒkes, yet whatsoeuer they do, they wholly viciate it with the prauitie of theyʒ mind: and to declare this, he bzingeth also examples. Foʒ *Dauid* was not of purpose oʒ malice, but by the violence of the flesh, and vehemency of luste led to sinne: and therefoʒe was he soʒgeuē of God, and returned againe into the right way. But the pharisey foʒ that he semed vnto himself to abound in good woʒkes, by his boasting & hypocrisy lost al. This is y sum of y which *Chrysostom* hath when he expoundeth how God loued *Iacob*, & hated *Esau*. But how litle these things agreē with y woʒds of y Apostle, although it may be vnderstāded by those things which are red in this cha. yet is it most of al manifest by y which is had in y 11. chap. of this epistle, where is described the answere which was made by God to *Elias*, That God had lefte vnto himself ten *Th. mē*, which had not bowed their knees before *Baal*: where *Paul* thus saith, The remnantes according to the election of grace shalbe made safe, not of workes: otherwyse grace should not be grace. In which woʒdes is to be marked the *Hebzeu phrase*, According to the election of grace. Foʒ it is all one as if it had bene sayde, According to the gracious or free election. Foʒ in that tong the sonne of perdition, is nothing els but the lost sonne. But that we should vnderstand that our election consisteth freely, *Paul* so excludeth woʒkes, that if they should be receaued, he saith, Grace can no more be grace. And thus much touching *Chrysostome*. Now let vs see what *Jeromes* minde is touching this matter. He in his 10. question to *Hedibia*, beginneth doubtles in my iudgement not very soundly. Foʒ he saith, that this is a most obscure place, when as other wise in the woʒdes of the Apostle as touching the question there is no ambiguity at all. But he and other such like make the thing obscure, whilest they labour to eschew moze thē is nedeful the offence of humane reason. Foʒ *Paul*, if a man haue a regard to the grammaticall sence, if in any other place then mozte of all in this place obserued both in his interrogation and answere, and propitious placing of his woʒdes, whatsoeuer mought seme requisite. And should be not a litle contumelious against the holy ghost, if he would of purpose haue so obscured the doctrine concerning the p̄ncipall ground of our saluation, so that we should not be able to vnderstand it. Foʒ in this place is entreated of a matter which is of all other of most waight, namely, to what thing we ought to attribute our saluation and election: whether to our woʒkes foʒe sene



to the free mercy of God. *Ierome* bling this for his p[re]face, turneth himselfe afterward to reprove *Origen*, howbeit he leueth his name vnerpressed. For *Origen* labouring to iustify God, as touching the loue of *Jacob*, and hatred of *Esau*, which as yet had done neither good nor euil, sayth, y<sup>e</sup> that came to passe by reason of those things which their soules had done, befoze they came into their bodies. For of those merites it cometh, y<sup>e</sup> me in this life are of diuers estates. These things *Ierome* wozthely reproveth. For they pertain not to Christian piety, but to the doctrine of *Plato* and of *Pythagoras*. For they sayned sondry courses, departures & returnes of the soules. Why do we not rather (saith *Ierome*) confesse our own ignorance. This sentence as I commend, so also se I that it is not alwayes kept of him which spake it. For if he would haue bene content with a godly ignorance, he had not fained & imagined those questions and suppositions of *Paul*, which in very dede are none at all. But he would not, that the Apostle should seme to haue taught these thinges contrary to common sence. For when *Paul* had said, *Jacob* haue I loued, but *Esau* haue I hated, and afterward had added, What is there iniquity wyth God? and had made answer, God forbid & proued by testimonies of the scriptures, that God tempereth and moderateth his election according to his wil, mercy, and power, *Ierome* sought to bow and to wrest those thinges which *Paul* had most simply spoken, as if they were importunately objected vnto *Paul* by way of interrogation: as though when *Paul* had answered, God forbid, the importunate caweler should go on, and say, If God sayd vnto *Moses*, I wyll haue mercy on whome I wyll haue mercy, and wyll shew compassion on whome I wyll shew compassion, then shall it not now be neither of hym that wyll, nor of hym that runneth, but of God that hath mercy. And if he to thys ende raysed up *Pharao* to declare in him hys power, what could he then do wythall? And if we be as clay in the hand of the potter, why do we yet complayne? Who can resist hys wyll? Shall there be nothing remayning of free wyll? Let *Paul* make answer to these impudent objections: What art thou o man, which thus reasonest wyth God? Euen by thine owne malepertnes thou mayst sufficiently vnderstand, that thou art not as clay in the hand of the potter. For the clay complayneth not of hys maker: but thou (I wyll not say greuously) complaynest, but also powrest out blasphemy agaynst the creator, and callest hym vniust: and euen in thys thou declarest that thou hast free wyll, when as thou speakest what thou list, yea euen agaynst God himselfe. And if God would by his greates patience long suffer *Pharao*, and declare his mercy towarde others, he is not therefore to be accused of thee: the faulte is rather to be layde vpon the sinnes of men. For euen as by one and the selfe same heate of the sunne clay is made hard, and waxe made soft, so by one and the selfe same goodnes of God, some are made more obstinate, and other some returne to heaith. And therefore were the Gentles admitted into saluation, for that they receaued the fayth of Christ, and the Jewes were forsaken and reiecte, for that they resisted that fayth. Wherefore not the men themselues, but theyr wylls are electe. Wherefoze by these thinges it is euident, that *Ierome* also was of that mynde, that the election of God dependeth of the wyll and workes of men. And toward the end of this tenth question, he sayth, that he had red in a certaine autho[ri]ty, whose name yet he kepeth in silence, that the Apostle doth not only not dissolue the question, but also maketh it moze intricate by testimonies of the scriptures, and reproveth the curious inquisito[ri] after this maner. O man, what art thou? forsoth clay in the hand of the potter. Wherefoze kepe downe this thy malepertnes with eternall silence, and be mindfull of the infirmity which is in man. As touching y<sup>e</sup> dissolution of the question, if *Ierome* meane of that, wherein humane wisdom may be satisfied, we also do graunt, that the question is not dissolued: but if he speake of that kind of solution, which ought to be sufficient vnto Christian piety, and which may be had in this life, there is nothing wanting to this dissolution. Of the selfe same matter *Ierome* vpon *Malachy*, expounding the place which we are now in hand with writeth after this maner, The loue and hatred of God is either of foreknowledge, or of workes. For, those God loueth, whome he seeth to be haters of sinne: and those he hateth, whome he seeth wyll build up those thynges, which he wyll haue to be ouerthrowen. Finally he saith, that God is sayde to loue or to hate dyg[ressi]o[n]e.

*Plato & Pythagoras.*

*Ieromes discourse vpon this place.*

*In interpretation of an autho[ri]ty not named.*

*This question can not so be dissolued to satisfie humane reason. Ierome vpon Malachy.*



Jerome as-  
gainst the  
Pelagians.  
Jerome  
praiseth Au-  
gustine.

Testimon-  
ies which  
Jerome  
bringeth as  
gainst free  
will.

The  
strength of  
our free will  
is not so  
great, that  
it could  
moue God  
to elect vs.

But, that is, after the maner of men, euen as he is sayde to be angry, to be fory, to reioyce: and therefore is he sayd to hate the wicked, that we shoulde eschew those thinges which we know he hateth. I know also that the Rabines of the Hebrewes, and especially Chismi, when they expound this place of Malachy, do runne vnto workes. But although in properties & phrases of wordes, I iudge those men worthy som what to be esteemed, yet as touching the sence of scripture and doctrine, I do not geue much credit vnto them. For they are utterly blinded: neither will they see Christ, which is the only scope of all the scriptures. But as touching Jerome, from those thinges which he wrote in those places, which we haue now alledged, I apeale vnto those which he learnedly & godly wrote against the Pelagians. For they thought y<sup>e</sup> our saluation dependeth of our workes & merites. He in the end of his third dialogue highly commendeth Augustine, neither any where els, y<sup>e</sup> I can remember of, speaketh he more worthely of him. For he calleth him a man holy, and eloquent, and excellently commendeth his booke against this heresy: and especially his booke of the baptisme of infantess to Marcellinus, and to Hilarinus. And he sayth, that he would not in that disputation procede any farther: for that either he should speake the selfe same thinges, that Augustine had before spoken, or els if he should seeke to bring other thinges, seeing Augustine had before brought better, he should but lose his labour. But in those booke, how much Augustine is against this sentence, namely, that election dependeth of workes, euery one that readeth them, may easily iudge. Farther he alleadgeth many thinges out of the scriptures, whereby is most euident and playne, that the strength of our fre will is so broken, and weakned, that our saluation can by no meanes depend of it. Ioseph (saith he) was led away into Egypt, and when being now captiue he was shut vp in prison, the Iailer committ ed all thynges to hys power and fidelity. And thereof is rendred a cause, namely, for that the Lord was wyth hym. He interpretateth vnto Pharaos his dreames: he is exalted vnto the dignity next vnto the king: he fedeth hys father & breithren. Iacob goeth downe into Egypt: encreaseth into a populous nation: hys posterity is after ward brought forth out of Egypt: and all these thinges is God sayd to haue brought to passe. Where then (sayth Jerome) is the power of fre will? And Salomon sayth, With all thy hart put thy confidence in God the Lord, but be not thou puffed vp in thine owne wisdom. In all thy wayes acknowledge him, that he may make thy wayes right. By him are directed the waies of mā. And Paul saith, not that we are sufficient to thinke any thing of our selues, as of our selues, but our sufficiency is of God. And moreouer (sayth he) darest thou still glory in free will, and abuse the benefites of God to the contumely of him that geneth thee them? and especially seeing that the selfe same vessell of election agayne writeth, We haue this treasure in vesselles made of clay, that the aboundance of our strength should be of God, and not of our selues. And agayne, he which glorieth, let him glory in the Lord. And when then Lorde sayth in the Gospel, I am the vine, and ye are the braunches: he which abideth in me, and I in him, bringeth forth much fruit, for without me ye can do nothing: Agayne, No man can come vnto me vntles my father shall draw him: by these wordes he breaketh the liberty of our will outrageous in pride. He addeth also, that this is to be marked, that he which is drawen is signified to haue bene before slowe, yea rather resisting and vnwillinge. And seeing y<sup>e</sup> the matter is so, how can the power of our will be so great, whereby God could be moued to elect vs? Andoubtedly we cannot so much as imagine any such power: when as how great so euer it be, we must always count to haue receiued it of y<sup>e</sup> grace of God. Now let vs see what Origenis mind is touching this matter. He beginneth in dede well, if he could haue continued still in the same minde. For at the beginning he sayth, That election is not of workes, but of the purpose of God, and of the good pleasure of him that calleth. And vpon the chapter next going before, when he expoundeth this place of Paul, Whome he foreknew, those he predestinated, so be made like vnto the image of his sonne, he sayth that foreknowledge can not be taken for a bare and simple knowledge: For God in his foreknowledge comprehendeth also the wicked, whome yet he predestinates not, to be made like vnto the image of his sonne. Wherefore he saith, that that knowledge signifieth an effect and loue, whereby God embraseth some, as Paul sayth to Timothe: The Lord knoweth who are his: who yet notwithstanding he knoweth also those that be aleantes from him. So it is written that

Christ



Christ knew not sinne: when yet undoubtedly he knew the nature of sinne. But he is sayd not to haue knownen it, because he allowed it not, neither at any time committed any sinne. The Iewes also which together with Moses slew the Israelites that had played the Idolaters, are sayd to haue knownen neither father nor mother, nor kinsfolkes, nor frendes, for that they were not drawn by any private affection, to spare them, or to absteyne from killing of them. Wherefore when Paul saith, whome he foreknew, those also he predestinated he thus interpretateth it, that God predestinated those whome he loued. These things being thus well set, afterward he addeth vnto them thinges cleene contrary, making some kinde of protestation, as Jerome did, of the obscurenes of the place. He also imagineth that the purpose of Paul was much like to this: namely, that he in this epistle to the Romanes, doth as a mā which wil lede about a stranger thorough a goodly large Palace of a king. For whilstt a stranger is led thorough diuers rooms, and parlours, and chambers, it oftentimes cometh to passe, that he knoweth not neither which way he came in, nor which way to get out. This similitude in dede some like very wel, but in my iudgement it is not to be liked. For, this he seemeth plainly to signifie, that God hath commended vnto vs his holy scriptures, as a Labyrinth or maze, wherein we should wader. For neither is therein this place any obscurenes, but such as is of these mens own deuising. Wherefore he sayth, that when Paul had sayd out of Malachie, Iacob haue I loued, but Esau haue I hated, he straight way objected vnto him selfe: What then shall we say, is there iniquity with God? And made answer vnto him selfe, God forbid: which answer he thinketh is to be repeted, as often as the Apostle is asked the questiō of the importunate and forward demaūder. For he imagineth, that one should thus continue in questioning with Paul, If it was sayd vnto Moses: I wil haue mercy, on whome I wil haue mercy: and wil shew compassion, on whome I wil shew compassion, therefore it is not of him that willet, nor of him that runneth, but of God that hath compassion. Here he sayth must be added, God forbid. Farther if it seemed good to God to rayse by Pharaο, to declare in him his power, therefore he hath mercy on whom he will, & hardeneth whom he wil. Why then do we still complayne? For who can resist his wil? Here againe he addeth, God forbid. He for no other cause, as I suppose, thus wresteth & text, but for y he would not haue mans vnderstanding to much offended, or free will im- payred. But that this wrested expositiō yet satisfied hym not, it is manifest by y which he alledgeth out of a booke of fre will, which he saith he wrote, although y booke be not at this day extant. And in it he endeouereth to interpretate these words as if they were the wordes of Paul him selfe, and not of any other man asking a questiō: They hurt no more free will, sayth he, then that which we rede in Dauid, Vnles the Lord build the house, they labour in vaine which build it. The builder in dede doth som what, for he is carefull, and laboreth: but God remoueth away the lets, and permitteth the worke to be accomplished. So will he haue that to be vnderstanded, which is writtē vnto the Corinths. Neither he which wateth, nor he which planteth is anye thing, but God which geneth the encrease. Wherefore although we laboꝝ, yet it is God, which geueth perfection & accomplishmēt to our laboꝝ. After this maner thinketh he, may aptly be expounded this sentence: It is not of him that willet, nor of him that runneth, but of God that hath mercy. But this cauallation Augustine (of whose iudgment as touching this matter I am) in a greate many places excellently well confuteth. For so (sayth he) we may inuert the sentence the other way, and thus say: It is not of God that hath mercy, but of man that willet and runneth. But touching this matter we will speake moze at large in due place. Thus much we thought good at this present to reherse, that thou moughtest se that Origen hym selfe putteth no greate affiance in this his first interpretation: howbeit he goeth on in it, and thus repelleth that troublesome and importunate inquisitor: O man what art thou that answerest vnto God, and goest to Law with him? When as thou art as clay in the hand of the potter? Neither vouchsafeth he to make anye other answer to the troublesome inquisitor. For so he sayth, Christ when he was demaūded, by what

A similitude  
of Digenes.

The holy  
scriptures  
are not like  
a Labyrinth  
or maze.

Why this  
place is  
made so  
troublesome  
of these fa-  
thers.  
Digenes  
wrote a  
booke of free  
will.



## Cap.9 A Commentarie vpon the

power be did those thinges, would not make answer vnto the Scribes. Whome doubtles he would haue answered, if they had asked the question with a godly minde, and with a minde desirous to learne. For so also a master, that hathe a malapert seruauit, which neglecteth to doo the thinges which he is commaunded, and troublesomely enquireth the causes of those thinges which are commaunded him, would say vnto him: What hast thou to doo to enquire touching these thinges? I will haue it so, bycause it is my pleasure so: When as other wise he would make answer, if he were asked the question of a saythfull and an obedient seruauit. Therefore God although he hid from many what he would do, yet reueled he his secretes vnto Daniell a man desirous of knowledge. So we also, if we be not rash and importunate inquisitors, may in the scriptures know the causes of the loue and hatred of God to wardes Iacob and Esau: although to the malapert and importunate inquisitors that answer which is here geuen of Paul ought to be sufficient. And in the first epistle to Timothee it is written, That, In a greete house are vessels, some of gold, some of siluer, some of clay: in this place that distinction of vessels is not discribed. Thys thing only Paul sayth, That the potter may of one and the selfe same masse make one vessel to honour, and an other to contumely. But vnto Timothee is geuen a cause of the diuersity. For thus it is written: He which shall purge himselfe from these thinges shall be a vessel to honour sanctified to God, and prepared to euery good worke. Of which wordes we may inferre to the contrary. He which purgeth not himself, nor clenseth him selfe shall be a vessel to contumely. Lo (saith he) the cause which was not geuen vnto the Romanes, is geuen vnto Timothee. Wherefore Iacob was therefore beloued, bycause he had clenfed him selfe from sinnes (for the scripture geueth testimony of hym, that he was a man simple, gentle, and obedyent to his parentes.) And Esau was therefore hated, for that he had not purged him selfe, but persenered in malice & in impiety. This exposition of Origen conteyneth many things which are not to be allowed. First for þ he persisteth not in those thinges, which he had spoken at the beginning: namelpe, that election consisteth not of woorkes, but of the purpose of God, and good pleasure of him that calleth: Secondlpe, for that he maketh darke those thinges which in the Apostle are plaine and perspicuous. Thirdly, for that in his booke of free will he declareth that he followeth not the exposition which he presently bringeth, mozeouer, for that he thinketh, that the Apostle in this place dissolueth not þ question, where he of purpose putteth it forth, and entreateth of it: but dissolueth it in the Epistle to Timothy, where he onely by the way toucheth that matter. Lastly, for that out of those wordes of the Apostle, he gathereth not a good solucion. For of that sentence of Paul, He which purgeth himselfe, shall be a cleane vessel, oughte not to be inferred, that a manne can by hys owne strengthes purge hymselfe, for that thinge doth God onely and not we our selues: Neyther is that argument of force to proue our strengthes and the libertye of our wyll, whypche is taken of a commaundemente or of an exhortacion. For God oftentimes commaundeth, and oftentimes exhorteth after this maner: If thou shalt do this or that, these, or those thinges shall happen vnto thee, to the ende we might vnderstande our infirmity, and acknowledge, from whence those things which are commaunded are to be sought for. But to be clenfed and purged in suche sorte as God geueth grace, cannot be the cause of election. Now wil I come to Ambrose, who in a maner nothinge disagreeth from these thinges: for he also will haue the purpose of God, to signifie foreknowledge. And when þ Apostle saith, That the election should abide according to purpose, he pepseth that word, should abide, and thereof gathereth, that the foreknowledge of God cannot be deceaued: neither is it possible, but þ euery thinge shall so come to passe, as God foreseeth euery thing shall come to passe: but he saith, that God loueth, and hateth, as he that foreknoweth thinges to come, and not as an acceptor of persons: but doubtles God cannot be sayd to accept persons, for that we beleue he frely loueth and hateth whome he wil, not by the foreknowledge of merites. For acceptation of persons is, when contrary to iustice distributiue we haue a respect vnto the conditions which make not a man woorthy either of þ gifte which is distributed, or of the office which is committed to his charge: as if a bishoppricke should be geuen vnto a man, bycause he is beawtifull, and of a tall stature, or for that he is a stout warrio, neglecting in the meane time other men moze woorthy and

Origen ge  
ueth a cause  
of the loue  
of God to-  
wardes Ja-  
cob, and of  
his hatred  
towardes  
Esau.  
The opinit  
of Origen  
is cofuted.

What accep-  
tion of per-  
sons is.

A simil-  
tude.



and méte. But of this fault God cannot iustly be accused. For he findeth in vs no persons, or qualities, or conditions. For we come all equally of the corrupte Masse of *Adam*. Wherefore whatsoeuer afterwarde cometh either as touching giftes or woorthines, the same we haue not of our selues, but of the goodnes of God. But to returne to *Ambrose*, who thinketh that some are elected, for that God knoweth that they shall beleue, and others are reiecte, for that he knoweth that they wil be enemies vnto the truth. It appeareth also, that *Augustine* beinge yet rude, not as a then a Bishop, followed this sentence of his father: *Hobbe* it afterwarde when he had better examined the matter, he reuoked it. And *Ambrose* minde is, that the loue and hatred of God springeth of faith or infidelitie foreseene. Wherefore he addeth, Wherefore God foreknowing, that they should be endued wyth an euill wyll, counted the not in the number of the good: although Christ said vnto the 72. disciples which afterwarde fell awaye from hym, as it is written in the 6. chapter of *Iohn*, Reioyse and be glad for your names are written in heauen. For they are sayde to be written accordinge to a certayne present iustice, and not accordinge to foreknowledge: And God forasmuche as he is a iust iudge, iudgeth according to present iustice, and not according to foreknowledge. Wherefore that which the Lorde sayth to *Moses* in *Exodus* the 23. chapter, If any man sinne against me, I wyll blot him out of my booke, is so to be vnderstanded, that according to the righteousnes of the iudge he seemeth then to be blotted out when he sinueth: but according to the foreknowledge of God he was neuer written in the booke of life. For *Iohn* sayth, they wente out from vs, for that they were not of vs for if they had bene of vs, they had doubtles abiden with vs. Afterwarde *Ambrose* defineth the foreknowledge of God, and sayth, that it is that, whereby God hath certaintye appoynted what manner of will euery mans will shalbe, wherein he shall abide, and whereby he shall ether be condemned or crowned, wherefore there is no acceptation of persons in the foreknowledge of God. And he saith, that it is possible, that they which shall be good to the end, become sometimes euill: as it came to passe in *Dauid*: & contrariwise that they which shall at the last become euill: and shalbe condemned, yet notwithstandinge sometimes seeme good: as *Saul*, *Iudas*, *Salomon*, and *Ionas*, as long as *Ioiada* the priest liued. We see that *Ambrose* in this his sentence was brought to that point, that to auoyde the acceptation of persons, he referred the election of God to the foreknowledge of woorkes, least God should seeme vniust. But we haue already declared, that the equitie and iustice of God is nothing put in daunger, if we rightly vnderstande, wherein consisteth the fault of the acceptation of persons. But amongst the newe writers, *Phocius*, whose sentence is rehearsed amongst the *Græke* Scholies, by purpose, vnderstandeth (as other do) foreknowledge of woorkes: and thereof he affirmeth springeth election: when as by it is put a difference betwene men. But election cannot be vnles there be put some difference in those things which ought to be elected. But we say, that this difference is not to be considered by the thinges themselves which are elected, but by the sondrye purpose of God towarde them. For whatsoeuer good thing is founde in men, the same cometh from the méere mercye and goodnes of God. Neither can God foreknow that any thing shal come to passe, but that which he willett to be. For, forasmuche as all thinges that are haue by his will that that they be, whatsoeuer he foreknoweth shalbe, it is of necessitie y he willett the same to be. Wherefore God found no difference in men, but he himselfe putteth difference in the. The same *Phocius* addeth, Although there were no other reason of the election of God, but his will, yet ought we therewithal to be content: But there is another, namely, his foreknowledge of woorkes. But we haue already declared what deceiued this man: namely, for that he thinketh, y the difference, which must of necessity be in election, is alwayes taken of the thinges that are to be elected: when oftentimes they come of the méere will of him that electeth. But now we will come to *Augustine*, who in his questions to *Simplicianus* in his first booke and 2. question at large entreateth of this matter. He demaundeth in that place, why the mercye of God, which was present with *Iacob*, was wanting in *Esaú*. And he maketh answer, that it cannot be sayd, because that the one should beleue, & the other should not beleue: for that sayth it self is the gift of God: which thing others also (sayth he) do confesse: but therfore they say, the one beleued, for that he woulde receaue that

Definition of the foreknowledge of God after *Ambrose*.

The iustice and equities of God is not here put in any danger.

Election can not be but when there is difference of thinges. The difference of thinges to be elected, is not taken of the nature of the thinges themselves, but of the purpose of God.



## Cap. 9 A Commentarie vpon the

Our faith  
is not an ef-  
fect of our  
will.

A good will  
is the gift  
of God.

The calling  
of God of  
two sortes.

God wanteth  
not a meane,  
whereby to  
bow the will  
of men.  
It is repug-  
nant to the  
will to be com-  
pelled.  
God pouereth  
not malice in  
to Esau, but  
he gaue not  
vnto him  
grace whereby  
he might be  
made good.  
What two  
things are  
here to be  
held fast, al-  
though hu-  
mane reason  
cannot make  
them agree

God cannot  
be letted,  
but that he  
geueth his  
things as  
seemeth good  
vnto hym.  
How this  
is to be vnder-  
standed,  
thou hast ha-  
ted none of  
the thynges  
which thou  
hast made.

gifte when it was offered, and yet other beleued not, for that he would not receaue it. But this aunswere is not sufficient. For then mought euery man ascribe his faith to his owne will, and thus say: Therefore haue I beleued, for that I woulde. And by that meanes he should haue, whereof he might gloze, and the grace of God and our faith should be of workes. Farther vnto the *Philippias* Paul writeth, that it is God which worketh in vs both to will and to performe according to his good will. Wherefore no man can haue a will to beleue, vnles God geue vnto him that will. Moreover it should then not be of God that hath mercye, but of man that willethe & runneth. And it is meruaile (sayth *Augustine*) if these men were demaunded, whether a good will be the gift of God, if they durst deny it: but peradventure they wil say, God in wayne hath mercye, if man will not: Which is imprudently spoken. For euery man hath a will, vpon whome God hath mercye. But if thou demaunde what maketh in vs this good will, we answer, the calling of God. But that seemeth to be against this which we reade in the Gospel, That many are called, but fewe are elected. That should not be true, if calling should haue that force to chaunge the will. Here we say that the calling of God is of two sortes: the one is common, whereby men in dede are after a sorte stirred vp, but they are not bowed. For that those thynges which are offered please them not: but the other is a conuenient, apte, and mightye calling, whereby the mindes are touched, and trulye chaunged. After this manner was *Iacob* called, and not *Esau*: therefore the one was beloued, the other hated: the one dyalwen, the other forsaken. Neither doth this any thinge further thereto say, that the willes of men are sometimes hardened: for it is not to be thoughte that God wanteth a meane, whereby to bow and chaunge them if he will. Therefore if we make God omnipotent, then can there be no obstinacy of men so greate, but that he can overcome it, not by compulsion, which is vtterly repugnant to the nature of will, but by persuation. Neither was it needeful that God when he hated *Esau*, should poure into him any new malice, whereby he mought be made euil: for he had that abundantly of himselfe, and by the corruption of nature. It was sufficient, if he gaue not vnto him grace, whereby he mought be made good. Therefore there are two thynges which we oughte constantly to holde fast: firste that there is no iniquitie wpyth God: secondlye, that he hath mercye on whome he wyl, and whome he wyl at his pleasure he hardeneth. Whyche two thynges althoughe humane reason can not easelye make to agree the one with the other, yet *Augustine* to the ende the iustice of God moughte after a sorte the easilier be vnderstanded, addeth a similitude of a creditoure, who hath two debtoures: whome, if vnto one he remitte his debte, and require his debte of the other, no no man can iustly accuse. Therefore if humane iustice had his originall of the iustice of God, it is wonderfull, that men can take this vpon the, to reprove that in God, which they confesse to be iust in men. And *Iacob* and *Esau* were obnoxious vnto the condemnation of originall sinne. Therefore God did nothinge vniustly, if he pardoned the one, and boughsed to bestow on him his fauour and grace: and by his iust iudgement punished the other. Debtors shoulde not haue a proude and rashe iudgement of the minde of their creditor, especially when he requireth of the no more then his dew. But how importunately men seeke to hinder God, that he should not at his pleasure geue the thynges that are his to whome he will, Christ declareth in the Gospel vnder the person of the good man of the house: Is it not lawfull (saith he) for me to do wyth myne owne what I wyl? Is thine eye euill? I am good. Take that which is thine owne, and go thy wayes. But it is written in the booke of wisdom the 2. chapter, Thou hast hated none of the thynges which thou hast made. Therefore seeing *Esau* was made of God, it semeth that he could not be hated of him. *Augustine* answereth, that we must make a distinction betwene nature and sinne: and so he maketh answer, that God loued *Esau*, as touching nature: but hated him by reason of sinne. But with this answer the minde can not be quieted, for euen by this selfe same reason, God may seme to haue hated *Iacob*: for he



he also was no les obnoxious vnto originall sinne, then was *Eſau*. Vnto this obſeuation *Auguſtine* maketh anſwere, that God hated the ſinne of eche: but yet not after one and the ſelfe ſame maner. For he would haue ſinne to be in *Iacob* extinguished by ſorgeneſſes. And ſo that he had clered him of that debt, he is ſayd to loue hym. But he hated ſinne in *Eſau*, and would haue it puniſhed. And ſo, ſo that he left *Eſau* obnoxious vnto ſinnes which he would not ſorgue, he was ſayd to hate him. Finally he thus interpretateth this ſentence, *Iacob haue I loued, but Eſau haue I hated*, namely that he one was deliuered from ſin: but the other was left in ſinne. But how man and ſinne do either pleaſe or diſpleaſe God, he thus declareth. Firſt he ſaith, we muſt ſet befoze our eyes nature, ſecondly, ſinne, and thirdly, the puniſhment wherewith God chaſtiſeth the crime. Firſt of all he ſaith, God loueth nature, neither at any time hateth he it of himſelfe. But ſinne of his owne nature he hateth: although ſometimes when it is inflicted of him in reſpect of a puniſhment, ſo much as it is an inſtrument of the iuſtice of God, it utterly diſpleaſeth him not: ſo then by that ſinne others of the elect are kept vnder, that they ſhould not in like ſort committe ſinne. And this he declareth by an excellent ſimilitude: *A Iudge* (ſaith he) *When a thefe is brought before him, hateth not the thiefe in reſpect that he is a mā: but the theft he condemneth. Neither doubtles hateth he the puniſhment, whereby he commaundeth hym to be baniſhed, and to be put to the workes of the mines: yea rather he inflicteth it vnto him, as good.* By which ſentence of *Auguſtine* by the way we note, that at that tyme the *Romane* lawes condemned not a thefe to be hanged, but only condemned him to the mines. Wherefore ſeing ſinnes haue oftentimes the nature of a puniſhment, as we gather by the firſt chapter of this epiſtle, it is euident that God in this reſpect hateth them not. But in what ſort he willet ſinnes, all men are not of one and the ſame mynde. For ſome thinke that God onely permitte ſinne, and not properly willet it: leaſt they ſhould ſeeme to make God the author of ſinne, and ſo that cauſe vniuſt, if he would puniſhe that in man, which he himſelfe would haue to be done. But if a man diligently weigh this permiſſion, he ſhall at the length finde, that it is a certaine will of God. For if he permitte ſinne, he doth it either willingly or agaynſt his wyll: but agaynſt his wil doubtles he permitteth it not (for nothing can be done agaynſt gods wil) wherefore he willingly permitteth it. And therefore his will is that ſinne ſhould not be letted. Some to auoyde this, appoint in God a double will: the one of efficacy, the other remiſſe. And the ſigne of his will of efficacy they ſay are commaundementes, preceptes, and lawes: but of his remiſſe wil, they put counſels and exhortacions to be the ſigne. They adde alſo, that God will not ſometimes with efficacy, & ſometimes remiſſedly. And the ſigne of his not willing w<sup>th</sup> efficacy they ſay is prohibitio: but of his not willing remiſſedly they put permiſſion to be the ſigne. And after this maner they ſay that God willet not ſinne. But becauſe they ſee, that if God with efficacy willed not ſinne, it could by no meanes be committed, they ſay, that he in dede willet not ſinne, but yet remiſſedly. This is in dede a witty diſtinction: but I am ſomewhat in doubt, whether it can in ſuch ſort take place in God. But, that we ſhoulde not in vayne contend, graunt that it were ſo, yet ſo all that they auoyde not, but that God may be ſayde after a ſort to wil ſinne. For how commeth it, that he in dede willet not ſinne, but yet remiſſedly? Here they haue nothing to anſwere, but that he after a ſort willet it. For reiection is not remiſſe, vnles ſomething of the contrary be mixed with it, namely, of the wil: as water fro wher water is not made luke warme, vnles ſome cold be mingled with it. Wherefore in that they ſay, that God willet not ſinne, but yet remiſſedly, that can be by no other meanes, but that he after a ſort willet it: wherefore this permiſſion which they imagine is at the length reduced to the wil. But it is a thing ridiculous, that they ſhould be aſerued, leaſt God by this meanes ſhould ſeeme to be vniuſt: ſo the wil

*Jacob* was no leſſe obnoxious to originall ſinne the *Eſau*. God hateth the ſinnes of all men, but after a diuerſe maner, the ſinnes of the elect he wil pardon, but wil puniſhe the ſinnes of the reprobate. Now *Jacob* was loued & *Eſau* hated when as they both were in ſinne. There things to be conſidered: The nature of man, ſinne, and the puniſhment. God dieth ſinne, as it is a puniſhment.

The *Romane* lawes made not theſe death.

Whether god willet ſinne.

Nothing can be done agaynſt gods wil.

The opinion of theſe ſay that the wil of God in willing or not willing, is either of efficacy, or remiſſe.

We can not put in the wil of God either increaſe or diminution.



Permission  
is reduced  
to the will.  
The will of  
God is the  
first iustice.  
God when  
he will pu-  
nish sinners  
by sinnes,  
withdraw-  
eth his  
grace.

Election &  
rejection de-  
pend of the  
will of God.  
We are not  
wonne but  
by those  
things whi-  
ch please vs

By the spi-  
rit of God  
he commeth  
to passe that  
things in  
very deepe  
good do  
please vs.

An example  
of Paul.

will of God is the first and chiefe iustice, so that whatsoever he willet, the same straight way is of necessity iust. And one and the selfe same action, as it is in vs, and commeth from vs, soasmuch as it proceedeth from a corrupt ground, is sinne: but as it commeth from God it is iust. These men seeke some way to satisfie humane reason: which yet they can not by this meanes attayne vnto. For they are compelled to graunt, that God when he will punish sinnes by sinnes, withdraweth his grace, by which say only our will may be upholden that it sinne not. Wherefore if of purpose he remoue away that by which one lye sinne is prohibited, although he doo not vniustly, how can he be sayde vnterly not to will sinne, which of necessity followeth the withdrawing of grace? Wherefore we say that God in dede willet the action, which is by nature produced, so: vnles God would, it coulde by no meanes be produced: but the deformitie, and priuation of iustice, whereby that action faileth, and straieth frō his rule, he in consideration of it lesse willet not: but so farforth onely as it is a punishment of sinne, and as we haue sayd, an instrument to declare the iustice of God. Wea also Augustine sayth, That God will not onely remoue away his grace, but also hiddenly worketh in the mindes of sinners, no les then he useth to worke in the bodyes: and inclineth their wills either to good, according to his mercy, or to euill according to his iudgement being in dede iust, but yet hidden. And this sentence he hath against Iulianus in his 5. booke, and 3. chapter. And in his booke de Gracia & libero arbitrio the 21. chapter, and he proueth it by sundry and many testimonies of the scriptures. But in that God is said not to will and to hate sinne, that is to be vnderstand as touching the law and the Scriptures, and y rule of lyfe reueled vnto vs. He is said also to hate sinne because he punisheth it, and because he willet it not for his owne sake, but as we haue sayde, in consideration of an other thing. Wherefore in that he worketh sinne, he hateth it not, and in that he hateth it, he worketh it not. In sume if we will speake properly and simply, we cannot say y God ether willet sin, or is the autho: therof. Thus much by the way: but now to retorne to August. He goeth on to declare, that both election & rejection depēd of the will of God. He saith in dede y we haue free will, but what auayleth that to these things? For who cā beleue vnles his will be moued? But it is not in our power, that we should be moued by those things which are offered: for we are not allured & takē, but by those things which please vs. But that preaching reading & cōtemplaciō vpo things diuine do please vs, it cometh by the breathing of the holy gost. And August. addeth, that as touching the masse, or lōp of al humane nature, wherof all we are brought forth, there is no difference, wherby God mought be moued to elect this mā rather then that: yea rather if setting aside the grace of Christ, we consider onely the nature of men, there can come no difference at all, but that one is more witty then an other, or contaminated with fewer wicked factes, or endewed with better artes. But if any man would say that God in election or reiection hath a respect to these things, he shall plainly speake agaynst the holy scripture: For Paul to the Corinthians thus writeth: Behold your calling brethern: for not many wise men, not many noble men, not many mighty men are called: but the foolish thinges of the world hath God elected. &c. There haue bene moreover a greate many philosophers endewed with most excellent wittes, and other men of singular grauity, as Socrates, Cato, and Scipio: who, if they be compared with others, may seme to haue bene enfect, but with a very few vices. There haue bene others endued with most excellent artes and sciences: whom God yet hath overpassed, and hath called vnto him men vnlerned, sinners and wicked men: wherefore this only remayneth, that if God haue not a respect vnto these thinges, they must say, that he hath not withstanding a consideration to the will. But neither doubtles can that be affirmed. For, as we haue sayd, it lieth not in the power of our will, to be moued with good and holy perswasions. For, what maner of will had Paul at that selfe time, when he was called? Verely he thought vpon nothing els, but how to murder the christiā, and vterly to destroy and to ouerthrow Christian religion, and yet not withstanding he was streight way conuerted vnto God, and the truth was so set forth vnto him, that streight way he embrased it, & vterly and wholly changed his minde. Wherefore there is no cause, why any man should accuse God of iniquity



guity: for when he forgiveth and pardoneth, he giveth freely of that which is his owne: but when he punisheth and putteth to paines, he by most good right requireth that which is his owne. These thinges writeth August. (as we have sayd) in his booke of questions to Simplicianus, the second question. But in his epistle to Sirtus, which is the 105. in number, he sayth, that God findeth not men mete to be elected, but maketh them. Neither loved he any thing els in Iacob (saith he) but his owne free mercy. And Esau he hated, for that he woulde not have mercye on him. Whiche thinges these men, sayth he, (speaking of the Pelagians) seeking to avoyd, say, that God had a regard to the workes foresene as though forsooth Paul wanted so greete sharpenes of witte, that he woulde not see that, which these witty men saw. For the doubtles was the time for Paul so to answer, when he had objected vnto him selfe, What shall we then say? Is there iniquity with God? God forbidde. He mought streight way even with one worde after these men have solved the question: yea rather he had had no question at all to solve. We must consider, what Paul there went about, what he did, and what was his entent. His entent was to inculcate the grace of God: but they which have this scope before theyr eyes can not imagine any suche thinges. And in his Enchiridion to Laurentius the 98. chapter he writeth, that if this had bene the entent of Paul, he would in no case have sayd, Not of workes: yea he would rather have sayd, Of workes foresene, he loved Iacob by his free mercy, and hated Esau by his iust iudgment. Wherefore they which are planted in an holy calling, let them acknowledge, that vnto them is geue grace not dew vnto them: and in others, that eternally perish, let them consider what was dew vnto them. Now that I have thus briefly recited the sentences of the fathers, I thinke it good to declare my iudgement as touching this whole matter. First I vnderstand that, To love, is nothing els, but to will well to a man. And, to hate, is nothing els, but to will ill to a man, or not to will well vnto him. Wherefore God is sayd to love them, vnto whom he willet eternall saluation, that is, the chiefe felicitie: and those he hateth, vnto whom he willet it not. Nowe this so being, the controuersie is, whether God willet felicitie to the elect by workes foresene, or no: and how he willet it not to the reprobate. First we will speake of loue. Nowe loue can not be of workes foresene: for Paul sayth: Not of workes, but of him that calleth. And seeing that God findeth not good workes in men, but of his mercy deriveth them into them: how can they be the causes of his loue? And in the 11. chapter. of this epistle Paul sayth: That the remnantes shall be saved according to the election of grace. And if of grace, then not of workes. And in this place the same Apostle referreth the effects also of the promises of God only to the will, and power, & mercy of God. Therefore ought we to presume to go no farther. And in the 1. chapter to the Ephesiāns he sayth: That we are predestinated into the adoption of children according to the good pleasure of the will of God. And, if we should graunt, that men attayne to saluation by workes foresene, we could not avoyde, but that men should be sayd to be iustified by workes. For then of our workes should follow the foreknowledge of God: of foreknowledge, predestination: and of predestination, calling: and of calling, last of all iustification: we should consent also with the Pelagians, that iustification and merites take theyr beginning of our selues: and that God afterwarde addeth grace, mercy, and variety of gifts. Neither ought we to thinke that the worke of God which is eternall, hath his beginning of any thing temporal. After the selfe same manner we say, that the hatred of God dependeth not of workes foreknown. For Paul a like pronounced of ech brother, Not of workes, but of him that calleth. And if we should graunt, that the hatred of God springeth of ill workes foresene, it mought be on the contrary part inferred, (as sayth Augustine) that the loue of God also springeth of good workes foresene. And mozeouer this reason can not take place in all those that are elected, or relected. For many amongst the Jewes and Turkes perished even in theyr infancy, and are condemned, and therefore are nombred amongst those whome God hateth in whome yet he could foresee no euill workes, forasmuch as they should neuer have any: yea rather he foreknew that they should worke nothing. Neither a-

Why God is not to be accused of iniquity.

God in Iacob loved on ly his mercy. He hated Esau for that he would not have mercye on him. Paul wanted not sharpenes of wit.

What is to loue. What is to hate.

The electio or predestination of God cannot be of workes foresene.

We should be iustified by workes foresene, if we should by them be elected.

The eternal worke of God hath not his beginning of a thing temporal. The hatred of God is not of workes foresene.

mayeth



**I** causall  
confuted.

**G**od gaue  
miracles to  
them that  
vsed the ill,  
but gaue  
none to the  
that would  
haue vsed  
them well.

**N**either e-  
lection nor  
reprobation  
depende of  
workes fore-  
sene.  
The differ-  
ence be-  
twene elec-  
tion and re-  
probation.

**M**erite is  
not to be ad-  
mitted.

**G**ood  
workes we  
haue of God  
but not  
liues.

**G**od begin-  
neth not  
therefore  
to loue vs.  
for that we  
loue him.

**T**he order  
betwene  
loue, electio  
and prede-  
stinatio.

mayleth that any thing which some say, that God saw what they would haue done if they should haue liued. For by this meanes should not the iustice of God as touching humane reason be defended: for the defence whereof yet these men take so great paynes. For straight way should come into y<sup>e</sup> mind, why these men were relected for those workes, which they neuer did, nor euer should haue done? But they should haue done them (thou wilt say) if they had liued. Graunt it were so. But a conditionall proposition affirmeth nothing. And, that God followeth not this consideratiō in his loue or hatred, Christ plainly declareth, when he saith *Wo vnto the Corozaim: wo vnto the Bethsaida: for if in Tyre and Sidon had bene done the thinges which haue bene done in thee, they had long since repented in sackcloth and ashes.* Again, *Wo vnto the Capernaum, which art exalted up to heauen, for thou shalt be cast downe euen into hell.* For if in Sodome had bene done the thinges which haue bene done in thee, those cities had yet bene remayning. These wordes playnely declare that God hath not a respect vnto that, what a man shall do. For he gaue miracles vnto them that vsed them ill: and gaue not any to such as would haue vsed the wel. Further remember that in these wordes it is not sayd, that they which had not miracles, should, if peraduenture they had had any, haue beleued of themselves, as though y<sup>e</sup> that lay in their owne nature or fre wil. For, that thing would God haue geuen vnto the. And so: as much as it is a sentence conditionall there ought not of it to be inferred a proposition categoricall or affirmatiue. As when it is sayd, If a horse should flye, he should haue winges, it followeth not thereof, that a horse hath winges, or that to flye is of the nature of the horse, or that the horse could flye if he had winges: when as vnto flying are required moe things then winges. Wherefore herein election and reprobation agree together, that neither of them dependeth of workes foreseene. Howebeit they differ two manner of wayes. Firste, for that although sinnes are not causes of reprobation, yet are they causes of eternall damnation, wherunto the reprobate are ordeined. For they are not condemned but by iuste iudgemente: neyther haue they any thing that they can iustlye complayne of the iniustice of God. But good workes are neither the beginning of the election of God, nor true causes of eternall felicity. Neither must we here harken to the scholemen, which put in them merite, (as they vse to speake) of condignity. For Paul contrariwise teacheth, that the suffrages of this tyme are not condigne, that is, worthy the glory to come which shalbe reueled in vs. The other difference is, for that the good workes where vnto we are predestinate to be by them led to felicity, are not of our selues, but of the predestination of God. But sinne is grafted in vs euen from our birth. For in iniquities are we conceaued, and in sinnes hath our mother conceaued vs. Howebeit some haue gone aboute to proue, that the loue of God dependeth of workes, by the 8. chap. of the booke of Prouerbes. For there God thus speaketh, *Those that loue me, I loue.* But of those wordes can not be inferred that which they seke. I graunt indeede that they are loued of God, which loue God: but yet it followeth not, that therefore God beginneth to loue them, because they loue him. Yea rather it followeth contrariwise, that they therefore loue God, because God loueth them. For so John teacheth vs: *Not that we haue loued God: for he hath loued vs first.* But that we may the plainlier vnderstand both that which I haue alredy spoken, and also that which shall afterward be spoken, I will declare the signification of fower wordes, which are of Paul vsed in this treatise: namely, the loue of God, election, predestination, and purpose. The loue of God is it as we haue sayd, whereby he willet vnto any man felicity. Election is, whereby he preferreth one before an other. Predestination is, whereby he directeth those whome he hath so loued and preferred before others, to the ende which he hath appoynted vnto them, namely, vnto eternall life, by apt meanes. And these are in such order ioyned together, that predestination followeth loue and election. For (as we haue sayde) whom God hath loued & hath preferred before others, those he directeth to their ende. But touching loue and election, we must

other



otherwise consider of them in God, then we see commonly cometh to passe in men. For men when they see a man adozned with excellent giftes, him they e-  
 lect aboue others: and then they wishe well vnto him, and to their power seeke  
 to do hym good: but God soasmuch as in men he findeth nothyng that is good,  
 yet of his mere mercy and singular goodnes, he loneth some, and decreeth vnto  
 to them many good thynges, and thereof followeth eleaion. For, for this cause  
 onely are they preferred before others, for that they are loved of God, and not  
 for any their owne worthines. And as lone is to eleaion, so is hatred to reprobation.  
 Wherefore I mislike not that which the master of the sentences citeth out  
 of *Augustine*, that predestination is a preparation to glozy: and reprobation, a  
 preparation to eternal punishmentes, so that those differences which we haue  
 a little before mentioned be added. Nowe resteth to declare the fourth worde,  
 namely, *purpose*. And that we say is nothing els, but his good pleasure, *in*  
*iohannay*, which signification we gather out of the epistle to the *Ephesians* the 1.  
 chap. where it is thus written: *which hath predestinated vs, to adope vs into children*  
*vnto himselfe thorough Iesus Christe, according to the good pleasure of his wyll:* And  
 straight way he addeth, *Predestinate according to his purpose*. This declareth that  
 purpose and good pleasure are taken for one and the selfe same thing, and do  
 pertayne vnto wil. Wherefore the purpose of God is the pleasure of his wil,  
 and is taken as the generall worde, to define predestination and reprobation.  
 For *Augustine* sayth, that predestination is the purpose to haue mercy: and reprobation  
 the purpose not to haue mercy. And according to this sentence *Paul* sayth in this  
 chapter: *That eleaion mought abide according to purpose*. But touching all these  
 matters we will hereafter moze at large entreate.

None and e-  
 lection are  
 after an o-  
 ther maner  
 of soze in  
 God, then  
 they are in  
 men.

What the  
 purpose of  
 God is.

Purpose is  
 the generall  
 worde of  
 predestina-  
 tion.  
 What is  
 predestinati-  
 on after *Augu-*  
*stine*.

What shall we say then? Is there vnrightheousnes with God?  
 God forbid. For he sayth to *Moses*, I will haue mercy, on whome  
 I will haue mercy: and will haue compassion on whome I will  
 haue compassion. Wherefore it is not of hym that wyll, nor of  
 hym that runneth, but of God that sheweth mercy. For the scrip-  
 ture sayth vnto *Pharao*. For thys same purpose haue I stirred  
 thee vp, that I myght shewe my power in thee, and that my  
 name mought be declared thoroughout all the earth. Therefore  
 he hath mercy on whome he wyll, and whome he wyll, he hardeneth.  
 Thou wilt say then vnto me, why doth he yet complayne?  
 for who can resist his wyll? But O man who art thou which pleas-  
 dest agaynst God? Shall the thyng formed saye to hym that formed  
 it, why hast thou made me thus? Hath he not the potter power to  
 make of one and the same lombe one vessell to honour, and an other  
 to dishonour?

V What shall we say then? Is there iniquity with God? God forbid. When  
 fleshe and humane wisdom heareth that all thyngs are to be referred vnto the  
 wil of God, it beginneth to stirre. For it can not abide that: and pretendeth re-  
 uerence to the name of God, when as in very dede it abhorreth mortification,  
 neither can abide, to subdue all whatsoeuer it hath to the power of God. Where-  
 fore some are so agaynst all talke of predestination, that straight way as soone  
 as any mencion is made of it they are gone. But this they can not do without  
 great injury vnto the holy ghost: as though he would teach any thing, which  
 should either be vnprofitable, or hurtful: But we ought to geue eare vnto *Paul*  
 who with much profite reasoneth of it. And that we may do this without dan-  
 ger, we ought to beware of sonde imaginations, neither ought we to adde any  
 thyng to that, which the holy scripture hath deliuered vnto vs. If we kepe our  
 selues within these bondes, we shal runne into no danger at al. *Paul* did gene-  
 rally

They do so  
 which ab-  
 horre from  
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 of predesti-  
 nation.



Wherefore  
springeth  
the offence  
of humane  
reason.

A peruerse  
carefulness  
of men.

Distributio  
comming of  
iustice is  
one thing, &  
geuing com-  
ming of mer-  
cy is an o-  
ther thing.  
Electio per-  
taineth not  
to iustice,  
but vnto  
mercy.

God is not  
to be brought  
into an or-  
der.

rally put forth, that the hatred and loue of God depende only of his will, and not of the woorkes of men. Which sentence he now proueth as touching the part, and that by a double testimony of the scripture. But before he bringeth forth those testimonies, he objecteth vnto himselfe that which vnto humane wisdom might seeme vniust. *What* (sayth he) *shall we say. Is there iniquity with God, if he do thus as pleaseth hym?* He maketh answer, and curseth such a suspicion, saying, *God forbid.* But the cause why humane reason is so offended, is both predestination, and reprobation should depend of the mere will of God, commeth of this, because that men thinke that thereby iustice distributive, which requirerth, that vnto like be rendered thinges like, should thereby be empaired. And soasmuch as all men are in the stocke of Adam of like condition, they thinke it not iust, that one should be predestinated to eternall saluation, and an other reiecte to eternall destruction. *Origen* to defend this iustice in God thought that the soules of men haue before they come to this life woorkes ether good or euill: for which they are predestinated eyther to destruction or to felicity. *Pelagius* thought, that the iustice of God is to be defended by woorkes forerune: which opinion not only he, but also many others of the fathers embraced. Neither can I inough meruaile, that men were so carefull for the iustice of God: when as it can come into no danger at all. For the will of God is the first rule of iustice. But these selfe same men haue a remisse and negligent care ouer their owne iustice, which is not only endangered, but also oftentimes viola- ted and broken. *Paul* to answer to this error of mans imagination, proueth by the election of God is not (as these men imagine) deriued of iustice distributive, for that God is by no law bound to geue vnto any man those thynges, which he hath decreed to geue, but God of his mere mercy & liberality taketh some and adorneth them. In the parable which the Lord put forth, vnto euery one of the workemen was geuen a peny for their dayes worke: vnto those in dede which had labored all the whole day it was geuen of couenant: but vnto others which had bene but an houre in the worke it was geuen of mercy. And when those y came first were displeased, the good man of the house answered: *Is it not law- full for me to do with myne owne what I wyll?* Merely it was lawfull, and especia- lly seeing the same pertayned to mere mercy. But as touching iustice distri- butive, *Take vp* (saith he) *that which is thine, and go thy wayes.* Wherefore he did put a distinction betwene that distribution, which is done of iustice, and that geuyng, which procedeth of mercy. So *Paul* in this place teacheth, that the election of God pertayneth not (as these men imagine) vnto iustice, but vnto mercy. And thus he confirmeth by an oracle of the scripture, saying: For he sayth to Moses.

I will haue mercy on whome I will haue mercy, & will shew compassion, on whome I will haue compassion. By these wordes God teacheth, that there is no other cause of his mercy, which he sheweth towarde some, but enen his very mercy. Wherefore I somewhat meruaile how *Pigghius*, a manne other wise (as he him selfe thinketh) full of wit, amongst his principall reasons, wherebye he contendeth that God predestinateth by woorkes forerune, putteth this also for one: as though if it were not so, the iustice of God, whereby he distributeth his giftes, could by no meanes consist. For how saith he not, that the Apostle objecteth vnto himselfe the selfe same thinge, and dissolueth the same by no other reason, but for that God herein dealeth not with vs, by law, or by duty, but by mercy? For this doth the oracle which is here cited most plainly declare. But it is woorthy to be laughed at, to ascribe vnto *Paul* that which he by all meanes auoyded to speake. To go aboute to deale with God by law, is to seeke to bring God to an order: whiche thing as no man can do, so is it not mete, that any endued with reason should attempt to do it. And *Paul* when he saith: *What shall we say then? Is there iniquity with God?* by these woordes declareth, that he knewe right well, what commonly commeth into the mindes of men, when they heare this matter reasoned of. This also is to be noted that



that although Paul could haue excused his doctrine, that these absurde thinges followed not of that which he had taught, yet was he moued with a seruente desire of piety to repell this blasphemie, and to aunswere, *God forbid*. As though he would haue said, it is no byright dealing to thinke any such thinge of God. And he addeth a reason, for that that can not be vniuste, whiche God testifieth of himselfe, and acknowledged to be his. Now God himselfe sayd vnto Moses. *I will haue mercy, on whome I will haue mercy: and will shew compassion on whom I will shew compassion*. In this sentence are two thinges to be noted, first, that those good thinges which God hath decreed vnto vs, depend onely of his mercy: secondly, that the cause of them is not to be sought for without the beneuolence of God: For he saith vnto Moses, that he will shew mercy to whom he will shew mercy. Now if God do prescribe these limits vnto our knowledge, they ought to be counted to much presumptuous, which will seeke to go further. I before noted that Origen, and Jerome to Hedibia thought, that these wordes, vnto this place, O man what art thou which aunswerest vn to God? are put vnder the person of the aduersary: which is farre straunge from the due order of the text. For Paul did put his owne aunswere when he answered his aduersaries, *God forbid*. Wherefore it is meete, that those thinges which follow be alleadged of Paul, the more vehemently to repell the obiection. For he repelleth it after a sorte with this execration, *God forbid*. Whiche thing is plainely declared by this particule *For*, whereby is geuen a reason of the sentence going before. And hereunto helpeth, that this sentence is cited oute of the scriptures. Whiche thinge Paul is not wont to attribute vnto the person of the aduersary. For he obiecteth vnto himselfe those thinges, which are affirmed of humane wisdom against the sentence of the holy Ghost: but this he refayneth vnto himselfe, by testimonye of the scriptures to confute these humane reasons, whiche seeme to be againste it: I will not speake how Origen when he sawe the absurditye of his exposition, had no great affiance in it, but placed an other in steepe thereof. But Chrysostome and Ambrose, attribute these wordes vnto Paul himselfe: althoughe they somewhat straye from the righte interpretation. For Chrysostome sayth that Paul, in this place maketh the matter more obscure, to the ende to dyue the Jewes to that point, that touching the question, for which they kept so great stirre, neither they themselves should be able to make any aunswere. For they demaunded, why they nation being reiecte, the Gentils should be taken? Paul to stop theyr mouthes, And ye (sayth he) tell me, why Ismaell being reiecte, Isaac was receaued: Why Jacob being beloued, Esau was hated. But because to these thinges mought aunswere after a sorte be made, that these men were euill, and the other good, therefore he bringeth this place out of the 33. chapter of Exodus where when God, by reason of the idolatry, which the people had committed in the calfe, had commaunded manye of them to be slayne, would yet notwithstandinge pardon the reste of the multitude. Here is lefte no such refuge at all: for the crime of them all was a like. Wherefore God said vnto Moses, *I will haue mercy on whome I will haue mercy*: That is, I alone can discern, why I will haue mercy on this man, and will not haue mercy on that man. This canst not thou see: Wherefore in this matter geue place to me. Neither wanteth it an Emphasis, that the Apostle in this place, by name putteth Moses. For seeing that he sawe not the cause of this thing, when yet notwithstandinge he was of all men that euer were the most familiarest with God, verely much les could others see it. Wherefore Paul by these wordes repelleth & putteth to shame the rash inquisition of men: for that God onely foreseth the merites and worthines of those whome he electeth, and whome he pardoneth. This interpretation containeth thre thinges, which in my iudgement are not very sound. First, for that it sayth y the Apostle maketh obscure the question: when as in dede he most of all maketh it plain: neither is it the part of the holy Ghost to hide the truth, whiche is so necessarye to saluation. Moreover it affirmeth that God spake these words to Moses touching those men, which were slaine for idolatry: which thing as we shall declare agreeth not with the History: Laste of all it referreth the matter to the righteousness and

The cause of gifts of God which he geueth vs, is not to be sought for without his goodness.

The interpretation of Chrysostom confuted. It is not the part of the holy ghost to make darke that question which is necessarye vnto saluation.



What tocal  
is with Am  
brose.  
To haue  
mercy is  
not to fore-  
know.

An history  
in Exodus  
reherfed.

This place  
is not to be  
vnderstan-  
ded of the i-  
dolaters,  
but of Mo-  
ses.

foreknowledge of merites: when as *Paul* reduceth these thinges to the mercye of God onely. *Ambrose* will haue these thinges to be alleadged of the Apostle in this sentence: as though God should say, I will haue mercye on him, whome I foreknowe shall be conuerted, and abide by me. And I will shew compassion, on him on whom I will shew compassion: that is, I will geue mercy vnto him, whome I haue foreknowe shall after his error with an vprighte harte returne vnto mee. And this (sayth he) is to geue vnto him, vnto whome ought to be geuen: and not to geue vnto him, vnto whome ought not to be geuen: to call him, whome he knoweth will heare him: and not to call him, whome he knoweth will not heare him. And to call (sayth he) is to picke forward to receaue sayth. In this interpretacio also first this is to be disallowed, that to haue mercy should be all one with, to foreknow: for these wordes are of farre diuers significations. Wherefore to interpretate the one by the other, is to adde of his owne head, and not to geue the meaning of the Apostle. And when he sayth, that God geueth vnto whome is to be geuen: and geueth not, to whome is not to be geuen, he hath a respecte vnto the iustice of God: when as God himselfe (as *Paul* testifieth) referreth all thinges to his mercye. Neyther is it true that God calleth those onely, whome he knoweth shall heare him, for he daylye called the Jewes, whome he knewe shoulde be rebellious: vnlesse peraduenture he vnderstande no other callinge but that whiche is of efficacye: but that callinge commeth not hereof, for that men are prone to heare, but y it maketh them to be able to heare. But *Augustine* wytyng vpon this place thoughte that God hath not a respecte vnto workes to come, but vnto saythe. But the same sentence he himselfe afterward by most firme reasons reuoketh, in his second booke of *Retractations* the 1. chapter, and in the first booke and 23. chapter now resteth, that (as the wordes of *Paul* playnly declare) the election and god will of God depend only of his mercy. But that these wordes, I will haue mercy one vvhome I vvill haue mercy, should be vnderstand as *Chrysostome* would haue them, of the slaughtering of some, & of the pardoning of other some, it seemeth not to be agreeing with the history. For that slaughter is set forth in the 32. chapter. But before ye come to the other place which is in the 33. chapter there are many thinges set. For after that slaughter the Lord commaunded *Moses*, to go vp from that place: and sayd that he would not go with them, for that it was a stiffnecked people. And the people hearing this, were exceedingly sorry and wept. Agayne *Moses* prayed vnto the Lord, that he would go with him, and added, that he would not go, vnles the Lord would so promise him. At the length the lord being as it were overcome with these prayers maketh answer, y he would so do, for that *Moses* had found fauor in his sight. And *Moses* hearing this, added Now then shew me thy glory. Vnto whome the Lord answered, I will make all my good go before thee, and I will proclaime my name *Iehouah* before thee: and I will haue mercy one whome I will haue mercy: and I will shew compassion one whome I will shew compassion. Wherefore I like theyr iudgement better, which thought that this place is to be vnderstanded, not of the idolaters slayn or preserued, but of *Moses* only: as if God should haue sayd, that he would permitte him, to se at the least his backe partes, & that not for his merites, but only of his mercy. But whither of these wayes so euer a man take those wordes, so that he referre all thinges to the mercye of God, then right well followeth of them that which the Apostle seeth: Namely, that it is not of him that willet, nor of him that runneth, but of God that hath mercy. But to speake my iudgement herein, first this is to be noted, that the Apostle followed the translation of the Seventy. For they thus haue that which is here wyrtten, *Ελεος διὰ Δαὶδ: καὶ δίκτυον διὰ δὲ δίκτυον*. But in Hebrew it is wyrtten, *Iechannathy attra Scherachan, Ierechamthyatha, Scheracham*, the first worde is Chanan which signifieth to lone, or to beare fauour. The other worde signifieth to haue mercy: but chiefly such a mercy as mothers shew vnto theyr chyldren. For this worde hath an affinity with *Rechem*, which signifieth a wombe, or belly, wherein mothers beare theyr chyldren. Moreouer when



when he had sayd that he would make, that all his god should go before Moses, he added, that as he went he would proclaim his name *Iehoua*: which thing, as it is had in the next chapter, he performed. And when he had proclaimed *Iehoua*, he added diuers of his names, whereby are expressed the properties of the nature of God. The summe of those names he here after a sorte comprehendeth, when he sayth: *I wil haue mercy on whome I will haue mercy.* Neither is there any difference betwene the interpretation of the *Heuety*, and the *Hebrye* verity, but that they in the second part of eche member put the verbe in the present tense: whē as in the *Hebrye* one tense is in eche place put. But the sence which we bring agreeth very well with Paul. For if the properties of God, which he bestoweth toward vs, he comprehended in his mercy, thereby also is very aptly proued, that our election also dependeth of no other thing: which thing is vnto vs most profitable. For if our saluation lay in our owne handes, we should continually hinder it. But how we may iudge of this diuine will, whereby we are elected of God, Christe taught vs, when he reueled vnto vs the decrees of his father, sayinge, *This is the will of the father, that he which seeth the sonne, and beleeueth in him, should haue eternall life.* This sentence of God, whiche Paul citeth out of the booke of *Erodus*, maketh agaynst those, which hold, that the mercy of God is equally offered vnto all men. For God sayth, that he will not haue mercy vpon all men, but on those onely, on whome he will haue mercy: by whiche wordes he declareth, that he bestoweth his mercy vpon some certayne men, and not vpon all. Of this oracle the Apostle inferreth, *Wherefore it is not of him that willet, nor of him that runneth, but of God that sheweth mercy.* Whereby we vnderstand that all whole is to be attributed vnto God: which doctrine humane wisdom can not abide. For straight way it thus reasoneth with it selfe: Then do we nothing: we are nothing but stockes and stones. But we teach no such doctrine we affirme in dede, that we worke, but yet not vnles we be impelled by the spirite of God, as Paul teacheth in his epistle in the 8. chapter. *They which are led by the spirit of God, those (sayth he) are the children of God.* And therefore the prophet *Ezechiell* sayth, *I will make that ye shall walke in my wayes.* But the maner how we do any thing being impelled and moued by God, we may very wel vnderstand, if we compare the 8. chapter of this epistle with the 4. chapter to the *Galathians*. For in the 8. chapter Paul thus writeth. *Ye haue not receaued the spirite of bondage agayne vnto feare, but ye haue receaued the spirite of the adoption of children, by whome we crye Abba father.* And to the *Galathians* he sayth: *For that ye are children, God hath sent forth the spirit of his sonne into your hartes, crying Abba father.* Seeing then that vnto the *Galathians* he teacheth, that the holy ghost prayeth in vs, and vnto the *Romanes* he sayth, that we our selues pray, we ought thereby to vnderstand, that we our selues indeede pray, but yet being driuen and impelled by the spirite of God. For we are not stockes nor stones. For they are not impelled but by violence, but we are not against our willes compelled of the spirite of God, but are perswaded, and whatsoeuer we do, we do it willingly. Stockes and stones whē they are moued, neither vnderstand they, nor haue they any will: but we when we are impelled of God, do both vnderstand, and will, and also geue assent. Although that we haue euen these things also of the spirite of God. Moreover we confesse, that many ciuill and naturall wordes whē they passe not our strenghts are subiect vnto our choyce and will: although we beleue and preache that those things also God ruleth and gouerneth, as semeth best to his most wise prouidence. But touching those things which are acceptable vnto God, and which pertain to our saluation we can not be moued, vnles we be impelled by the spirite of God. *Augustine* in his *Encheridion* to *Laurentius* the 32. chapter, writeth many things, which serue to the declaration of this conclusion of Paul. For he sayth, that these things make very much agaynst them, which hold, that the beginning of our saluation cometh of our selues: Which thing barely they teach, which will haue predestination to procede of god workes foreseene. For if it were so,

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We are not  
stockes nor  
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Our will go-  
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God.  
We pray  
for the obsti-  
nate for  
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know, that  
their conuer-  
sion lieth in  
the handes  
of God.

There is dis-  
solued the  
question.

Some say  
that it is  
somewhat,  
but yet a ve-  
ry little.

the contrary to the sentence of *Paul* it should be of him that willet, and of hym that runneth. *Augustine* in dede confesseth, that no man can beleue, hope, or loue, vnles he will: but euen this selfe same wil to beleue, to hope, and to loue, he saith commeth not but from God. For that is vayne which some say, that the will of man is not by it selfe sufficient, and therefore nedeth the mercy of God: as though a good worke ought to come and to procede both from our will, and also from grace. For if it were so, *Paul* mought haue sayd, that it is not of God that hath mercy, but of man that willet and runneth. For according to this sentence, neither doubtles should the grace of God be sufficient, vnles vnto it the will of man should ioine it selfe. Which thing forasmuch as no Christian either ought or can (referring piety) speake, it resteth, that *Paul* therefore said, That it is neither of him that willet, nor of him that runneth, but of God that sheweth mercy, to geue vs to vnderstand, that all whole is to be attributed vnto his grace. Indede (sayth he) our will goeth before many giftes of God: for that, when we are iustified dayly is encreased grace and sondry giftes of God are geuen vnto vs: yet doth it not go before all the giftes, forasmuch as, that the will should be good, it dependeth of God. And thereof it commeth, that we pray vnto God for those men which are yet obstinate & wicked: which doubtles should be in vayne done, vnles we knew, that it lieth in the hands of God, to change their peruerse will. The same *August.* to *Simplicianus* in this 1. booke, & 2. questiō expounding thys place saith: The Apostle spake not thys, that by the helpe of God we come to that which we will, but to that purpose whereto in an other place he sayth, It is God, which worketh in vs both to wyll and performe accordinge to his good wyll: where he playnly declareth that euen the good will also is by the workinge of God made in vs. For if he had spoken this in that sence, it mought be sayd, It is not of God that hath mercy, but of man that willet and runneth. Wherefore hereunto had *Paul* a respect, so teach that we can in no case will, but by the mighty calling of God: forasmuch as that calling is the worker of our good will. And although God do call many, yet is he sayd to haue mercy on those whome he with efficacy calleth. Wherefore out of the wordes of the Apostle, and accordinge to the right interpretation of *Augustine* we gather, that all whole is to be ascribed vnto God, whatsoever is done of vs vprightly. *Chrysostome* here wonderfully troubleth himselfe: and although he graunt that the wordes going before, are the wordes of *Paul*, yet here he contendeth that there is an *Antithesis*, or contrary position. Which thing how farre it is from the sence of *Paul*, the very order of the wordes declare. For, that which is now here inferred, is not put by way of interrogation. But this particle, Wherefore, plainely declareth, that this is concluded of that oracle which was cited out of the booke of *Exodus*. Farther we shall a little afterwarde see, that the Apostle of those thinges which he had spoken, beginneth to commō with the aduersary touching the matters which he had put forth. For thus he afterward sayth: Thou wilt saye then vnto me, why doe we still complaine? For who can resist his wyll? This is objected against those thinges which he had before alleadged. For this is the thinge. Wherefore the aduersary complayneth, namelye, for that it is neither of him that willet, nor of him that runneth, but of God that hath mercy. But they which see, that it is not possible, but that these wordes are spoken vnder the person of *Paul*, saye, that he soluet not the question put forth, but onely maketh a kinde of reasoning, and rebuketh men. But we say, that these reasonings, and rebukinges are euen the very solution of the question. For if he be reproued whatsoever he be, that seeketh for any other cause of the election of God besides his mercy and will, then doubtles it manifestly foloweth that there can be no other cause geuen of his electiō: especially seing that the holy scriptures acknowledge none other besides this. Others to lenesse these wordes of the Apostle, it is not of him that willet nor of him that runneth, contend, that that is not to be taken plainly, but by way of comparison: for forasmuch as that which is ours, and is brought of vs, is but little, and (as they vse to speake) modicum, if it be compared w the most plentiful grace of God, therefore by very good right it may be said to be nothing, when yet in very dede it is somewhat.

And



And by this figure they seek to elude this sentence of the Apostle. But we againe demaund, whether they haue that little *modicum* (as they terme it) of themselves, or of God. That it is of God they cannot deny. For Paul sayth to the Corinthians: What hast thou, that thou hast not receiued? And if thou hast receaued, why boastest thou, as though thou haddest not receaued? But they say that they after a sorte receaued it of God, for man euen from his creatiō had this, at his free pleasure to vse his will: so y when grace is offered, he may receaue it if he will: & when the doore of the hart is knocked at, he may let in the Lord if he will: and when he is invited to beleue, he may geue his assent if he will. This is that petty *modicum* & little, whiche they affirme was put in vs euen straight way from our creation. This thing they say, God hath left free vnto vs: as though whē he had created man, and left him vnto his owne power, he would goe banquet with the Ethiopians, as Homere fableth. But the case is farre otherwise: for God perpetuallie gouerneth and moueth the thinges which he hath created: neyther at any time committeth he them to theyr owne choyce. But let vs somewhat more strongly go to worke with them. That selfe same *modicum*, whereby they say, that they assent, let in, and receiue, let them declare, what manner of thinge it is. Merely, forasmuche as men are endued wyth reason, they can shew nothing, but that it is a worke ether of the vnderstanding, or of the will. And as touching the vnderstanding Paul sayth, that the naturall man vnderstandeth not the thinges whiche are of the spirite of God: yea neither doubtles can be: forasmuch as vnto him they are foolishnes. Wherefore we can thinke nothing touching those thinges of our selues as of our selues: wherefore y *modicum* is as touching the vnderstanding taken from them: neither is it left in the power of man: But if thou wilt say that it lieth in thy will, to assent and to stay, Paul is against thee. For vnto the Phillippians he sayth, It is God whiche worketh in vs both to will and to performe: And Ezechiel the Prophet sayth, That it is God which taketh away our stony hart, and geueth vs a fleshy hart. And Christ our saviour sayth, without me ye can do nothing. Wherefore that *modicum*, whether it consisteth in the vnderstandinge, or in the will, is by these reasons proued to be none of oures. For if we shoulde graunte that that is of vs, which these men so often inculcate, then shoulde not boasting be excluded, for euery righteous man mought say of himselfe, I haue obtained grace, because whē it was offered I receiued it: & I haue beleued God making promise vnto me, for that I gaue mine assent: & I haue obtained Christ, because whē he came I receaued him. But Paul crieth out that our boasting is excluded, not in dede by the law of workes, but by the lawe of sayth and of grace. Neither can the aduersaries deny but that that *modicum*, which they labour so earnestly to establish, is some kinde of worke. But Paul so excluded not workes from iustification, that he lefte vnto them the second place vnto faith, but he utterly and vniuersally excluded the as touching the power to iustifie. For he sayd not onely, that we are iustified freely but added without workes. Wherefore whereas they say, that the sentence of Paul is not to be vnderstanded simply, but by way of comparison, it is vntue and vain. But the scriptures (saye they) in other places speake so. For it is written in the Psalm. Vnto the Lord buyld the house, they labour in vayne which buyld it. And Paul to the Corinthians sayth, Neither he which planteth is any thing, nor he which watreth, but God which geueth the increase. It is certaine (say they) that these thinges are to be expounded by way of comparison. For in very dede both he which buildeth, and which planteth, and whiche watreth, doth somewhat. But that, whatsoeuer it be, forasmuch as it is but little, if it be compared vnto the worke of God, therefore it is sayd to be nothing, and they are sayd to labour in vaine. As touching the first place we say, that David speaketh of ciuill workes, touching which we graunt, that men in them take greate paynes, and worke somewhat. Howbeit they labour in vaine, vnles God vouchsafe to fauor theyr enterprises. Let Cesar, Alexander, or Carro, take what paynes they will either in the kingdome or in the Publike wealth, and yet shall all thinges come to no purpose, vnles God geue the successe. In the other place Paul entreateth of the holpe minisrerie of the churche. Neyther will I

This *modicum* they say they haue receiued of God in their creation.

God departeth not fro the thinges which he hath created, but perpetuallie ruleth & gouerneth them. This fond opinion that we haue a certain *modicum* in vs touching these thinges is confuted.

If this *modicum* be graunted, our boasting is not excluded.

That *modicum* is some kinde of worke. Workes are vniuersally excluded fro the cause of iustification. The sentence of Paul is to be take simply, and not by way of comparison.

What is to be thought of ciuill enterprises.



## Cap. 9 A Commentarie vpon the

The holy  
ministry is  
both a thing  
great, & also  
nothing.

A figure be-  
sed in one  
place, is not  
alwayes be-  
sed in an-  
other place.

Good wor-  
kes often-  
times go be-  
fore eternal  
life, but can  
not preuent  
predestina-  
tion.  
Predestina-  
tion is the  
efficient  
cause of  
good works  
and not eter-  
nall life.  
Predestina-  
tion and re-  
probation  
are often-  
times with  
our works.

Why good  
works in  
them that  
are of age,  
go before e-  
ternal life.

graunte this vnto the aduersaries, that the Ecclesiasticall ministration is eyther a thing small, or such as maye be called nothing. For it is a thinge honorable, and with most weighty wordes commended of the holy scriptures. Wherefore as touching the office, it is not nothing: but touching the geuinge of spirituall life, it is, (as Paul sayth) utterly nothing. For of it selfe it can not geue that spirituall life neyther perfect nor vnperfect. The minister of the church in dede setteth forth the worde of God, and the sacramentes: but cannot reach to the communicating of that heauenly life. Wherefore Paul spake truly and properly, neither needed he that figure of comparison, whiche these men imagine. Whereouer graunte that the scripture in other places bleth these kindes of speeches, shoulde it straight way follow, that therefore this sentence is so to be taken: especially seeing it hath bene by most firme argumentes proued, that it is in verie dede neither of him that willet, nor of hym that runneth, but of God that sheweth mercy. And therefore our election or predestination consisteth not of our works, but freely and of the mercy of God. But still, notwithstanding they are ouercome by reasons, they canill and say that they deny not, but that we are elected of God freely: but yet that causeth not, but that some respecte may be had to woorkes forsaie. For so they saye, that we say with Paul, That eternall life is grace: when yet notwithstanding we confesse, that God rendereth vnto euery man accoording to his woorkes. And if God can haue a respecte vnto woorkes, when yet he geueth eternall lyfe freely, what shoulde let hym, that he can not freely predestinate a man although he haue a respect also vnto woorkes forsaie? Hereunto we answer, that eternall life is indeede geuen freely: which yet followeth good woorkes, not as merites, but as necessary degrees, by which they which are of full age come vnto it. And this order the scripture it selfe putteth. But, that any our woorkes go before predestination, the scriptures in no place haue taught vs: yea rather contrariwise Paul sayth to the Ephesians, Hereunto are we predestinated, that we shoulde be botye and immaculate: And vnto Timothe he sayth, that he had obteyned mercy, that he mought be faithfull. Why then seke these men to preuent order, and especially seying that they? own simplicity serueth not? For eternall life followeth good woorkes, and is not the efficient cause of them, but predestination is the cause of good woorkes. Farther thys respect to good woorkes in predestination can not (as we haue sayde) take place in all men. For many are predestinated vnto eternall lyfe, and many are appoynted to eternall destruction, which neuer shoulde haue any woorkes at all, as it is manifest in infantes. Wherefore this is firme and vnmoueable, that as touching election and infusion of the spirite, there is nothing at all in vs whereby God shoulde be moued to bestowe these thinges vpon vs. For in predestination, vocation, and iustification there goeth before in vs nothing that is good, but good woorkes go before glorification. The reason therof is, for that we straight way dye not, so lone as we are iustified: wherefore it behoueth that that space of tyme, which is betwene, haue woorkes whereby may be declared our sayth, and righteousness which we haue by election of God obtayned. By will, Paul vnderstandeth the endenore of the mynde: and by, course or running, all holy woorkes vniuersally: which metaphore is much vbled in the holy scriptures. For Paul in an other place writeth of himselfe: I haue fought a good fight: I haue finished my course. And vnto the Corinthians: So ranne ye, that ye maye winne the price. And vnto the Galatians: Ye runne well, who letted you? Out of thys sentence two thynges we ought to gather, first that our saluation or election is not of hym that willeth, nor of hym that runneth, that is, not of our merites: but of the mercy of God onely: as God sayth in the 9 chapter of Deutonomy. Say not for my righteousness hath the Lorde brought me into thys lande. Secondly, that it is not of the willer to will, nor of the runner to runne: but these thinges he hath of God. So Paul to the Corinthians when he had sayd that he had laboured more then all others, added, But not I, but the grace of God whiche is in me. The are is not sayde to make the arke, but the carpenter which vbleth the are: so we also are the instruments



ments of God both to wil & to worke: but it is God which worketh those things in us. Here they object: then are not we lordes of our owne actions, if it be God which worketh our workes in us. These men vnderstand not, that God the creator with so great wisdom worketh in all thinges, that he moueth them not, but in such manner as they ought to be moued. Wherefore seing our will is so made of God, that it can not be compelled, God dyueth it not by force to do any thing vnwillingly: but of himselfe geueth vnto it, to worke freely and of his owne accord. And therefore are we lordes of our owne actions, in as much as we do nothing by compulsion. Wherefore the Apostle hath now excluded both our endeouers, and also our workes: but yet not to that entent we should liue idely. But because here is entreated of predestination, and of the eternal election of God, therefore these things are not to be farther dilated, then the place it selfe will suffer. After that we are once regenerate, and that we haue the spirite of God, all occasions of anguishes and slouthfulnes is utterly taken away. In the interpretation of *Ambrose* this is to be noted, that first he confesseth, that that which is asked, oughte not to be in the will of the asker, but in the choise of the geuer. Which sentence if it might be taken playnly, maketh very much on our side: but he spake it in a farre other sense. For straight way he addeth: For whether it be mete to be geuen or no, it ought to be weighed by the iudgement of the geuer. *Dauid* and *Saul* required pardon: but God iustly iudged, which of them asked with a good mynde, and which with an euill: and his iustice may be declared in the euent. For when eche of the fell into great narrow straights touching their kingdome, *Dauid* declared hys worthynes: which beyng driuen out of his house by hys sonne, with a patient mynde bare that chance, neither suffred he Semey to be killed, when he cursed hym. But *Saul* beyng broken with aduersities, dispayred of the Lord, and sought helpe at the handes of a witche and wicked spirite. These thinges declare that the iudgement of God was not deceaued. So he thus vnderstandeth these wordes, It is not of hym that willet, nor of him that runneth, that it is not inough to will, vnles the iudgement of God confirme that will to be good. But this interpretation is manifestly repugnant with that particle, But of God that hath mercy. For, that which *Paul* referreth vnto the mercy of God, this man referreth to iudgement. *Chrysostome* although he thinketh that this clause, It is not of hym that willet, nor of hym that runneth, but of God that sheweth mercy, to be an antithesis pronounced vnder the person of the aduersary, yet because (as I suppose) he seeth, that that agreeth not, he so laboureth to interpretate this place otherwise, that, although they are counted to be the wordes of the Apostle, yet therof (he sayth) followeth no absurdity: for the Apostle ment to teache nothing els, but that all is not of him that willet, nor of hym that runneth: for we haue nede also of the grace of God: and therefore we must not put any confidence in our workes and vertues. But we haue already before sufficiently taught, that this is an interpretation not according to the place. For they which retayne vnto themselves any thing, and remitte not all whole to God, although that seme to be but a litle and a modicum, yet is it repugnant to the holy scriptures. For, they most playnly teach, that as touching this matter, there lieth nothing in our power. And when *Paul* sayth, that boasting is excluded not by the lawe of workes, soasmuch as euen this modicum which these men seke to retayne, can be nothing els but a worke, they say in wordes onely, and to no purpose, that there is nothing whereof we can glory: for in very dede they leue matter to glory of. Of these things *Chrysostome* after ward speaketh, when he interpretateth these wordes, And if God minding to declare his wrath. &c. Wherefore it appeareth that both he and also others toke occasion of their interpretation of *Origen*.

We are the  
instruments  
of God.

The will of  
man cannot  
be compelled.

We must  
not be reas'd  
of the doc-  
trine of pre-  
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selues to  
liue well.

For the scripture saith vnto Pharaoh, For this same purpose haue I ray-  
sed thee vp: to declare in thee my power, and that my name might be  
shewed forth throughout all the earth. Wherefore he hath mercy on whome  
he will, and whome he will he hardeneth. ] *Augustine* to *Simplicianus*. thus  
knitteth together these wordes with that which hath bene already spoken: It beho-  
ued,



This conclusion is diuers from the former conclusion.

It cometh of him that doth ill, to be condemned, but not of him that doth well to be saved. Why God reiecteth not in consideration of workes so fewe. There men are moze of fended.

The ende of reprobation.

The end of the workes of God is, that his most noble properties may be declared.

The workes of creatures declare their nature.

To what thinges Pharao is said to be raised vp.

ned the Apostle to proue, that it is not of man that willet, but of God that hath mercy. Therefore he bringeth scripture, which testifieth this thyng of Pharao, namely, that he was to thys ende stirred vp of God, that he mought in him shewe forth his power. Farther he noteth, that the conclusion here is diuers from the conclusion going before. For he here saith not, it is not of him that willet, nor of him that consenteth, but of God reiecting, as he before sayde: It is not of hym that willet, nor of hym that runneth, but of God that hath mercy. Of this diuersity this I see to be the reason, for that euill workes deserue calamity and destruction, but good workes deserue not felicity. Wherefore it may come of the euill man to be condemned, but it can not come of hym that worketh well to be saved. And yet ought we not therefore to thynke, that God is by euill workes soe sene led, that he will not haue mercy on any man: for, that dependeth onely of hys mere wyll. For as touchyng some those whom he hath decreed to electe are no lesse corrupt in hys syght then those whome he reiecteth. But thys is worthy the noting, that there is greater controuersie touching this part the there was about y part which wēt before. For it is les displeasāt vnto me if they be said to be predestinated, and elected, then if they be sayd to be hated and reiected of the mere will of God, wout all consideration of merites, when as yet the consideration in ech is alike. Of Pharao it is written in the 9. chapter of Exodus: To this ende haue I raised thee vp, to shew forth in thee my power. This was therfore spoken, for that Pharao the moze he resisted the will of God, the moze victorious was the power of God, and the hand of God made moze notable. For he was euermoze punished with greauouser plagues, vntil he at the last was with all his host drowned in the sea. In these wordes which Paul citeth, we ought first to note the purpose or appoyntment of God. For by this kinde of speech, To this purpose haue I raised thee vp, is declared, that that reprobation came not of the wil of Pharao, but of the eternal purpose of God. Moreover therein is expessed the end, why he was made reprobate: namely, that in him the power of God mought be declared. And thys end we ought alwayes to kepe still in our mindes: for thereunto chiefly hath Paul a regard, not only in this place, but also afterward, when he declareth, why God suffereth the vessels of wrath. For he sayth, that that is therfore done, to declare y riches of his power. And to speake briefly, whatseuer God doth, hereto he hath a regard, y his most excellent & most noble proprieties may be declared. Which properties, being infinite, yet are they drawe to y principal pointes: namely, to his goodnes, & to his iustice. This self thing also we acknowledge in al creatures for they workes are nothing els but explications of they nature & disposition. Wherefore the greatest part of y knowlege of things natural is had of y effects. Wherefore soasmuch as God is a perpetuall working, or (as the philosophers speake) *ὁρμίζων*, that is, a continuall motion, therefore, for that he worketh continually, he neuer ceaseth to declare himselfe. And soasmuch as his workes procede not rashly, but of his appointed purpose, therefore Paul admonished vs, what are the endes, which the counsell of God hath in working. Pharao is sayd to haue bene raised vp of God to this purpose. Thys may be referred to hys first creation, that God therefore created him, and would haue him to haue hys being, that he might be an example of his most iust power. Thys stirring vp also may be vnderstanded of his kingdom, for that God exalted him to so greate an empire. We may also not vnaptly interpretate it, that God, whereas others felt and dyed amongst so many plagues, would haue him to remayne euen vnto the end which he had appoynted. And that word semeth to haue a relation to the disobedience and rebellion, whereby Pharao alwayes resisted the commaundment of God: as if it should haue bene sayd, To this end haue I raised thee vp, that thou shouldest afflicte my people, and shouldest resist me, whereby in thee might be declared my power. But how God raised vp Pharao or hardened him to resist him, all men are not of one iudgement. For some vnderstand it of permission, for that they will not that God should by any meanes seme to be the cause



cause of this hardening: but I haue befoze declared, that this permission, if the nature thereof be well considered, pertayneth vnto the will. Neither do the holy scriptures mention that distinction, which these men imagine: that good woꝝkes are done, God willing the; but euil woꝝkes are done, God onely permitting the. For in the first chapter to the Hebrewes, where is entreated of going forwarde, and of good woꝝkes, it is written, *These thinges shall we doo, If God shall permitte.* And also in the first to the Corinthians the last chapter, the same word is red in the selfe same sence. Of which wordes and kindes of speache we gather that permission is the will of God, and that it also pertayneth to good woꝝkes. Further *Augustine* seemeth not fully to assent vnto that distinction: for agaynst *Iulianus* in his fifth booke and third chapter, and in his booke de Gratia & libero Arbitrio the 21. chapter, as we befoze haue cited it, he sayth, *That God inclineth the willes of men ether to good thinges, according to his mercy, or elles to euill thinges by his indgement, being indeede secrete, but yet iust: neither worketh he any les in the myndes of all men, then he doth in theyr bodies.* And this sentence the holy scriptures confirme. For *Esay* in the 13. chapter in the person of God, *Behold (sayth he) I will rayse vp agaynst you the Medes, which shall not care for siluer, nor desire golde: with their bowes shall they shoote thorough your chyldren: and they shall haue no compassion of the fruite of the wombe: neither shall theyr eyes spare your children.* Here God sayth not y he will only permit these men to rage agaynst his people, but also thzeatneth y he will rapse them vp. And in the beginning of y chap. he sayth, *I haue commaunded my sanctified:* In which place by, sanctified, he meaneth nothing els but apointed. And he addeth in the same place: *And I will cal my strong men.* And *Jeremy* writing of the selfe same matter in his 51. chapter, *Behold (sayth he) I will rayse vp agaynst Babell a destroyeng spirite.* And streight way after he sayth, *I will say vnto him that bendeth his bowe, and which lifteth him selfe vp in his brigandine: ye shall not spare her yong men. Vterly destroy all her host.* And agayne afterward, *The Lord hath stirred vp the spirite of the kinges of the Medes: for his thought is agaynst Babell.* And in the selfe same chapter he sayth, *that God had at other times vsed the helpe of the kinges of Babell to destroy other nations.* For thus he sayth, *My hammer hast thou bene, and my instrumentes of warre. For by thee haue I ouerthrowen nations, and by thee haue I destroyed kingdomes.* But that they in these woꝝkes sinned; wherevnto other wise they were stirred vp of God, hereby it is manifest, for that although they which were afflicted of them, were woꝝthely punished of God, yet these men wrought not that, to the end to please God, but onely to satisfy theyr hatreds, and to exercise theyr cruelty, and to fulfill theyr lust and ambition. Which thing *Esay* in his 10. chapter diligently hath expessed, *Assur (sayth he) The rodde of my fury, and the staffe of my wrath in the place of these me. Vnto a dissembling nation will I send him, and vnto a people of my wrath: I will commaund him, to take away the spoyle, and to carry away the pray, and to treade that people vnder foote, as the durt of the streates. But he shall not thinke so: neither shall his hart so imagine. But in his hart is, to wede out, and to cutte downe not a few nations. For he sayth, Are not my princes like wyse kinges?* These thinges playnly declare, that God not only suffereth, or (as these men say) permitte sinnes, but also giveth occasions, wherby are stirred vp the mindes of the wicked. He sendeth also inwardly vehement thoughts: which although of a good minde they may be drawen to good, yet of a corrupte minde, they are corrupted and drawen to euill: neyther is it hidde from God, who sendeth those thoughts either by him selfe, or by the Angells, or by the deuill, that it shall so come to passe. God mought paraduenture rayse vp a vehement cogitation in *Pharao* touching the defending of his kingdome: which cogitation if his minde had bene good, mought haue bene turned to good: but bycause his mynde was euil, neither was it changed of God, therfore that cogitation stirred him vp vniustly to rage agaynst the Hebrewes. Therfore he beinge ascard, lest they should to much encrease and in strenghts and nomber passe the Egyptians, first commaunded the infantes of the Hebrewes, cruelly to be slayne: after that beinge

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of Pharao.

ascard



## Cap. 9. A Commentarie vpon the

afterd lest his dominion, which he vsurped ouer the Hebrewes, should be taken away fro him, and lest they should be by Moses set at liberty, he apertly resisted the word of God. And the more and more the commandmentes of God were set before him, the more was bent that cogitation for the keeping still of his dominion: and so he was after a sort by Antiperistasis, that is, by contrary circumstances hardened. So is it vnderstanded, that *Pharao* was raised vp to persist God.

The name  
of *Pharao*.

That my name might be declared thoroughout the vvhole earth. ] When he sayth the whole earth, he comprehendeth together with the Jewes strange nations. Of the Jewes it is sayd in the 14. chapter of Exodus: The children of Israel had sene the greates hand which the Lord hath exercised agaynst the Egyptians. Moreover that victory was celebrated of Moses and Maria with a notable song. As touching strange nations, it is writtten in the booke of Iosua the second chapter, that Rahab the harlot being an ethiopian, sayd vnto her spies of the Hebrewes, We haue harde here of the mightye actes and plagues, whiche haue bene done in Egypt of your God: and we haue bene wonderfully afrayd. Ambrose writteth in this place, that the name of *Pharao* was not a proper name, but rather a surname of all the kinges of Egypt: for at that tyme they were all called *Pharaos*, as afterward they were called *Ptolomei*, when the Macedonians were the chiefe Lordes ouer all: as the Romane Emperors were called *Cesares*, or *Augusti*. And in very dede this is certayne, that that *Pharao* which was king of Egypt, when Ioseph went downe thether, was not this *Pharao* of whome we now entreate, whose hatred and cruelty towardes the Hebrewes is described in Exodus. But wherehence that word was deriued at the beginning, thus we may by coniecture gather. This Hebrew word *Pharao* amongst other thinges signifieth, to auenge, and especially in the coniugation Hiphil. Wherefore I thinke that the wise men of the Egyptians in those auncient tymes ment by that surname to signify, what maner a thing the function and power of a king is, namely, that the Prince is the minister of God: who, as Paul saith to the Romanes, beareth the sword, and is an auenger against those, which do euill. Wherefore the king of Egypt, so often as he hard that his name, mought call to memory that the auenging of sinnes and of wicked factes pertayned vnto his office: and the subiectes being terrefied by that name, mought be kepte in dew obedience: if yet it may be admitted out of the Hebrew tong to deriue the etimology of an Egyptian word. And when the Apostle addeth:

Against  
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destination.

Predestina-  
tion and re-  
probation  
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they compell  
none.

For the scripture sayth, ] He seemeth to admonishe vs, that these thinges ought not to be kept secret in Churches. For seing that God would haue these thinges so diligently put in writting, he would also doubtles haue them taught in Churches: which maketh very much against those, which thinke that nothing ought to be taught touching predestination. Augustine was of this minde, that predestination ought to be preached, but yet in such sort, that the myndes of the hearers should not be alienated from piety. And verely if we speake of it so much as is writtten in the holy scriptures, men shall thereby be stirred vp to haue a moderate opinion of themselves, and a noble opinion of God: and perpetually to giue him thanks for the singular benefite of his election: and in others which are reiected and perishe, to vnderstand what they had deserued, if God would haue delt with them according to his iustice. Neither had Paul to any thing els a regard, when he vsed this example of *Pharao*, but to teach, that God hath the same right ouer all men, which he here testifieth, that he had ouer *Pharao*. And hereby ought we to gather, that although predestination and reprobation do compell no man, yet can no man decline from the endes, which God hath appoynted. For touching *Pharao* it is manifest, that he could not be plucked away from his stiffe and hardened opinion neither by plagues, nor by wonders. We may hereby also see, that it is not of him, that willethe. For so long as men are hardened, and do abhorre from piety, vnles they be changed by God, doubtles they of themselves and by their owne strengthes are neuer able to rise agayne. The Hebrew word which is here put



put, is Aamad heiech commeth of the verbe, Amad, and signifieth to stand: but in the coniugation *Hiphil*, it signifieth, to make to stand, or to erect, or to appoynt: although many interpretate it, to saue: as though whereas others fell and died, *Pharao* was preserved and abode. And this interpretation the *Chaldey* paraphrast foloweth, and likewise the seuentie interpreters. For thus they haue translated it: *ἐνέσχευ τούτου διατηρήσας τὸν τούτου*. But that which we follow serueth better to the purpose of *Paul*: namely, that God to this purpose made *Pharao* to stand against hymselfe. But which way so euer it be taken, it must be referred vnto the predestination and purpose of God. For God doth nothing rashly or by chance but doth all thinges by his certayne and appointed counsell. And euen as it is written, that he hath predestinated some certaine singular men, before they were borne (for so *Esay* saith in his 49. chapter) *The Lord hath called me from the wombe: and from the bealy of my mother hath he bene myndfull of my name: And the lord in Iere.* the first chapter saith, *Before I formed thee in the wombe, I knew thee, and before thou camest out of her bealy I sanctified thee.* And *Paul* to the *Galath.* which hath put me a part from my mothers wombe. So also must we thinke of the wicked: namely, that God appointeth them also vnto their end, neither dealeth he with them rashly. Of this example here alleaged the Apostle concludeth.

Wherefore he hath mercy on whome he will, and whome he will he hardeneth. Some contend that this is an obiection vnder the person of the aduersary: but the order and course of the wordes if it be diligently considered will not suffer this interpretation. For straight way after these wordes the Apostle hymselfe addeth an obiection, when he thus writeth:

Thou wilt say then vnto me, why do we yet complayne? For who can resist his will? Seeing therefore that the Apostle hymselfe distinctly and playnly sheweth the obiection, why should we preuent, and of purpose confound the order of his wordes? Any man, that is not willingly blind, and will not see, may perceauce, that this last obiection is brought agaynst those thinges which were now concluded. But in these wordes being taken in that order that they ought to be, this is worthy of noting: that the holy scripture when it entreateth of the iudgements of God useth horrible and sharpe wordes: as are these *Hebrey* wordes there touching *Pharao*, *Calchah*, *hokib*, *bad*, And in other places, to make to erre, to seduce, to blynde, to make fat the hart, to deliuer into a reprobate sense, and into shameful affectes, and other such like: by which wordes, soasmuch as the holy ghoists will is, to cause men with great terro, and daunting of the mynde to be aserd of the iustice and vengeance of God, they which seeke by sayned interpretations to extenuate and to lenesie them, as though God doth nothing touching these thinges but onely (as they say) suffreth and permitteth, do seme of purpose to be enemies to the counsell and decree of God. Goddes will is to shewe forth how horrible and miserable punishments; he useth to inflict not onely vpon the bodies, but also vpon the mindes of the wicked: but these men as much as lieth in them wonderfully darken these things. It is true in dede, that we reade in the booke of *Exodus*, that not only God hardened and aggravated the hart of *Pharao*, but also that *Pharao* hymselfe hardened his hart: but this maketh very much to the explication of the matter, so farre is it of that these thinges are repugnant the one to the other. For ech part is true, both that God hardened the hart of *Pharao*, and also that *Pharao* hymselfe hardened his hart. For *Pharao* had, as al other men also haue, a peruerse and corrupt nature: wherout, as out of a spring, when occasion is offered burst forth all kindes of sinnes. Wherefore when God maketh men destitute of his helpe, and leueth them in so corrupt an estate, if after ward he lay before them occasions, whereby the minde is prouoked, it can not be denied, but that he after a sort, but yet not properly, is the cause of the actions that burst forth. Wherefore when God is sayd to harden, or to deliuer vp into lustes, we do not thereby meane, that he of his owne, infilleth into men any new malice, or sinne. Some when they heare such wordes, imagine, that God doth that, which men are wont

God doth all thing by his appointed counsell, and doth nothing rashly.

As God hath fro the beginning predestinated some, so also hath he reiected some.

The sharpe wordes which God useth against the reprobate.

God inflicteth most greuous punishments not only vpon the bodies of the wicked, but also vpon their mindes.

Both God hardened *Pharao*, & also *Pharao* hardened hymselfe. Note diligently this explication. God infilleth no new malice into men.



Man is  
borne in ini-  
quity and  
sinne.

God suf-  
fereth no-  
thing in the  
world to be  
idle.

Man is mo-  
ued of God  
according to  
his nature.

Man is lian-  
tes from God  
in all their  
doinges sin.

A simili-  
tude.

The wis-  
dome of  
God direc-  
teth sinnes  
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ende.

sometimes to do, when they fill empty vessels: as though man hath no sin, but God powzeth it from without into him, but the case is farre otherwise. For man is bozne and conceaued in iniquities: who then can be without sinne. This founda-  
tion, as firme, and founded by the holy scripturs, we ought by all maner of means to defend. Now forasmuch as man is in this estate, namely the childe of wrath, and set vnder y curse, vnles he be by a peculiar grace and help of the spirit through Christ made whole, he hath in himself aboundance of sins & wickednes. We haue also an other argument, which euen the philosophers saw: namely, that God, forasmuch as he is a simple & pure act, perpetually moueth all things neither suffereth he any thing to be idle. But forasmuch as he gouerneth all things most wisely, he moueth not things but according to y condition of y nature, which enery thing hath, if we speake of the common and vsuall gouernment of the world. He maketh the heauens to moue circle wise: for that, that motion is most aptest for them: and after the selfe same maner he moueth and impelleth other creatures, So must we confesse that man is moued of God, according to his nature: namely, to worke by reason and will, and that in such sort, that his choyce or will is not compelled: but whatsoever he doth, he doth it willingly, and of his owne accord, whether the same be good, or whether it be euill. Wherefore forasmuch as in mankinde some are deliuered, and by grace and by the spirite redeemed from the corruption of that masse, which is contaminated in Adam, and forasmuche also as other some are left in sinnes, and obnoxious vnto vice, therfore God, seeing that by his perpetuall mouing he moueth all thinges, impelleth either of these kindes of men to worke, neither suffereth he either of them to be idle. Wherefore men iustified and endued with the spirite of God, are moued rightly, and do thinges acceptable vnto God (so much as the condition of this life suffereth) by their nature, being amended by y power of grace, and of faith. But they also which are not regenerate are perpetually moued: and althoughe sometimes they morallye and ciuilly do some good thinges, yet can they do nothinge whiche maye be acceptable vnto God, yea rather whatsoever they do, they alwayes sinne. But how that sin proceedeth both of God and of them I thinke I haue sufficiently declared. Wherefore it is true, both that God hardened the harte of Pharao, and also that he himselfe hardened his owne hart. And to make this more plaine, we wil declare it by this similitude, which D. Luther also vsed. Suppose that there were a carter hauing many hoxses, which he continually whippeth forward, neither suffereth he them to stande still: they beinge diuen forward must needes moue: and as many as are whole and sound of legges and feete, do go by right: but if there be any amongst them, that hath lame and diseased fete or legges, they also goe, when they are whipped forward but yet slowly and euill sauoredly: for they halt. But that halting should not be, vnles they were diuen forward. For when the hoxses stand still the halting is not perceiued, but the beginning of haltinge, that is, the disease or lamenes of the legges, the hoxses haue in themselves, and receaued it not at the carters hande. So God forasmuche as he by his mighty working perpetually moueth, and stirreth vs vp, maketh vs to light vpon diuers occasions, whiche we (for that we are euill) can not vse well. But in this similitude this difference oughte be noted, that it lieth in the hande of God by his liberall grace and spirite to deliuer vs from sinne grafted in vs by nature, wher as it lieth not in the power of the carter, to heale the diseased fete of the hoxses. This moreouer is attributed vnto the diuine wisdom, to direct sinnes so brought forth to an good ende, and to vse those euill thinges bothe to the saluation of the elect, and also to the illustration of his power. For the declaration wherof Ambrose vseth a similitude taken of phisitions, whiche vse the punishmente of condemned men to the helpe of men. For they cut theyr bodies, they consider and search the inward parts, and leaue nothing vnsearched, that thereby they may vnderstand the beginnings and groundes of diseases, and be able afterwarde to heale others. And there are thre thinges chiefly to be weighed in these wordes of the Apostle. First he sayth, That it is not of him that willet, nor of him that runneth: but of God that hath



hath mercy. Secondly he addeth, To this purpose haue I raised the vp: last of al, he hath mercy on whome he will, and whome he wyll he hardeneth. All these kindes of speache, are of great waighte, to call vs backe from the consideration of our merites, to the simple and mere pleasure of God. And when we heare that God hardeneth, thereby we ought to vnderstand nothing els, but the effect of the vengeance and wrath of God, whether the same be done, eyther by God himselfe immediatlye (as they vse to speake) or by the deuill, or by euil men. For al these can do nothing, but so far forth as they are permitted of God. Wherefore it is as true, that God hardeneth whome he will, to shewe forth his power, as that is true, whiche Salomon saith in the Proverbs, that he maketh the wicked man for the euill day. Chrysostome sayth, that this example of Pharaos, may very well be compared with the first. For euen as Moses could not see, why some of the people of Israel should bee slayne, when as others hauing sinned in the selfe same case, were pardoned, so now men could not see, why onely Pharaos was chosen out in whome God would show the seueritie of his iudgements. For there were many others which no les resisted God then did he. Afterward he addeth, that the Apostle mought by an example of the Iewes haue confirmed that which he intended: but he would with great prudency declare in a king barbarous and a straunger from the people of God, that which they afterward should perceave and see in theselues. Farther he sayth: that whereas it is sayd, that God hardeneth, it signifieth nothing els, but that God by his great goodnes, patience, and lenity suffred Pharaos. As touching the first, I deny not, but that this example of Pharaos is very well knit together with that former example concerning Moses: although I haue otherwise interpreted those wordes spoken vnto Moses. But, that God had in them a regarde either to worthines, or vnworthines, I utterly deny. And soasmuch as we haue before sufficiently confuted this, we shall not neede in this place to repeate the same agayne. But whether, to harden, be to vse mercy and goodnes towardes any man, we will streight waye consider. But first I thinke it not amisse to declare Origen's mind touching this matter. For it maye seme, that out of him, as out of a fountaine others haue drawen the principles of theyr error. He bringeth a similitude of a good mā of the house which hath many seruantes. Who considering theyr dispositions to be diuers, first of all studieth to know how he may commit vnto euery one an apte charge, according to the conditiō of euery one of them. And therfore those whom he seeth to be meete for husbandry, he sendeth to serue in the country: those whome he seeth apt to merchandise, he sendeth to sayres and to the market: those whiche can feede cattell, he maketh feeders of cattaille: and those whome he seeth more apte for the table, and the chamber, he keepeth stil at home. In the meane time because that he seeth, that by reason of the seruite condition which is in the, they shall haue neede sometimes of beatings to accomplish this matter, he seeketh such natures, which of theyr own accord are inclined to cruelty, that when chastisements shall be needefull, he maye haue one at hand which is much more sharper then they whiche neede to be corrected: and which for his wicked fates is worthy not so much to be amended, as to be put to death: whose destruction yet he will haue at the last to be profitable to the amende of the rest. And therefore when he sendeth him to take vengeance, he thus saith, To this purpose haue I raised the vp: and therfore he saith that Paul writeth not, to this purpose haue I made the: least the faulte should seme to be laid vpon the creator: but God would haue that malice, which Pharaos had gotten vnto himselfe to be fruitfull vnto others. And he sayth, that he hardened the harte of Pharaos, for that he would not take sodeine and full vengeance vpon him, but would rather vse greuous plagues continually increasing by litle and litle. For by this patience and goodnes of God, was Pharaos hardened. Thus much Origen vpon these wordes: with whome I cannot agree in two places especially. First, because that he vniuersally remoueth away from God this hardening, and transferreth it wholly vnto Pharaos: Secondly for that he sayth, that he was hardened by the patience and goodnes of God. Whereouer also for y he seemeth to affirme, that God chose Pharaos to show forth such examples vpon him, for that he was a man most hard, and past all amendment. For, that is farre wide from the free reprobation of God, which, as Paul saith, cometh from God without any respect of woorkes. The com

God to harden, what it signifieth.

There were others whiche no les resisted God then Pharaos.

He stirred by Pharaos (saith Origen) for that he would not straightway punish him.



Pharao is  
now said to  
haue filled  
the mea-  
sure of his  
sinnes.  
God in the  
destruction  
of Pharao  
prouided for  
the Israe-  
lites.

Wighius  
maketh  
God vnjust  
if free will  
be taken a-  
way.  
He denieth  
that God  
hardened  
Pharao.

Free will  
vnlesse it be  
healed can  
do nothing  
in things be-  
come and ce-  
lestiall.

Originall  
sinne which  
cannot be a-  
nnyed, is  
punished.

A simili-  
tude.

mentaries also which are ascribed vnto *Ierome*, affirme the selfe same thinges: and geue a reason, why God would chuse *Pharao* aboue all others, in whome he would so seuerely make manifest his iudgements: namely, for that he had now filled the measure of his sinnes: which thing we reade of the *Sodomites* and of the *Ammonites*. But this is to affirme, that reprobation commeth of euill woorkes. They adde moreouer that God would by the destruction of *Pharao* prouide for his people of *Israell*, that they shoulde not be afearde of the tyrannes of thys worlde, when they saw so mighty a king for theyr sake ouerthrowne of God: & that hauing alwayes y<sup>e</sup> iustice of God befoze their eies, they mought beware of al wicked actes. Now resteth to heare what *Pighius* sayth: who toke vpon him stoutly to defend the opinion of *Origen* and of others, whome we haue now reherſed. And vnto *Origen* he hath in a maner added nothing but a contereſat and sophistricall shewe: so that the erroze being paynted and set out with colours mought be the more saleable. First he sayth, that no man ought to thinke, that God hardened *Pharao*, for by that meanes it mought seme, that liberty was taken from him, and that he was not the cause of his sinne: and that which is affirmed of him, must also be sayd touching others. In summe he can not abide that men shoulde be left voyde of free will: for he thinketh if that shoulde be granted, God shoulde be vnjuste, which punisheth men without any theyr desert. These forsooth are the reasons, by whose strength, when he laboureth to satisfy this place, he denieth, that God hardened the hart of *Pharao*. But as touching the first, either he dissembleth the matter, or ells he vnderstandeth it not. For it was no hard matter to se, how that hardening mought come both from God, and also from *Pharao*: for it dependeth of either of them, as we haue befoze at large declared. Wherefoze neyther *Pharao* nor any other wicked mā, when he is so dealt with, can be excused. But whereas he sayth, that from *Pharao* was taken away his liberty, neyther could he haue done other wise, what nede was there that *Pighius* shoulde so much bidge that, when as euen *Paul* objected vnto him selfe, the very same thing. For thus he sayth: But thou wilt saye vnto me, why doo we still complayne? For who can resist his will? Wherefoze that which semeth absurd vnto *Pighius*, is both sound and catholike: namely, although a free will be able to do somewhat in morall matters, yet vnles it be healed, it is able to do nothing at all in thinges holy and celeſtiall, and which may please God. For *Paul* sayth: That which was impossible vnto the Law, in as much as it was weakened thorough the flesh. And vnto the Hebrewes it is written of sinne agaynst the holy ghost, That it is impossible for those which haue once bene illuminated and haue tasted the gift of God, if they once fall, to be after ward reformed by repentance? What wil *Pighius* say here? Doth he not heare that free will is taken away? But it is to be wondzed at, how he can say, that God shoulde be vnjust, if he punish such an hardning, which he could not auoyd. For if that reason shoulde be of force, then could not God, without greate nothing of cruelty, and of iniustice punish originall sinne: which doubtles none of vs all when we are borne can auoyde. Wherefoze these reasons, seing that they are so weake, can not proue, y<sup>e</sup> God hardened not the hart of *Pharao*. Now, foras much as *Paul* and the holy scripture vseth this worde, To harden, let vs se how *Pighius* extenuateth it. First he sayth that God exhibiteth him selfe vnto all men an equall father: that is, gentile, louing, patient, full of lenity in suffering of sinnes: and by that louingnes many are drawen to be conuerted, and to repent, but others abuse the selfe same lenity, and are hardened. For so he sayth that by one and the selfe same heate of the Sunne, clay is made hard, and waxe made soft. And that this diuersity depēdeth of our selues, he laboureth to proue by the epistle to the Hebrewes the first chapter. For thus it is there written: For the earth which drinketh in the rayne whiche commeth ofte vpon it, and bringeth forth herbes mete for them, by whose labour it is dressed, receaueth a blessing of God: but that which bringeth forth thornes and briars is reiectēd, and obnoxious vnto the curse, whose ende is to be burned. Behold, sayth he, it is one & the selfe same shoure which bringeth



bringeth fertility: but according to the diversity of the earth, the successe is far diuers. For one earth bringeth forth good fruites: and another bringeth forth thornes and briers. So, sayth he, the goodnes, patience, and lenity of God being one, is exhibited vnto all men: but by it some are conuerted, other some are thoro- row they owne default hardened: wherfore the difference (sayth he) is in them, and not in the will of God. Afterward he goeth about to expound the maner of the phrase of speech, and to shew, how God is sayd to harden. It oftentimes (sayth he) cometh to passe, that a louing and gentle master, when he seeth, that by his gentlenes and lenity, his seruantes are made worse and worse: at the last in a greate anger he crieth out: It is euen I which haue marred you: for I haue spilt you: But by these words he meaneth to signifie nothing ells, but that he had not chastised them, and so they by that lenity were made worse & worse: and he thinketh y<sup>e</sup> the like phrase of speech is had in this epistle to the Romanes: for thus Paul writeth, Dost thou contemne the riches of his goodnes, and patience, and long suffering? Dost thou not know, that the bountefullnes of God moueth thee to repentance? But thou according to thine hardnes and vnrepentant hart, heapest vp vnto thy selfe wrath in the day of wrath. Here (sayth he) thou seest, that the worke of God is distinct fro our worke. The worke of God is, by his patience, goodnes, and long suffering to bring vs to repentance. But the worke of the wicked is, to abuse that lenity, and to heape vp vnto him selfe, that is, to gather together and to lay vp for himselfe, the wrath of God. And after this maner he iudgeth that the sentences of the Prophetes are to be vnderstanded, such as are these: *Why hast thou deceaued vs Lord? thou hast hardened our harte, that we shoulde not feare thee. Agayne Why in deceiuing hast thou deceiued thy people?* As though the Prophetes shoulde complaine, that God had bene to gentle, and had not punished, nor chastised the people and so by that meanes they became vicious and corrupt. For so we say, that a horse is marred, vnles he be broke and tamed with the bridle: so a father is sayd to marre his children, vnles when nede requirerh he do chastise and punish them. And we are accustomed to say vnto them, which do so, why marre you the horse? Why marre you your child? And after this maner he thinketh that the prophetes complained to God. But this is absurde, and far wide from the truth, which he taketh as a thing graunted, that the goodnes of God is a like exhibited vnto all men so that the difference is only in the men, and not in God. For some embrace his goodnes when it is offered, but others reiecte it, and are hardened. For rather contrariwise in men we must put equality, and likenes as which comming of one and the selfe same masse haue like condition of free wil, and they by themselves can do nothing that is vpright. Wherefore seeing that this infirmity, or rather vnableness is a like in all men, the difference must nedes be put in grace, as in the mouing and efficient cause: for that all men are not after one & the selfe same maner drawen. For vocation is of two sortes, y<sup>e</sup> one is of efficacy, the other common. And that similitude of the clay and of the ware is bayne and trifling. For after the fall of Adam this distinction hath no place in free will. For in makinge now, are not some like ware and other some like clay. For god, as Paul saith, maketh his vessels of one & y<sup>e</sup> selfe same clay: & according to his conning geuerh to one & the selfe same clay sondry formes. Neither doth y<sup>e</sup> place to the Hebrewes make any thing to this purpose. For there the scripture exhorteth men, which oftentimes heare the word of God, to endenour themselves by holy life to be fruitful: which if they do, they shall obtain the blessing of God: but if they liue wickedly, and suffer the sede of God to be corrupted and made vnprofitable in them, they shall be obnoxious vnto the curse. For the declaration whereof he vsed an excellent similitude taken of the earth. Wherefore in that place is nothing spoken of free wil and grace, but of the word of God, & of men, which professe Christ in the church: whome God exhorterh, y<sup>e</sup> they should not be such as dure but for a time, and are only in name Christians. Wherunto also Christ had a respect in the parable of the sede cast, partly vpon good earth, and partly vpon stony ground, and partly amongst thornes, and partly in the high

The goodnes of God is equally geuen vnto all men. In the nature of men is equality. All men are not by one, and the selfe same force drawen. Against the similitude of the clay, and of the ware, a place to the Hebrewes declared.

The parable of Christ of the seeds.



## Cap. 9 A Commentarie vpon the

The good  
earth are  
those which  
are elected.

This fi-  
gure of Pi-  
gghius agre-  
eth not  
with the  
wordes of  
Paul.

Pigghius in  
vaine excu-  
seth God.

He may be  
called an vn-  
ruly father  
which puni-  
sheth not  
his children  
in tyme.

A false ima-  
gination of  
Pigghius, &  
of certayne  
others.

way. Wherefore the condition of the shoure of the word of God is described, & it  
always lighteth not vpon good men, and vpon such as are reformed by his grace  
& spirit of God. Wherefore we may say that good earth are those which are elected  
and barren earth are the reprobate. And the earth, as it hath showers from heauen, so  
therefore also hath it fertility & barrenes, so it is God which ministereth vnto vs  
both his word & also his grace of faith, whereby we do profit receiue his same word.  
But whereas *Pigghius* saith, that it is a phrase of speech much used, that a good and  
gentle master will say vnto his seruantes abusing his lenity, I my selfe haue  
marred you: I my selfe haue spilt you: that doubtles I deny not. But he should  
haue proued, that *Paul* in this place spake in this sort. For seeing that God is o-  
therwise vnderstanded to harden the hartes of men, this figure will not agree with  
the wordes of *Paul*. For first it is an hard inuersion of speech, if whereas *Paul* saith  
God hardeneth the hart of *Pharao*, we should say, vnto the hart of *Pharao*,  
God hardeneth his hart, so that he abuse the goodnes of God. Moreover if (as  
*Pigghius* thinketh) to harden, should be all one with, to do good, to haue mercy, to  
shew clemency, it should not then be the part of a father which governeth well  
and with clemency, to forgiue sinnes, to adopt into children, and to geue sondry  
giftes, but to chasten, and to punish. And by that meanes shall follow many ab-  
surditie. For when God deliuered the children of *Israell* into captiuitie, we must  
say, that he had mercy on them, because he punished them. And when he brought  
them home againe from captiuitie, so that he did good vnto them, we must say  
that he hardened them. By this meanes to send his sonne into the worlde, which  
was a token of incredible clemency, was to harden the worlde: and by *Titus*,  
and *Vespasian*, to destroy and ouerthrow *Ierusalem*, was to haue mercy on the  
*Iewes*. So shall the glorification of the saintes pertaine to hardening, and the  
punishments of hell fyre, to mercy. And forasmuch as God doth good vnto  
all men, rayneth vpon the iust and vpon the vniust, and maketh his sunne to  
arise vpon the good, and vpon the euil, if we follow *Pigghius*, opinion, we must  
say that God hardeneth them all. Further who can deny but that *Pharao*, was  
smitten of the Lord and chastised: especially when as, there are reckoned vpon so  
many plagues, wherewith God smote him? But euen then most of all (as  
*Pigghius* dreameth) God should haue mercy vpon him, & not haue had hardened  
by him: yea rather although God be sayde sometymes to haue hardened the hart  
of *Pharao*, when he tooke away those plagues, yet if a man diligently reade  
of the history of *Exodus*, he shall fynde that the selfe same was spoken when  
*Pharao* was smitten, and when the plagues were layde vpon hym. For when  
the lice were sent, and the sozcerers coulde not do the like: when the cattyle  
were slayne with the pestilence, and when euery where men were so troubled  
with botches, that neither the sozcerers themselues coulde escape them, it is by  
expresse wordes written, that the hart of *Pharao* was hardened. Lastly *Paul*  
saith, that vnto them that loue God, all thinges turne to good. Wherefore  
whether he send vpon them prosperitie, or aduersitie, he alwayes hath mercy vpon  
them, neither can he by any maner of meanes be sayd to harden them. For  
ther doth it any thing profite *Pigghius*, when, as though he would excuse God,  
he saith, that he hardeneth, when he will not punish those which deserue pu-  
nishmentes. For neither by this meanes doubtles, if a man loke vpon humane  
reason, can God eschew the suspicion of cruelty, and of iniustice. For if that  
lenity be hurtfull, and God is not ignorant thereof, why then vseth he it. Should  
not he be counted an vniust father, which chastiseth not his children in tyme?  
God indeede tollereth many thinges, and that not agaynst his will, but with  
his will. And if he tolerateth, and willet that which is agaynst our saluation,  
how shall he not seme to be agaynst our saluation? But he hath geuen vs (thou  
wilt say) free will. But reason will say, O God, what soener thou dost either  
in chastising, or in fauoring me, it is nothing, vnles thou shalt first change me,  
and in steed of a stony hart shalt geue me a fleshy hart. These men to no pur-  
pose imagine, that God setteth forth a certayne common grace vnto all men so

that



that whosoever will may receave it, as though it were in our power either to embrace it or to reject it. For if it were so, the beginning of our saluatiō should be of our selues: and so whilst we go aboute to defend the liberty of our owne will, we spoyle God of his election and liberty. For if he equally offer his grace vnto all men, as these men imagine, then shall he predestinate no: elect none: for it shall rather lye in men, either to reject God, or to elect hym. But the scripture euery where attributeth vnto God the election of those, whome he will to be saued. And Christ sayth: *Ye haue not chosen me, but I haue chosen you.* It is a poynt of great arrogancy, to seke to bring God into an order, that our will should be the rule of the election of God. This thing (me thinketh) is very vntwarily spoken of these men, to affirme, that they are receaued of God, which will admitte his grace, and they are rejected, which will not admitte it. Notwithstanding yet these men by such wiles and subtilties satisfie not humane reason, which is the thing they chiefly go aboute. For if we should graunt that which these men imagine, namely, that that little, or (as they call it) that modicum, whereby we can either admitte or rejecte grace when it is offered, is in vs comming of our selues, yet sozasmuch as it is of all men confessed, that God can by his spirite so helpe that little whatsoever it be, that it shall not decline from vocatiō, no: be overcome of lustes; humane reason will still enquire, why he perfozmeth not that, especially seeing that he may do it without any his discommodity, euen onely by his becke. Verely if a father should se his sonne in danger to be stricken or to fall, is it not his duety to helpe him, and to remedy the danger: yea rather it is not onely the duty of a father so to do, but also of euery good man: and chiefly if it may be done without any losse, or dammage. But this may be without all doubt affirmed of God: for nothing can hinder him, when he defendeth any by his grace and spirite. Perther availeth this any thing which some say, that it is not mete that men should be compelled to good thinges: for we say that men desire not to be compelled, but to haue their will made good, and so changed, that it be not overcome of sinne. And that may be obtrayned without compulsion: for the Sainctes which are already in theyr countrey, namely, in heauen of their owne free and voluntary accord cleaue fast vnto God, and that perpetually, without any compulsion had at all. But they object, that if it were so, then should men haue no merites at all. For those merites they say consist in that modicum, which they say is remaying in vs, so that we vse it rightly. But here also humane reason will answer, What do these thinges helpe with so great a danger and destruction of infinite men? Farther it very much pertaineth vnto the glory of God, not to ascribe any thing vnto our merites, but to referre all whole vnto him. Thou seest now into how sondry and blinde mazes these men throw themselves, when they seke to excuse God, who hath no neede at all of any such patrone. For all the goodly ought to be no les assured, that the wil of God is iust, then they are that God is. But what (I beseech you) get these men by these their excuses? For sotheuen this, in steede of one blasphemy which they pretend to auoyde (which yet in very dede is no blasphemy at all) they vntwaires fall into many absurdities. Yea at the length they are brought to that poynt, that wil they or nil they, they holde that some good thing commeth from men, which dependeth not of God. They crye out that it is absurde, to saye that God is the cause of induration. But I wou'd gladly know of them vpon which article of h sayth this absurdity lighteth. Doubtles vpon none, if they so vnderstand the matter, as we haue before declared it: namely, that we must not thinke, that God of himselfe poureth any malice into men. But if they shal say (as doubtles they do say) that they so teach, that men should not be offended, I would know of them, what part in man is offended by this doctrine. They will answer, I know humane reason. But if they so much weigh the offending thereof, why do they not disanull in a maner al the articles of the sayth. For doth not it thynke that the

Our will is not the rule of the election of God.

It is the fathers part when he may, to deliuer his son from danger.

The saines which are in their countrey are not compelled to will that which is good.

These men acquite not God by their excuses.

God to harden taken in that sense that was before declared, is not absurd.



## Cap. 9 A Commentarie vpon the

If we should satisfie humane reason, we must discusse the articles of the faith.

This witty devise notwithstanding.

The Prophets praied not against the lenity of God.

How God deceiveth.

A place of the 2. chap. to the Romanes.

The differing of the punishment inueth to repentance, and hardeneth not.

creation of all things is absurde: Dost thou thinke the death of Christ, and the resurrection of the dead is absurde? Paul to the Corinthyans sayth, that the naturall man understandeth not those things which are of the spirite of God: for vnto him they are foolishnes. And what in Gods name shall we say, that may satisfy humane reason? Shall we say, that God as touching perticuler things hath not a regard to humane affayres, but that he onely vniuersally prouideth for the world? Or shall we say, that he permitteth men vnto themselves, and condemneth no mā vnto eternall paynes: For these and such like things, as they are not disagreeable from humane reason, so are they most of all repugnant vnto the holpe scriptures. Wherefore we see that this deuise, though it seeme goodly to the shew and wittye, yet doth it nothing profite these men. Now will we examine the sentences of the Prophets, wherein God seemeth sometimes to be said to be the cause of deceauing and of error. Shall we say that they prayed against the ouermuche lenity of God: and sayd after this maner, O God, why dost thou so long forgeue this people: why dost thou not chastise them, that they be not so deceaued and erre? Here doubtles I cannot inough mervayle at the so great negligence of these men, in weighing the sayings of the prophets: Merely, if a man diligently read the 60. chapter of Esay, where it is thus read, Why hast thou made vs to erre, O God, and hast turned away our hart from thy feare? We shall see, that this complaint is rather of the deceates and beguilinges of the false Prophetes, then of the lenity of God. For Esay prayed not that the people should be chastised: but rather he lamented and bewayled their captiuitie. In the 4. chapter also of Ieremy is in a manner the selfe same meaning. In deceauing (saith he) O Lord thou hast deceaued thy people. They sayd peace, peace: and behold the sword. In these wordes Ieremy complaineth, that the Jewes were deceaued by false prophets, for that he saw they calamity at hand: yet doth not the prophet pray, that that calamity might come vnto the people, but rather with greate grief threatneth it vnto them. The selfe same thing againe sheweth Ezechiell, and that more plainely in his 14. chapter. If a man, saith he, (meaning a wicked man) shall aske counsell of a Prophet, and he in his answer shall deceaue him, I saith the Lord haue deceaued that Prophet, and will destroy him. But how God maketh to erre, deceaueth, and seduceth, it is declared in the booke of the kinges. For thus the Lord sayd vnto the spirites which stode before him: who shall deceaue Achab? An euill spirite answered, I will deceaue him. Then said God, How? I will be (saith he) a lieng spirite in the mouth of all the prophets of Achab. Then answered God, Go thy wayes and thou shalt preuaile. This history declareth, that God stirreth by the deuill to lie, and that he will haue him to be of efficacy, and to preuaile. The selfe same thing also teacheth Paul to the Thessalonians: Forasmuch as they haue not (saith he) receaued the loue of the truth, God will send vpon them the spirite of error, so beleue lies. By this it is manifest that the Prophets prayed not vnto God to punish the people, as Pighius dreameth. But whereas he saith, that Paul in his second chapter to the Romanes declareth, that God by his lenitie and clemencie hardeneth men, he is exceedingly deceaued. For when Paul saith, Dost thou contemn the riches of his goodnes, long suffering, and lenitie, not knowing, that the goodnes of God leadeth thee to repentance. But thou according to thine hardenes & vnrepentaunte hart, heapest vp vnto thy selfe wrath in the day of wrath &c? To vnderstande the sence of these wordes, thou oughtest to consider, what he before spake. He inneighed against those, which whē they see and iudge what is byrighte, yet do contrary to their owne knowledge and iudgement. Therefore the Apostle saith: We know that the iudgement of God is according to the truth, against those which do such thinges. Dost thou thinke, O man, which iudgeth those which do such thinges, and dost the selfe same thinges thy selfe, that thou shalt escape the iudgement of God? Wherefore vnto such men Paul threatneth most greuous punishments: which many contemned, for that they selte them not, but saw them deferred vntill the end. Wherefore Paul demaundeth, whether by reason of that differing they contemne the goodnes of God: which he saith is geuen vnto them, to lead them to repentance. By these wordes we are admonished, not



to neglect the space which is geuen vnto vs before we be condemned. Wherefore Paul admonisheth them of theyr duety. And Augustine against Iulianus in his 5. booke and 3. chapter, saith, that by this bountefulnes of God, wherby punishmentes are so differred, men are inuited to repentance: but this inuitacion is not of efficacy but in the elect onely. For, that men should be brought to repentance: is more required, then onely differring of punishmentes. For it behoueth that God inwardly moue the hartes. Wherefore Paul to Timothe, where he admonisheth the bishop, perpetually to teach the aduersaries, addeth, If peradventure God geue vnto the repentance. This is nothing which Pighius imagineth, that this goodnes of God, being set forth, men may vse it of themselves. For it cometh of God, for a man to vse it wel. Wherefore it is manifest, that that differring is in a manner an inuitacion to repentance, & not an induration, which induration had his being in men before that differring: and is not poured in of God, but is after a sorte brought forth to light. Wherefore this maketh nothing at all against vs, that Paul addeth, y men according to theyr hardenes heape vp vnto them selues wrath. For we deny not, but that y hardnes is called ours. For that we haue the groundes therof in our selues: although it do not offer it selfe, and burst forth into acte, vnles we be stirred by the motion of God. For that in God we liue, are moued, and haue our being. Wherefore Paul in that place entreated not of hardning, as it cometh from the motion of God, but as it is of vs. And when he calleth it ours, he nothing disagreeeth from vs. They vse to bring certaine places of the scriptures, which seme to be against this sentence, that we say, that God hardeneth me. For James in his first chap. saith, Let no man when he is tempted say, that he is tempted of God. For God, as he is not tempted with euils, so also tempteth he no man. But euery one when he is tempted, is entyced and drawn of his owne lust. First here we ought to vnderstand, that James entreateth not of euery kinde of temptation: for we can not deny but that that which is done by affliction, is of God. For we know that he tempted Abraham, and the fathers in the desert, not that he mought knowe what they were, but that they mought vnderstand, and haue experience of themselves. But James speaketh of that temptation whose groundes are in our selues: namely, prauity of nature, and vnbridled lustes: which although they can not be put in practise, vnles through God being the chief and principall mouer and impeller (as we haue before declared in the similitude of the carter: and so they depend of either part, both of God and of vs, yet cannot men therfore excuse their wickednesse, and lay the cause thereof vpon God. For the nature of the wicked is of his owne accord prone ynough thereunto. And this is it which James reproveth. For he will not, that men when they sinne should thinke vpon the perpetuall mouing of God, but rather of the maliciousnes and prauitie which is grafted in them, by the entisement whereof they take pleasure in theyr wicked fates. And forasmuch as God by sinnes punisheth sinnes, doubtles he would not punish them vnles he detested the. Neither are those sinnes wherby he punisheth other sinnes otherwise wrought of God, then so far forth as they are punishmentes, and do pertaine to iustice. But in what sence James ment y God tempteth not, he very wel declared in these wordes For (sayth he) God is not tempted with euilles: that is, he hath not a minde corrupted with prauitie and euill affectes. But the deuill and wicked men entise not any man vnto euill but in that they themselves are first corrupte. Wherefore James dischargeth God from this kinde of tempting: which thing we also doo. For we affirme not, that by vniustice and a corrupt mind he hardeneth any man to sinne. They cite also Paul thus writing vnto the Thessalonians, This is the wil of God, your sanctification. But both this place and such other like ought to be vnderstanded of the will of God reueled in y scriptures, & in the law: & not of y hidde & mighty will of God, which will doubtles being one, is not in him manifold, but he doth not so set forth all things, but that he yet retayneth somewhat vnto himselfe secret, to be reueled in due tyme. They object also that which Paul writeth vnto Timothe: God will haue all men to be saued. But that place is to be vnderstanded touching all states of men, and not of all men peticularly. And that sence agreeth right well with the wordes of Paul. For Paul in that place had commaunded prayers to be made

This inuitacion is not of efficacy, but in the elect only.

It is the gift of God to vse his goodnes well.

A place of James. Temptation by affliction is of God.

Why God tempted the fathers.

Some saye that God doth not tempt any man by reason of corruption, wherewith he is infected: when as he is secretly with out any such corruption.

God would punish sinnes, vnlesse he detested them.

God tempteth not any man by reason of corruption, wherewith he is infected: when as he is secretly with out any such corruption.



made for magistrates. But because the magistrates abhorred from religion, and persecuted the doctrine of Christ, least any man should therefore thinke, that that state is so farre of from saluation, that whosoener are in it can not be receaued in to grace, he added, *that God will haue all men to be saued, yea euen kinges and magistrates.* But if a man will expound that place of all perticular men, then must he vnderstand it of the will reueled, which others call, the will of the signe. For the reuealed will setteth forth the promises of God generally, and excepteth no man. But if thou wilt contract those words to the will of efficacy onely, then must they be vnderstanded of the vniuersality of the elect. Neither is that strange from the phrase of the holy scriptures. For so we rede, *That all shall see the saluation of God, Agayne, All shall be taught of God.* And hereunto had *Augustine* a respecte when he thus expounded such places: *All as many as are saued, are saued by the will of God.*

Whether  
God  
will rather  
haue mercy  
then harden.

He hath mercy on whome he will, and whome he will he hardeneth. ¶ Either of these effectes proceedeth of the will of God. But whether God willet this more then that, I can not simply make answer. For on the one side this is certaine, that vnto God it is a thing most proper to haue mercy, and his nature is of such a goodnes that it communicateth it selfe to a great many. And on the other side we see, that the greatest part is forsaken, for Christ saith, *Many are called, but few are elected.* Wherefore we must leue the defining of this matter only to the hidden iudgement of God. The question before put forth should now sufficientely be satisfied, if mans reason could so be content. For whē it had objected vnto *Paul* (who affirmed that the loue and hatred of God consisteth not of works, but onely of him that calleth) that that might seeme to be vniust and against equitie, the Apostle made answer, that God is not bounden or holden by any law or duety of iustice. For here is not entreated of iustice, but of mercy. To which purpose he cited that sentence, *I will haue mercy, on whom I will haue mercy.* And so he concluded, that it is not of him that willet, nor of him that runneth. And that it is not of him that willet, nor of him that runneth, he declared by the example of *Pharao*. For of him God said. *To this end haue I rayfed thee up.* Last of all for a farther confirmation he added that *God hath mercy on whom he will, and whom he will he hardeneth.* These thinges (I say) might seeme to be sufficient. But *Paul* saw, that mans hart yet swelleth. And therefore he stil objecteth vnto himselfe.

in  
deceit

Thou wilt say then vnto me: why doth he yet complaine? For who can resist his will? ¶ This word, complaine, is in Greeke *μικροειν*. Wherefore they are somewhat wide, which thinke that it signifieth, to search out, or to require. If that word *μικροειν* be taken impersonally, the sence then is: what complainte is this which I heare euery where, and of euery man, that some are iust, and other some vniust? Seeing that God hath mercy on whome he will, and whome he will he hardeneth: As if he should haue sayd, men ought not to complaine thereof, whē as it wholly lieth in the hands of God. But it is much better, that that verbe be vnderstanded personally and haue for his nominatiue case this word *God*. For *Paul* Traight way answereth, That it is not mans part to reason with his maker. And yet the Apostle himselfe hath rendred a reason, why God made some vessels to honour, and some to contumely: namely, to declare his goodnes and his power. Seeing then that here is entreated of God, the aduersary objected: And why doth God complaine? For who resisteth his will? And that God complaineth of men for theyr ill life, the scriptures euery where testifie. Christe in the Gospell with teares complaineth, that the *Jewes* knew not their visitacion. And, how often saith he would I haue gathered together thy children, as a hen gathereth together her chickens vnder her winges, and thou wouldest not? And in the first chapter of *Esay* God thus speaketh, *I haue brought vp and exalted children, and they haue despised me.* And it were an infinite matter to gather together all such places. In these few wordes y<sup>e</sup> Apostle declareth, what those thinges are, wherewith humane reason is most of all troubled. And those are, first, for that God will haue men to be hardened, and made blinde:

God oftentimes  
complaineth of  
men.

secondly,



secondly, for that his will is so mighty, that it can not be overcome. For by these things it seeth, that it is constrained to necessity, from which it most of all abhorreth. Those things Paul in this place toucheth and first saith: *Who resisteth his will?* In which wordes he declareth that God will that, which is done in vs. And where he saith, *who resisteth*, he declareth the force and power of the will of God. Necessity is commonly thus defined: namely, to be that which cannot be otherwise. But necessity is not simple, or of one kinde. For there is a certaine necessity of compulsion: which cannot haue place in the will of man. For it is not possible, that the will should will any thing vnwilling. There is an other necessity comming of a certain inwarde propriety of nature: and such a necessity to sinne we affirme to be in men after the fall, if grace and the spirite be alway. For of themselves they cannot do otherwise, although it be not againste their nature, but that they may be holpen and chaunged of God. The third necessity is that, which they call of infallibleness, or of consequence, or (as the Logicians speake) of a composed sense: Which is, when our actions, are not considered as they come from our owne nature, reason, or will: but are considered together with the predestination and foreknowledge of God. And although the disquieting of humane reason as touching this necessity, is by those distinctions after a sorte allwaged, yet is there an other maze wherein it exceedingly wandreth. For it seeth, that God commaunded Pharaoh to let the people go: and therby it gathereth that he willed that thing. On the other side it heareth that God saith, *I will harden the hart of Pharaoh*, by which wordes it gathereth that he would not haue the people let goe. Wherefore humane sense indgeth it a thing very absurde, that God should at one, and the same time both will and not will one and the same thing. But a godly minde, to vnfold it selfe out of this perplexity, will call to memory the sentence of Esay spoken vnder the person of God: which sentence our sauour Christe also vied in the Gospell: and likewise Paul in the actes of the Apostles, when he had preached at Rome to the vnbelleuing Jewes: *Heare (saith he) the word, and vnderstande it not: see a sight, and discerne it not. Make grosse the hart of the people that they vnderstande not: stoppe theyr eares, that they heare not: blind theyr eyes that they see not, lest peradventure they be conuerted, & I heale them.* And Christ in the Gospell saith, *that he came to iudgemente that they which see should not see.* These sayings declare, that God wil haue some to be made blinde, and yet in the meane time he will haue his word to be set forth vnto them. For Christ sent his Apostles to preache throughout y whole world. And although he excepted none vnto whome he would not haue his Gospell preached, yet opened he not the harts of all men to assent vnto the truth, when they heard it. Wherefore it followeth, that the elect onely do beleue: but the wicked are hardened, and their sinne is made more greuous: when as now is taken away the excuse of ignorance. For Paul saith in the first chapter of this Epistle, *that the inuisible thinges of God are seene by the creation of this world, being vnderstanded by those things which are made, his eternall power also and diuinitie: so that they are without excuse.* Christ also sayth: *If I had not come and spoken vnto the, they had had no sin. not y otherwise they should haue bene without sinne, but for that they shoulde not haue had so greuous sinne.* For after that they had heard Christ, al excuse of ignorance was now taken away from them. Wherefore when humane reason beareth vs in hand, that to call a man and yet in the meane time will not haue him to come, is nothing els, but to seeke to mocke, and to deceaue: let vs put it to silence, and say with the Apostle, *O man what art thou that contendest with God?* And let vs declare that it is mere madness to seeke by Dilemmas and Silogismes to carpe God, and to obieete vnto him, that he dealeth no les absurdlie, then if a man should call his frende to a banquet, & should see many things to be therunto a let: which lets although he when he may, remoueth not, yet is he angry vnles he come: or if a man should sende his seruante any whither, whome he knoweth shalbe letted in his iorney, and although he take not away those hindrances when as he may, yet wil he punish his seruante for tarryng: or if a magistrate should commaund a man fast bound in prison to come forth, wher

What thinges most of all trouble humane reason. What is necessity. Necessitie of three kindes. Not euery necessity is of compulsion.

By what necessity we are bound to sinne

Whether God at one & the selfe same time both willet and nillet one and the selfe same thing. A place of Esay.

God wil haue some to be made blinde, vnto whome yet he wil haue them his word be set forth

A remedy against this maine reason.



## Cap. 9. A Commentarie vpon the

Vocation & the law haue moe endes then one.

By the vocation of the reprobate, although without efficacy the elect are holpen.

There is no contrariety in the will of God.

The will of the antecedent, and of the consequent.

God when he pronounceth things which succede not, doth not therefore lie. Examples.

Augustine in his booke de Spiritu & litera, the 34. chapter in which place he entreateth touching this matter, sayth, That if he were asked the question touching every perticular man, why God will haue some to heare the Gospel, but not to receaue it, and other some both to haue it and to embrace it, he hath nothing to answer but only these two things, O the depth of the riches, &c. And also, Is there iniquity with God? God forbid. And if there be any (sayth he) that are not content with these answers, let them enquire of men better lerned then I am, but in the meane time let them be ware of presumptuous persons. Presumptuous persons he calleth those which saye

yet notwithstanding he loseth not his bondes, These things seeme vnto them absurd for two causes. First, for that they vnderstand not to what ende the law, and vocation, and y<sup>e</sup> commaundements were geuen. For they thinke, that they were geuen to no other vse but to be perfozmed. But Paul saith, that by the law is the knowledge of sinne. Men are so proude and so blockishe, that they thinke they can straight way perfozm al things, so y<sup>e</sup> it be onely declared vnto the what they should do. Wherefore y<sup>e</sup> they mought vnderstand their impotencie & imbecilitie, it was necessary y<sup>e</sup> they should receaue y<sup>e</sup> law, & should be called, being not yet deliuered: for by y<sup>e</sup> meanes they must nedes sele & perceiue, y<sup>e</sup> knowledge alone of it self is not sufficient. An other cause why these men are troubled is, for y<sup>e</sup> they see not the other commoditie, which the elect gee hereby. For when they felt in theselues, how weake they are they are stirred vp, to thinke lowly of theselues and to imploze y<sup>e</sup> ayde of God, and moze and moze in the reprobate which are forsake to acknowledge theyr owne naturall imbecility, and to confesse that they should haue bene in the same estate, vnles besides the knowledge of the truth they had bene holpen by the spirite and grace of God. Wherefore hereby it is manifest, how profitably and wisely those things were instituted, which seemed absurd. And forasmuch as not al which heare the Gospel, are inwardly with efficacy moued of God, thereof it cometh, that Paul sayth to the Corinthyans, that it is to some the sauor of life to life, and to other some the sauor of death to death. This is a playne & simple conciliation of that contrariety which appeareth to be in the wil of God. And because that in these vocations and promises semeth to be expessed some will of God, which yet taketh not effect, certayne diuines haue not vnskillfully sayd, that there is one will of the signe, or of the antecedent: an other will of efficacy, or of the consequent. For it oftentimes happeneth, y<sup>e</sup> God either threatneth or promisseth a thing, which yet shall not come to passe. And yet doth not God therefore lye, or deceaue. For he pronounceth those things, eyther as nature was then ordered, or as though ill deserues it mought come to passe, vnlesse some change were had in the meane time. So was Ezechias told that he should dye: bycause that disese whereof he was sicke was by nature deadly. Wherefore the prophet in those threatnes pronounceth, Gods will of the signe: that is, so much as could be knowen by the force of nature. But the changing came of the will of God which is of efficacy, which they call the consequent. Ninine also for the greuous sinnes thereof was woorthy to be destroyed. Wherefore Iona shewed vnto them the antecedent will of God, which they call the will of the signe: Wherefore when God calleth Pharao or any other reprobate, by that vocation or outward promise we vnderstand the antecedent will, or the will of the signe but that other hidden will, which they call the will of efficacy, or the consequent, we vnderstand not. Wherefore God can not deny himselfe, neither doth he in these willes strue agaynst him selfe. But by his doctrine and promises being in differently and generally set forth, he stirreth vp the mindes of the ministers of the Church, chearefully to preach the word and that vnto all men: which thing doubtles they would not do, if he had made them assured of his hidden wil. For if they knew that they had to deale with men reprobate, they would vterly be discouraged, and geue ouer. And on the other side, when as we se, that no fruite succeedeth of our doctrine and preaching, herein we comfort our selues, for that we were before admonished of this, that there are many which by the purpose of God are made blinde. Augustine in his booke de Spiritu & litera, the 34. chapter in which place he entreateth touching this matter, sayth, That if he were asked the question touching every perticular man, why God will haue some to heare the Gospel, but not to receaue it, and other some both to haue it and to embrace it, he hath nothing to answer but only these two things, O the depth of the riches, &c. And also, Is there iniquity with God? God forbid. And if there be any (sayth he) that are not content with these answers, let them enquire of men better lerned then I am, but in the meane time let them be ware of presumptuous persons. Presumptuous persons he calleth those which saye

eyther



eyther vnto woꝝkes foꝛeſene, oꝛ vnto ſuch like ſonde imaginations. Foꝛ theſe thinges, ſoꝛaſmuch as they are not taught in the holy ſcriptures, may well be called humane pꝛeſumptions. Ambroſe vpon this place ſayth, that the will of God can not be reſiſted, foꝛ that he is of all, the moſt mightieſt. And foꝛaſmuch as he is the father of all, theſore vnto no man he willet ill, but will haue thoſe thinges pꝛeſerued which he hath made. Wherefore it is by no meanes agreeable vnto him, to be vniuſt. In theſe woꝝdes Ambroſes meaning is, to ſhewe that this power of the will of God is tempered with ſuch a iuſtice, that it hath a reſpect vnto the woꝝthines and merites of men. Of which minde alſo is Origen. Foꝛ he ſayth, that the will of God is in dede moſt mightie, but yet the ſelfe ſame will is moſt vꝑright. Wherefore he writeth that it is in our will, to be eyther good or euill. And on whiche ſide ſo euer we incline, we can not reſiſt the will of God, but that it will eyther reward vs, or puniſhe vs, as iuſtice ſhall require. Foꝛ it lieth not in our handes vnto what maner of paynes, or vnto what maner of rewardes we ſhould be deſtined or appoynted. Wheras Origen ſayth, that it lieth in our handes eyther to be good oꝛ to be euill, it is not true. Foꝛ our ſaluatioꝛ conſiſteth wholly in regeneration, which dependeth altogether of the grace and ſpꝛite of Chꝛiſt. Foꝛ this is the nature of generation, that he which is begottē, nothing at all woꝝketh to the begetting of him ſelfe: yea neyther doubtles cā he. But he which ſayth, that it lieth in vs, to be good, doth without doubt eyther vnterly take away the benefite of Chꝛiſt, oꝛ elles wonderfully diminiſhe it. But we ſay and teach that the will of God is vꝑright, although we deny that it dependeth eyther of creatures oꝛ of merites. This obiection,

The nature  
of generatio

VVhy doth he complayne? and vvho reſiſteth his vvill? The Apoſtle bringeth agaynſt the concluſion befoꝛe inferred: he hath mercy on vvhome he vvill and hardneth vvhome he vvill: and chiefly as touching the latter part of the concluſion. Foꝛ it may ſeme very abſurd, that God ſhould according to his will harden any man. Yea oftentimes in the Fathers, and euen in Auguſtine alſo, who yet in this matter is on our ſide, we reade that induration cometh by the juſt iudgmēt of God: as if they ſhould ſay, that God hardneth thoſe only, which by theyꝝ wicked aces deſerue the ſame. Wherefore induration ſemeth not to depend of hys will of God, as Paul in this place teacheth: foꝛ he ſimply pronounceth, Whome he will, he hardeneth. But to the vnderſtanding hereof we muſt cal to me- moꝛy the thinges which we befoꝛe ſad, concurre to induration. Foꝛ firſt there is grafted in vs a vice oꝛ coꝛruption wherby doubtles we are aleantes from God. And induration is nothing els (if we geue credite vnto Auguſtine, in his 4. chap- ter de Predeſtinatione & Gratia) then to reſiſt the commaundementes of God. Then followeth it, that we are left of God in this euill. Wherefore the ſame Au- guſtine ſayth in the ſelfe ſame place, that God hardneth, whom he will not make ſoft: maketh blind, whom he will not illuminate: repelleth, whom he will not call. And as touching this, the ſce of the Apoſtle is, He hath mercye on vvhome he vvill: and vvhome he vvill he hardeneth, that is, he hath not mercy. And in this woꝝke of God to haue mercy, oꝛ not to haue mercy, we do nothing at all. Foꝛ he freely diſtributeth his mercy vnto whom he wil. And whē we are thus without mer- cy left in our naturall coꝛruption, vnto vs is added the perpetuall motion, and impelling of God, which ſuffreth no creature to be ſtyle. Although neyther euen this, to be moued and impelled, is left in our power. Thirdly ſoꝛaſmuch as occa- ſions are offred, and cogitations ſent into the minde eyther of God him ſelfe, oꝛ at his commaundement and will, by Angells oꝛ the deuill, by meanes whereof that induration the moꝛe vttereth it ſelfe, and is made greater: here we may conſider the iuſtice of God. Foꝛ Achab being a moſt wicked man deſerued to be deceaued of the deuill by the miniſtery of falſe pꝛophetes. And Pharao foꝛ that he was cruell agaynſt ſtrangers and infants, deſerued ſo to be ſtirred vp, and to vtter his induration. Wherefore when God is ſaid to harden, thereby we ought to vnderſtand, that he will not haue mercy. But wicked men being ſoꝛſaken of him, ſoꝛaſmuch as being ſtirred vp by his perpetuall motion they can not be

What thinges  
are to  
be conſide-  
red in indur-  
ation.

To harden  
is not to  
make ſoft.

God freely  
diſtributeth  
his mercy  
vnto whom  
he will.  
It is not  
in our  
power not  
to be moued  
& impelled.

An example  
of Achab.



quiet, do exercise workes repugnāt to his wil & cōmandements. **W**herfore seeing **G**od hath mercy on whō he wil, & geueth to whō he wil, & requirerth again of whō he wil, he cānot be accused of iniustice: for he worketh not of duty. And if in case (saith *Augustine* in the 6. chap. of the selfe same booke) any man will importunately accuse him, as though he ought by right to bestow his mercy, let him consider what is spoken of the *Apostle* as it ward. O mā what art thou which makest answer vnto God? Hath not the potter power of one and the selfe same lump of clay to make one vessel to honour, and an other to contumely? In this place *Paul* first beateth downe the stubborne resister, for that he will not be content with thys definite sentence by hym brought. Moreouer he bringeth that similitude of the claye and of the potter: whereby he stoppeth the murmurings of men, for that the claye contendeth not with his maker: and confirmeth the sentence whereof we now entreate; namely that both election and reprobation depend of the will of God. Afterwarde he addeth the laste reason why **G**od woulde haue some vessels appointed to honoz, and some to contumely: namely, in the one to declare his glozy and goodnes: and in the other his iustice and power. But this is worthy to be noted, that *Paul* in these obiections, rebukes and answers, neyther chaungeth nor calleth backe any of those thinges which he had before spoken. For he leaueth all thinges in theyr owne force. And when he had referred hatred & loue, election and reprobation vnto the will of **G**od, though he were somewhat bregged by these obiections, yet teacheth he and deliuereth he no other thinges, then he had before taught, and deliuered: yea rather he most strongly confirmeth the selfe same. *Augustine* in his *Encheridion* to *Laurentius* the 9 chapter, and in his booke of 83. questions, the 68. question sayth, that there were certayne which thought that *Paul* in this place wanted in rendyng a reason, and therefore turned hym selfe to chidinges. But this is to do iniury vnto the holy ghoſt, who spake in *Paul*. He sayth also, that there were certayne heretiques which toke vpon them at their pleasure, to rase out many thinges out of the holy scriptures, as though they had bene afterward put in by men, and had not bene so wrytten at the beginning: and of that company was *Marcion*, *Manicheus*, and such like pestilices: against whom they could not, by the authoritie of the scriptures, dispute for that they admitted them not but as pleased them. They reiected a great number of places, which they called by a name vſed of them, *Interpolata*, that is, interlaced. Amongst other places they toke away this place which we are now in hand with. For they deuiling many thinges touching the will of **G**od, and enquiring the causes touching the constitution of creatures, when they saw themselves repulſed and confuted by this obiurgation of the *Apostle*, reiected it as counterfeit and straunge. But we with a sound piety receaue all the *Canonicall* bookes, and embrace and reuerence these wordes of *Paul*. In which wordes yet this seemeth to be wonderfull, that he so putteth downe the aduersary, as though no reason could farther be geuen: whē yet notwithstanding afterward he declareth by the ende, why **G**od would make some vessels to honour, and other some to contumely: namely, thereby to make open his goodnes and glozy, and his power and iustice. But this hereof cometh, for that the question may be taken two maner of wayes. And if it be demaunded generally why amongst all the number of mā some are reiected of **G**od, and some elected, that cause taken of the end may be assigned which now we spake of. But if we enquire of euery particular man, why this man is a vessel of mercy to declare the goodnes of **G**od, and that man a vessel of wrath to make open his iustice, we haue no other cause but the mere will of **G**od, which electeth and reiecteth: where with vnles the demaunder be contente, he shall worthely heare of *Paul*: What art thou, O man, which contendest with God? This thing peradventure may be made playne by some similitude. If a carpenter should haue before him a great many peces of timber, being all vterly of one forme and quantity, and should be demaunded, why he putteth some below, and in the foundation, and other some on high: he would make answer, because that building must haue both a roſe and a foun-

Who they  
bethat haue  
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tures.

The questi-  
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A simil-  
tude.



a foundation. But if thou yet farther demaunde, why he maketh these peces to serue for the foundations rather then the other, when as the forme and quantity of them all is alike, he will answere nothing els, but because it so pleased hym. With which answere vnles thou be content, he will contemne thee as a foolish and importunate inquisitor. These wordes of Paul are in dede selue, but yet of great waight. For it is an argument taken of the comparison of the nature of man vnto the nature of God which are farre wide distant the one from the other.

Abraham when he questioned with God touching the destruction of the Sodomites, and was afrayd, least in questioning he should procede farther then was lawfull for a man to know, very well and religiously submitted himselfe: *Being* (sayth he) *but dust and ashes, I wyll speake vnto my Lord.* But humane reason vnles it be regenerate can not kepe this meane. And therefore though Paul now decided the question, yet is it not content. *Augustine* in his 68. question vpon Genesis sayth, that by these wordes men are not feared away from a modest and godly inquisition of spirituall things, but onely in them is reprobued an importunate curiosity.

An example  
of Abraham

Which how deeply it sticketh in the childe of Adam not yet regenerate, no man can iustly esteeme. Yea also they that are iustified can here scarce brydle themselves. Wherefore *Iob* in that dialogue which he had with his frendes, oftentimes sayth, that he had a wonderfull desire, to reason and to contend with God, if he mought, as touching the aduersities which he thought to himselfe he suffered vnto the help. For which corrupt desire being towards the ende of the booke reprobued of God, he professeth that he woulde do repentance in dust and ashes, for that he had so spoken. The latten translation hath, *Qui respondeas deo, that is, which maketh answere vnto God.* But that doth not fully expresse the Greke worde *ἀνταποκρίνομαι*. For that word signifieth not onely to answere, but also in answering to gaine say or by answeres to contende. Of these objections which hether to haue bene brought, *Is there iniquity with God? Why doth he yet complayne? Who can resist his will?* is gathered a most firme argument, that Pauls minde was, that both election and also refection depend of the mere will of God. For otherwise there was no occasion to object these thinges. For if only the worthy should be elected, and the vnworthy relected, what cause should there be of murmuring? For then should be confirmed that kinde of iustice, which humane reason most of all alloweth, neither shoulde there be any place left to these offences. Wherefore I do not a litle meruaile, that *Pigghius* and other such like shold vse these thinges, which Paul in this place objecteth vnto himselfe & confuteth, to confirme their opinion, as most sure argumentes. For *Pigghius* saith if God should harden men, *Pharao* should not be the cause of his sinne, when as he could not resist the will of God. And if God (saith he) should not deale according to workes foreseene, he should in his election be vnjust, and sinne agaynst iustice distributue. But these selfe same thinges Paul objecteth vnto himselfe, not to p̄tēter to satisfie the, thought he it nedeful to fly vnto p̄fond deuises of these men. Herein doubles is most of all declared the mortification of sayth, to geue all the glory vnto God, and to beleue that the thinges which otherwise shoulde seme vnjust, are of him most iustly done. By that comparison of the clay and of the potter, Paul declareth, that it is lawfull for God by most good right to do vnto men whatsoeuer he will: and that men ought patiently and humbly to obey his will. And that God can according to his right and at his pleasure, either make men to honour or els leue them in contumely, hereby he proueth, for that a potter hath the selfe same power ouer the vessels which he maketh. Yea rather God hath much more right ouer me, the hath the potter ouer p̄ clay. For man is infinitely more distant from God, then is the vessel from the potter: For the potter, forasmuch as he is a man, is taken out of the earth: and the clay, whether the potter will or no, must nedes be clay. But God if he wil can turne man into any thing, yea if it please him he can also reduce him to nothing. Wherefore that which is graunted vnto the potter, by what right can it be denied vnto God? And if men bee clay, being compared vnto the will of God,

The godly  
are not feared  
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tion, but fro  
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tie.  
An example  
of Iob.

Mortifica-  
tion of sayth.

God hath  
more right  
ouer men,  
then the pot-  
ter hath ou-  
er the clay.



By this co-  
parison is  
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God hath  
not a regard  
to woꝝkes.

Here is not  
entreated of  
damnation,  
but of reprob-  
ation.

Note the  
difference  
betwene  
damnation  
and reprob-  
ation.

Predestina-  
tion is the  
originall of  
all promises

Why are they not content therewith? why do they so importunately murmur agaynst it? And soasmuch as *Paul* sayth, that the potter hath power to make vessels as he wil, thereby he sufficiently declareth, that God hath not a regard to woꝝkes. For if it were so: that power shoulde be no power, and the potter shoulde be able to do moze then God. For the potter may at his pleasure make what vessels he wil: but God must follow the merites of men, and our deedes shoulde be vnto him a rule of his election. But we manifestly see, that the Apostle labourerth chiefly to proue, that it lieth not in our power, in what sort God ought to make vs. But against these things writeth *Erasmus* in his booke called *Hyperaspistes*, that it is not to be merueled that y power is take away fro God, which he hath take away fro himself. For he would not y it shoulde be lawfull for him to do y which shoulde be repugnāt to his iustice. To this obiection we answer, that *Paul* plainly saith, that y potter hath this power: which power doubtles we see is not take away fro him. Wherefoze it is mete y the selfe same power be geue also vnto God. But wheras he saith, y God hath take away fro himself this power, y is not true. I grant in dede y God wil not haue y thing to be lawfull vnto him which is repugnant vnto his iustice. But here is nothing which is repugnāt vnto iustice. Yea rather this we adde, that here is not spokē of iustice, but of mercy freely to be bestowed, or not to be bestowed. For God oweth vnto no man his first mercy: & therfoze it foloweth y he may haue mercy on who he wil, & not haue mercy on who he wil not. *Erasmus* also thinketh it absurd, y we affirme, that y respect of merites is repugnāt vnto the liberty & power of God, as touching electio or reprobatio. For it were wicked (saith he) if a mā shoulde be condēned wout euil desert of sin. That in dede do we cōfesse: but we adde, that in this place is not entreated of damnation, but only of reprobation, as it is opposite to election, or to predestination. And with the Apostle we say, that God hath mercy on whome he will: and hath not mercy on whome he will not. And although God condemne not, or deliuer not to eternall destruction, but only those which haue bene contaminated with sinne, yet he doth not by reason of any euill desert ouershippe those, one whome he hath decreed not to haue mercy. And yet doth he not therfoze deale vninsly: for he oweth nothing to any man. But when we say, that if God shoulde haue mercy, or not haue mercy according to the merites of mē, his power shoulde be nothing at all, which *Paul* here in this place so much commendeth, *Erasmus* maketh answer, that if he haue not a respect vnto woꝝkes, his constāt and vnmoueable iustice shoulde be nothing at all. But we haue oftentimes declared, that here is not entreated of iustice distributine, whereby God in predestination and reprobation is bound to render like vnto like. For soasmuch as all are bozne being drownded in the corruption of sinne, he may as please him, haue mercede on some, and others agayne he may by the selfe same pleasure ouershippe and leue them as he found them, which is, not to haue mercy vpon thē. *Erasmus* also labourerth mozeouer, to proue y the power of God is after a sort contracted and made definite by his promises. For when God had swozne epyther vnto *Abraham*, or vnto *Dauid*, vnles he would breake his sayth, he was bound vtterly to perfoꝝme his promises. Wherefoze (sayth he) it is not altogether so absurd, if the power of God whereof is now entreated, be not put vtterly free from y respect of woꝝkes. But *Erasmus* shold haue considered that this similitude touching the promises is not hereunto rightly applied. For we neuer rede that there was any promise made to any man touching predestination. Yea rather the promises alwayes follow predestination. For it is the originall of all promises. Further *Paul* playnly maketh this power free from all respect of woꝝkes, when he compareth it with the power of the potter. For he in making of his vessels considereth no merite at al of the clay. Mozeouer he befoze in most expresse woꝝdes sayd, *Not of woꝝkes, but of him that calleth.*

Doth the thing formed say to him that formed it, vwhy hast thou made me thus? These woꝝdes are red in *Esay* and in *Jeremy*. For *Jeremy* in his 18. chap. thus



thus writeth: *Arise and go downe into the house of the potter, and there shall I make thee to heare my wordes. Wherefore I went downe to the potters house, and behold he wrought a worke one the whele; and the vessell that he made of clay was broken in the hand of the potter. So he returned, and made it an other vessell, as seemed good to the potter to make it. Then the word of the Lord came vnto me, sayeng. O house of Israel can not I do with you as this potter, sayth the lord? Behold as the clay is in the potters hand, so are you in mine hand, o house of Israel.* In these wordes of the Prophet, Paul to this thing chiefly had a regard, that men are so in the hand of God, as clay is in the hand of the potter: and that the potter may of the clay make vessels, as vnto him seemeth good. These things I say the Apostle transferred to his purpose. Ierome vpon this place sayth, that the prophet was therefore first sent vnto the potter, for that we vse more stedfastly to kepe in mind those things which we se with our eyes. But where as that first vessell which was made of the potter was broken, that he sayth happened by the working of the prouidence of God, that the vniuersall hand of the artificer should by his error figure a parable: which the Lord him self interpreting sayth: If the potter haue this power, that he can of one & the selfsame clay make new again that which was broke can not I bring to passe the selfsame thing in you, which as much as is in you seme to haue perished? And to signifie that in men is free will, he sayth, that he speaketh vnto thys or that kingdom both euill things, and also good things: to the entent men should be brought to repentance, and that those euils might not come to passe which were foretold: And straight way lest we should attribute to much vnto free will, he sayth, neyther by and by followeth it that all whole whiche cometh to passe is of man, but of his grace whiche freely geueth all thinges. And a little after ward. Where then (sayth he) is the power of free will without the grace of God? and the iudgment of a mans owne will? When as it is a greatesse offence agaynst God for a man to follo we his owne imaginations, and to doo the will of his wicked hart. These thinges writeth Ierome in that place excellently well touching free will, the prauity of mans hart, and the grace of God. And as may be gathered out of the epistle which he made before that chapter, he had at that time finished that notable worke agaynst the Pelagians. Further no man ought to be offended, for that Ieremy seemeth to entreate of the affliction and prosperitie of thinges temporall, when as Paul heare entreateth of thinges spirituall. For as I haue in other places taught, the benefites of thinges temporall: and the promises which pertain vnto the, are to be called backe vnto Christ. Wherefore in them, as often as we read them in the prophets, we ought first to consider our reconciliation with God thorough Christ, for whose sake he geueth vnto his all kind of good thinges. We ought alwayes to set before our eyes sinne, both that sinne which we committe, and also that wherein we are borne. Wherefore it is no meruayle, if Paul who had the perfect vnderstanding of the Lawe and of the Prophets, so ioyned together these thinges. But I wonder that Erasmus should say, that the wordes of Ieremy therefore serue to Pauls purpose, for that neyther Paul also in this place entreateth of eternall saluation. And this he thinketh is hereby manifest, for that the Iewes were not in very dede excluded from it. For the Apostle him selfe was a Iew: and many remnauntes also of that people are euen at this day continually conuerted. Wherefore he thinketh that mention is made of the reiectio of the Iewes, as touching thinges outward, for that theyr common welth was destroyed, and likewise theyr temple, and priesthode, & whatsoever thinges serued to the glory of the nation being now dispersed into sondry places, & being in seruitude vnder other nations, & the Romanes and other nations which were before idolaters succeeded in theyr places. These thinges are neyther likely to be true, neither agree they with the sence and order of the wordes of Paul. For if here be entreated onely of thinges externe and temporall, what needed Paul to haue desired to redeme them with his saluation? Why wished he to be Anathema from Christ for his brethren according to the flesh? Why in the beginning of the 10. chapter writeth he thus, Brethren the ready will of my hart, and the prayer which I make vnto God for Israel is vnto saluation? For in these wordes he declareth, that he reasoneth not touching thinges temporall.

Why the  
Prophet  
was sent  
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potter.

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Paul here  
entreateth  
not of thinges  
tempo-  
rall, but of  
eternall sal-  
uation.



## Cap. 9 A Commentarie vpon the

pozall, but touching eternall saluation. For the question was asked how the truth of the promises of God could consist, when as so many Iewes repelled the Gospel, and abode in theyr incredulity. And in the 11. chapter it is added, that God gaue vnto them the spirite of pricking: eyes y they should not se, and eares y they should not vnderstand euen vnto this present day. Wherefore those things which are here spoken ought by no meanes to be wrested vnto the outward shew and pompe of the publike welth of the Iewes. But there is an other doubt which *Pigghius* labourerth to picke out of this chapter of *Jeremy*: namely, that the power of God, which is shadowed in the power of the potter, dependeth of the respect of woorkes. For the prophet (sayth he) addeth in the person of God, *If I shall speake of a nation or kingdome to plucke it vp, and to roote it out, and to destroy it, and they shall repent them, I also will repent me of the affliction, which I spake to bring vpon them. And if I shall speake to build and plant, and they shall turne away from my righteousness, I also wil repēt me of that good which I thought to do for the.* Behold saith *Pigghius*, God saith y y woorkes of y potter shalbe such according as me shal make theselues, wherefore although *Paul* here dissolue not y questiō, yet is y solutiō gathered out of this place of y Prophet. Thus farre *Pigghius*: but y order of y wordes of the Prophet is farre otherwise to be considered. For whē God had firste declared that men are in his hand, as clay is in the hand of the potter, and therefore it lay in him to do with them what he would, soasmuch as this sentence mought diminish the preaching of the Prophets (for straightway so soone as they should promise any god, or threaten any euill, the hearers mought say. If we be in the handes of God, as clay is in the hand of the potter, what can we do: or what remedy can we get against the will of God: For God will vndoubtedly do that whiche he hath decreed) the holy Ghost thought it good to remedy this incōuenience. Wherefore he teacheth that God in these threatninges and promises doth not alwayes reueale his hidde and vnchaungeable will, whereby he hath most firmly decreed what he will do: but onely his will, which they call the antecedent will, or the will of the signe, that is of admonition: for that theyr presente estate requireth that. But *Paul* in this place and the Prophet, in the beginning of the chapter entreate of that will and power of God, whereby he by most good righte both maketh, and maketh new all thinges as pleaseh him. Farther *Pigghius* thinketh that the solution of this questiō is had in the 27. chapter of *Ecclesiasticus*: where it is thus wyitten. *The furnace trieth the vessels of the potter: and so doth tēptacion the iust men.* Whereof he gathereth, that they which constantly and valiantly abide in temptacions, thereby get, to be vessels to honoz: but they which abide not, but are broken, are made vessels to dishonoz. But this man in his reasoning considereth not, that if he will needes prosecute this metaphoze, he shalbe compelled to confesse that as well vessels to honoz which serue for the table, as also pottes, and vinals, which we vse to vile ministeries, must needes abide the assay of the fier. For euen the most vilest vessels, if they be broken, should now be no vessels, yea neither doubtles not apte for any vile ministry. Wherefore his arguing is here in vaine, and he gathereth more of the metaphoze, then he oughte. For this was onely the meaning of the wise man, that by temptation men are tried what maner of ones they are: and not that they by that triall attaine to their condition or estate: but that condition which they before had then at the length they make manifest, and bying to light. Touchinge the place to *Timothe*, where it is wyitten, *that in a great house are many kinds of vessels, we haue entreated, and haue declared Origens minde therein, from whome this man hath borrowed whatsoever he hath said.* The Prophet *Esay* also hath certayne woordes which serue somewhat to the declaration of these woordes of *Paul*. For in his. 4. chapter he thus wyiteth, *Wo be vnto him that striueth with his maker, the possheard with the possheardes of the earth. Doth the clay say vnto him that fashioned it, what dost thou? Thy woorkes hath no handes: that is, thou hast so vnskillfully and rudely made thy woorkes, as if thou haddest no handes.* The meaning of this place is very large, for it repproueth all those which accuse the woorkes of God, of what kinde so euer they

God doth  
not alwayes  
make open  
his whole  
will.

A place of  
*Ecclesiasticus*.

By patience  
in temptati  
ons we are  
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stinatēd.



they be: and therefore Paul aptly transferred that sentence to his purpose: thereby to beate downe those which complaine of the power of God, and take it in ill part, that God hath mercy on whome he will, and hath not mercy on whom he will not. Although there are many which thinke, that Paul cited not these testimonies of the Prophets, but rather alluded vnto them. And so thinke they that he in an other place, when he writeth, do ye not know that a little leuen sowreth the whole dow, alluded vnto those wordes of Christ, wherein he commaunded the Apostles to beware of the leuen of the Scribes and Pharisees. But hereabout I will not contend, for whether he alluded to the sentences of these Prophets, or whether he cited them, as touching the matter it is all one. Neither ought it to seeme strange, if Paul when he useth the testimony of the scriptures, do not expresse the same: for althoughe he be wont sometimes to adde, *As it is written*, yet obserueth he not that manner alwayes. For towardes the end of the .ii. chapter he simply and without any citation thus writeth: *Who hath known the minde of the Lord? or who was his counseller? And that clause we reade with the selfe same number of wordes in Esay.* But it is certaine that Paul in this whole discourse retaineth the meaning of eche place: both of *Jeremy*, that we are as clay in the hand of the potter, which maketh, and maketh againe whatsoever he will: and also of *Esay*, that it is not lawfull for the clay to contend with his maker, or to reprove him for his worke. And to this place serueth very well that which is reade in *Ecclesiasticus* the .33. chapter (if that booke be read) *And men come out of the earth, whereout Adam was created. But the Lord by his manifold knowledge hath denuded them, & hath altered their conditions. Some of them hath he blessed and exalted: and some of them hath he sanctified, and appropriated vnto himselfe: and some of them hath he cursed and brought lowe, and hath put them out of theyr estate as clay is in the hand of the potter to forme and order it.* Wherefore Paul when he thus writeth, deliuereth not thinges new, and vnheard of, but already created, and set forth in the scriptures: whome if teachers would follow, they should not neede to flie to the respect of merites: especially seeing that the scriptures, when they entreat of election or reprobation, acknowledge not that doctrine. *Ambrose* expounding these wordes, first saith, that the Apostle did put forth this out of *Esay* as his own. And he confesseth that it is in the power of the maker to make what creature he will. But he addeth: *Forasmuch as we are all of one and the selfe same Masse in substance, and all sinners, God hath mercy vpon one, & not without iustice dispiseth an other. For in the potter is only a wil: but in God is a wil with iustice, for God knoweth vpon whome he ought to haue mercy.* Thus much *Ambrose*. In which wordes, where as he saith, that iustice is ioyned with the will of God, when he hath mercy or reiecteth, we will not deny that, so that it be rightly vnderstanded. For we know that in God is utterly no iniustice: for he doth iniurie vnto no man. But herein we agree not, for that these men thinke, that the consideration of the iustice of God is to be sought for of the workes and merites of men: for we iudge that it is to be sought for onely of the wisdom of God himselfe: Wherefore we muste define nothing but so much as is reuealed vnto vs by God in the holy scriptures. Those commentaries which are ascribed vnto *Jerome* haue noted two things: first that this answer of Paul is after a sorte spoken by way of supposition, as if he should thus say vnto the aduersary. Although it were so, as thou imaginest, that God hath mercy vpon whome he wil, and whom he will he hardeneth, yet oughtest thou not doubtles to take that in such ill part, that thou shouldest seeke to strue with God, and as it were in iudgement to call him to a triall. This interpretation taketh as granted, that those wordes, *He hath mercy vpon whome he will, and whom he will he hardeneth*, are spoken vnder the person of the aduersaries. But the verie course of the wordes will not suffer that, for the Apostle straight way vnto those wordes addeth an obiection, saying, *Thou wilt say then vnto me: why doth he yet complain? And who can resist his will?* Neither ought we at our pleasure to alter the order of the wordes. Moreover when as Paul saith, that the potter hath power of one and the selfe same lombe to make one vessell to honor, and an other to dishonor, they thinke that this similitude is to be applied to the Israelites and to the Egyptians. And therefore they

where Paul  
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Paul follow-  
eth the mea-  
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of *Jeremy*  
& of *Esay*.

The will of  
God is al-  
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The consi-  
deration of  
iustice in e-  
lection is not  
to be sought  
for in our  
workes.



## Cap. 9 A Commentarie vpon the

affirme, that those two nations seemed to come both out of one and the selfe same lump, for that they were both polluted with one and the selfe same kinde of sinne, namely, with idolatry. For as Ezechiel testifieth, the Jewes also worshipped the idols of Egypt: howbeit though eche had a like sinne, yet notwithstanding God notably deliuered the Jewes, but threwe the Egyptians into destruction. But there

The things that are spoken of the Apostle vniuersally, are to be vnderstanded generally.

Here is entreated of that electio which was before the foundation of the world were layd. In election the will of God is not tyrannicall.

God taketh away nothing from those, vpon whome he hath not mercy.

The reprobate are oftentimes adorned with great gifts.

God is called a Lion.

God is called a beare.

God is called a fire.

is no neede to vnderstand those things which are spoken of the Apostle generally, of certaine perticuler kinde of men. Neither in this place is entreated of afflictions or punishments sent of God, wherein a man may easily finde out the consideration of merites: but of that first election, which God had before the foundations of the world were layd. Neither is that very currant, which *Methodius Martyr* writeth in his booke de resurrectione as it is cited in the *Greeke Scholies*. For he expoundeth these things of God, who hath power in the last day to raise vp the bodies of the dead being of one & the selfe same lump of the elementes, one part to the honoꝝ of blessednes, & an other part to y<sup>e</sup> dishonoꝝ of dānatio. For, that last condēnatio & adiudging to gloꝝy are much distant frō electio & pꝛedestinatio, wherof *Paul* now entreateth. Howbeit this in y<sup>e</sup> meane time is worthy to be noted, y<sup>e</sup> we, whē we attribute vnto God such a power in the election of men, as hath the potter in making of vessels, do in no case teach, that such a power and will of God is tyrannicall, or strange from iustice. For soasmuch as vnto no man is done iniury, and this kinde of anthozity by most good right belōgeth vnto God, it must nedes be that both election and reprobation are iust, although the reason of that iustice depend not of the woꝝkes either of them that are to be elected, or of them that are to be reiected. And to make this thing moꝝe playne, we ought to know, that God when he ouerhuppeth any man and hath not mercy vpon him, taketh yet nothing away from hym. For so the potter taketh away nothing from the honour or dignity of the clay, when of it he maketh vessels to a contumelious vse. Yea rather oftentimes we see, that the reprobate are adorned of God with excellent giftes: although he bestowe not vpon them that mercy which bringeth saluation. Wherefoꝝe seeing that God taketh away nothing from them, they haue no cause why they should accuse God of iniustice, if they be of him ouerhopped. Thus much touching the interpretation of the wordes of *Paul*. Nowe it shall not bee from the purpose, as I suppose to see, what *Chrysostome* bringeth vpon this place. For he perceauing, that by this similitude he was exceedingly bꝛged, and seeing that of it followeth, that neither election, nor reiectio depende of the merites of woꝝkes, with great cunning wente aboute to extenuate the strengthe of this similitude. Similitudes (saith he) are not so to be receaued, that they should be of force as touching all partes: for other wise should followe many absurdities. For God is sometymes in the scriptures compared with a Lion: out of which similitude yet this thing onely thou oughtest to gather, that in God is vnmeasurable strength, and inuincible fortitude: which thinges by most good right are agreeable with God. But if thou wilt go farther, and transference vpon God the cruelty and fiercenes of Lions: no man will suffer that. God is sayd also to be like vnto a beare: which is to be referred vnto the strengthes of auenging, and yet oughtest thou not therefore to attribute vnto God the deformednes of that beast, and his vnreasonable wrath. God is also called a fire: for that he can consume and purge all thinges: and yet must thou not therefore say, that he wythout vnderstanding, and sence, and will consumeth all thinges. But *Chrysostome* needed not to haue taken so great paynes in setting foꝝth that rule of similitudes. For it is of all mē confessed, that similitudes are not in all partes of force: neither do we transfer vnto God all thinges which are agreeable vnto the potter, and vnto the clay. For we do not imagine vnto God either handes or a whele to woꝝke withal: neither do we spoyle men of sence, vnderstanding and wil, that they should be utterly like clay. Wherefoꝝe we confesse that which *Chrysostome* sayth, that similitudes oftentimes halte, and that in weighing of them is to be added in a deepe consideration. But *Chrysostome* thinketh, that this is onely the scope of *Paul*, to repress man, that he should not repine agaynst God: for so the clay resisteth not the potter. And this scope in dede we also admit



mitte: but in the meane tyme we adde an other, namely, that God may by his owne right haue mercy vpon whome he wil, and not haue mercy on whome he wil not: which liberty is also attributed vnto the potter in vsing of the clay: which thing if thou take away from the scope of *Paul*, then shal not that complaint be remedied, which was objected vnto him. For, he which made the objections erred two manner of wayes: first for that he repined agaynst God: secondly for that he seemed to go aboute falsely to accuse God of iniustice. The part *Paul* answereth vnto in this similitude: for as touching the repining, he thus sayth: *Shall the thing formed say vnto him that formed it, why hast thou made me after this sort?* But as touching iniustice, he sufficiently dischargeth God of that crime, when he sayth, *that God doth nothyng agaynst his owne ryght, for the potter hath power to make vessels as pleaseth him.* And if this similitude touch not ech part, then is not their mouth stopped which thus contend with God. For if they once heare, that God is not in very dede like the potter, and that he can not by right do what he will, they will cry out, that that similitude nothing pertayneth vnto them: for we must thinke otherwise touching God, then we do touching the potter. But *Chrysostome* not a whit dessembled, what it was that he so much feared in this matter: namely, this, least free will should perish. *Do not thinke* (saith he) *that here is any thing spoken agaynst free will. For the Apostle rather ment in this similitude to commend obedience towards God: that we shoulde wyth the selfe same facility obey him, as the clay followeth the hand of the potter.* But *Paul* in this place spake not so much as one word touching this obedience. Farther it followeth not, that free will should perishe although God in election haue not a respect vnto the workes and merites of men. For although it be not in our power, to be either elected or reiected, yet maye there bee many other thinges free vnto vs. Wherefore it is a false kinde of reasoning called a *secundum quid ad simpliciter*, to say thus, *When in this thing are not free, Ergo, in other thinges they haue no liberty.* It must nedes be without all controuersy, that both *Chrysostome* and all the godly do confesse, that it lieth not in any mans power, to be conceaued without originall sinne: but shall we take vpon vs thereof to conclude, that there is no other liberty besides left in vs? Farther, who hath this in his owne power, to be regenerated and grafted into *Christ*? For we must count to haue receaued that of the grace and fauor of God. And yet notwithstanding after that we haue once obtayned regeneration, there follow infinite thinges which are left free vnto vs. Wherefore this sence of *Paul* whiche we followe, taketh not away free will: vnlesse peraduenture we will imagine such a liberty of the will, that it can clayme all thinges vnto it selfe, yea euen those thinges also which are geuen of God freely. But that is farre wide from the true sence of sayth. For no man commeth vnto *Christ*, vnles he be drawen of the father. And *Christ* sayth vnto the Apostles: *Ye haue not chosen me, but I haue chosen you.* *Chrysostome* addeth mozeouer, that the Apostle in this place entreateth not of the maner whereby God gouerneth creatures, but of that submission, which we ought to exhibite him. I graunt in dede y here is not entreated of y administration either of al creatures, or of all humane euent: but yet I doubt not, but that *Paul* speaketh of that kind of administration, whereby, befoze the foundations of the world were layd, vnto some he gaue mercy, and vnto other some he gaue it not. I confesse mozeouer, that a man ought to thinke lowly and humbly of himselfe: but yet not in such sort that he ought to adde thereunto a lie. Wherefore if we thinke, that we are not in very dede as clay in the hand of the potter, that God may at his pleasure either make vs or remake vs, but is compelled to follow and to haue a regard vnto our workes, it is no iust dealing, that we should otherwise either teach others, or perswade our selues. For we must not by reason of humility or deiection of mynde thinke otherwise of our selues the we are. Whereunto addeth *Chrysostome* that these thinges pertayne neither to the condition of man, nor to the necessity of the mynde, but only to the dispensation of varietie. Neither doubtles do we here speake of the necessity of the minde, or of the

A double error of those which in this question oppose themselves against God. We must neither repine against God, nor falsely accuse him of iniustice.

*Paul* in this place spake not one word of obedience. Free will perissheth not by reason of the free election of God. It is not in our power to be borne without originall sinne.

We must not graunt such a free will as may clayme vnto it selfe all thing.

Under the pretence of submission, we must not adde a lie.



Election  
may be cal-  
led a dispen-  
sation of  
mercy.

Man cannot  
be free from  
sinne, when  
as he is  
borne in it.  
What will  
of ours, is  
crowned of  
of God.

In simili-  
tudes & me-  
taphores  
the scope is  
continually  
to be kept  
whole.

How the  
wills of men  
are the selfe  
same, & how  
they are not  
the selfe  
same.

Originall  
sinne bur-  
steth forth  
into sundry  
formes of  
sinnes.

What is  
the first sin-  
ning of man.

How apt  
the simili-  
tude of the  
potter is.

the condition of man: but of the election, or reprobation of God, which I see not, why it can not be called a dispensation, when as God bestoweth and dispenseth his mercy vnto whome he wil. But *Chrysostome* vnderstandeth that dispensation, whereby God recompenseth the workes of men according to their nature. Of which thing it is certayne that *Paul* in this place entreateth not. Moreover he saith, that he affirmeth these thinges, least man should seeme to be without blame and yet be without desertes condemned: and least *Paul* should seeme to be against himselfe: for he euery where crowneth the will: but these absurdities follow not of our sentence. For how can man be free from blame, when as he is both borne in sinne, and also conceaued in iniquity? Neither doth *Paul* crowne that will, which is grafted in vs, and which we haue of our owne nature, but that will which is made & changed of God, not by chance or at all auentures, but by his appointed counsell & purpose. Farther to y<sup>e</sup> end he mought after a sort extenuate & weakē y<sup>e</sup> force of y<sup>e</sup> comparison, wherewith he is vehemently vrged, he saith, that y<sup>e</sup> nature of similitudes is hyperbolical, which ought far to exceede those thinges which are entreated of: for other wise they can not thoroughly moue the mindes of men. Neither do we doubtles deny this: howbeit this we adde, that in metaphors & figures, though they be neuer so notable and vehement, we must allwayes (as we haue before admonished) kepe still the scope whole. Lastly, he thinketh that we are deceaued, for that being led by the similitude of the clay, we thinke, that in all men, soasmuch as they haue one and the selfe same nature of substance are one & the selfe same willes: which opinion he supposeth to be conceaued of a blockish and dull vnderstanding. But we are not so blockish, to thinke that the willes of men are in all poyntes the selfe same. But we consider the disposition or nature of man as it was euen from the beginning, at what time there could be in it no vse of will. And being taught by the holy scriptures, we acknowledge it to be utterly corrupted and vitiated. And as touching this, we do not without iust cause affirme, that the willes of all men are a like, for all are brought forth out of one and the selfe same lompe. Afterward when men come to moze yeares, wherein is had the vse of the will, we say that endeuors and desires of all men are the selfe same: not indeede simply, for there are diuers endeuors, and sundry enterprises, but all to euill, in as muche as they are gouerned by the lawe of sinne. For being left destitute of the grace of God, they can bring forth nothing of themselves but sinnes. Howbeit herein we acknowledge diuersity of wils, for y<sup>e</sup> vnto all men are not offered the selfe same occasions. For euery one hath his impulsions, according to the consideration either of education, or of the body, or of the workes, or of the place, or of the time. By meanes whereof it cometh to passe that originall sinne bursteth forth into sundry formes of vices. But whereas he saith that the vessels of the potter haue not theyr difference of the lompe whereof they are made, but only of the appoyntment of them which vse them, and that men in like sort haue theyr differences of the diuersity of elections and of wils, that doubtles is not true. For the vessels of the potter are not first made differēt by theyr vse, but by the workmanship of the potter. For men therefore vse them not a like, bycause they are made hauing diuers formes. So men before that they are sundryed by theyr desires and willes, are first sundryed by the predestination or reprobation of God. If a man diligently weighe the similitude which *Paul* bringeth (to come to him agayne at the length leuing *Chrysostome*) he shall see, that there could not haue bene found a similitude moze apte and moze mete for the question put forth. For the matter which the potter vseth is so vile and abiect, that if peradventure there be of it made any fayre or crime vessel appoynted for the table, or for some other honorable vse, the same is wholly to be ascribed vnto the industry and conning of the potter. But when contrariwise of the clay are made pots for the kitchen, the matter cannot complaine, that it hath iniury done vnto it. For it was of his own nature most abiect. Yea rather when as it is appoynted to be made so vile vessels, it can not deny, but that bys



so defoꝛmed nature hath receaued greate oꝛnamentes. But if a goldsmith oꝛ a lapidary should of gold oꝛ pꛛecious stones make any vessel to serue foꝛ a vile vse, he mought woꝛthely be blamed foꝛ that he had delt so vile and vnwoꝛthely with so pꛛecious a matter. Foꝛ so the Ethnike Poete, repꝛoued Bassus, foꝛ that he by reason of to much sumptuousnes, ealed nature in a potte of gold. Wherefoꝛe Paul considered that mā after sinne was made, both as touching the body, and also as touching the soule, so abiect and vile, that if he be by the election of God exalted to the dignity of eternall gloꝛy, the same he ought wholly to assigne, not to the excellency of his nature, which now by reason of sinne is bzought into a most miserable estate, but vnto the most excellent cunning woꝛkeman. But if any man be in the election of God overhipped and be made a vessel of woꝛath, yet can not therfoꝛe the pꛛedestination of GOD be blamed, as though he relected a woꝛthy creature vnder his desertes. Wherefoꝛe not with out iust cause doo we finde this metaphoꝛe so oftentymes repeted in the holye Scriptures. Foꝛ being well considered, it ministꝛeth excellent doctrine. Foꝛ, that is in my iudgement a notable place whiche is in the 56. chapter of Esay, where the Pꝛophete humblye pꝛayeth vnto GOD vnder the person of the people afflicted with the captiuitie of Babilon. *Thou sayst he art our father, but we are claye: thou art the potter, and we the worke of thine handes.* The people coulde not moꝛe aptly confesse their vilenes and vnwoꝛthines: oꝛ moꝛe expꝛesse the mercy which they imploꝛed at Gods hand, then by that similitude taken of the potter, and of the father. Foꝛ when God is called a potter, thereby is signified that he both is able, and knoweth how of vile men to make them gloꝛious: and when he is called a father, thereby is declared, that he beareth such good will towarde hys, that he will also pꛛefoꝛme that thing. Wherefoꝛe, it is not lawfull foꝛ the potte (as the Apostle concludeth) to contend with his maker, that is, to chide with God, foꝛ that it is not appoynted to serue a hinges table. And although these thinges which Paul here writeth pꛛertayne chiefly to election and pꛛedestinatiō, yet way they extend farther to our edificatiō: so that of these woꝛdes we may gather, that it is not lawfull foꝛ vs to complayne of our estate, and as it were to contend with God. If the flesh suggest vnto vs, that it were better foꝛ vs to be richer, to be endewd with greater honour, and to haue moꝛe strenght of body, let vs streight way supꝛesse it by this similitude, that we are as clay in the hand of the potter. Being warned oꝛ admonished by this consideration, we shall not dare to complayne of our estate, oꝛ to grudge aganst the vntemperatenes of the heauen oꝛ of the ayꝛe, oꝛ agaynst the administration of any other thinges. Foꝛ what thing ells is this, but foꝛ the clay to go aboute to pꛛescribe lawes vnto the potter? Wherefoꝛe let man remember his estate: and seing that he is euē vanity it self, it is not mete, that he should take vpon him to contend with God, who is most good and most mighty. Dauid in the 38. Psalme sayth, *I was domme and I opened not my mouth: bycause thou madest me.* Thys is a most firme reason wherunto we must in all chanches of mans life, perpetually cleaue: namely that whatsoeuer happeneth, is done by the commaundement and will of God. Such a meditaciō maketh men in pꝛosperity moderate, neyther suffreth it them to ware insolent. Foꝛ when they remember, that they are as clay in the hand of the potter, streight way they vnderstand, that all those thinges may enen at one instāt be turned vpside down, and that that felicity may be turned into extreme misery. Agayne being in aduersities vpholden by this consolation, they are not discouraged. And so much the rather, when they vnderstand, that that most cunning potter can sodenly change claye being in extreame infelicite, into a vessel of gloꝛy.

A place of  
Esay.

The thinges  
whiche  
Paul hath  
spoken, may  
be extended  
farther.

What medi-  
tation may  
make men  
very mode-  
rate.  
Whereby  
consolation  
is to be  
sought foꝛ  
in aduersi-  
ties.

If God willing to shewe his woꝛath, and to make hys power knownen, suffreth with long patience of minde the vessels of woꝛath prepared to destruction: that he might declare the riches of hys gloꝛy



## Cap. 9.      A Commentarie vpon the ry vpon the vessels of mercy, which he hath prepared to glory.

After the  
reason take  
of the effici-  
ent cause,  
followeth  
that reason  
which is ta-  
ken of the  
ende.  
Of endes  
some are  
nie, & some  
farre of.  
Here is en-  
treated of  
the extreme  
and bitter-  
most ende.

We must  
not alter  
one iote or  
title in the  
scriptures.

Why God  
so long suf-  
fereth vessels  
of perdition.

If God vwillig to [hevv his vvrath.] When the Apostle had befoze declared by the efficiēt cause, that is lawfull for God, being as it were a potter, to electe some me, and to relecte other some, and that vutterly in such sort at his pleasure, that no cause can bee geuen, w by this man is elected, and that man relected, now in this place he thought to pprove the same by the end. And that end is, that the goodnes and polver of god might be declared, howbeit his iustice remaining in the meane time sound. But there is no man, I suppose, which is ignozant, that there are some endes which are farther of and moze distāt, and other some moze nere. Heare is touched the vttermost end: which is the declaration of the prophecies of God. Unto the Ephesians is touched an end moze nigh: for there we are sayd to be to this end elected, to be holy and blameles, which selfe thing is signified in the epistle to *Timothe*. For thus *Paul* writeth of himselfe: *I have obtained mercy, that I might be saythfull.* And beyond these nigh endes there is another extreme ende, namely, that the glory or polver of God might be declared. And this reason is not taken out of the secrecy of the counsell of God, or out of the deepe pit of the wisdom of God: but out of those thinges, which easely of fre them selues vnto the mindes of the godly. But this reading is somewhat obscure, which thing also *Origen* hath noted, and after him *Erasmus*. *Origen* saw that there was nothing which answered vnto this consūtion *εἰδῆ*, that is, If, and that here is bled y figure *Anantopadotō*: & therfore he thought y y sēce mought be plaine and redy inough wout that cōsūtiō: but so durst not I do. For I iudge it a thing wicked, to alter one iot or title in y holy scriptures. *Erasmus* thinketh y that which is wāting may be had of those thinges, which were a litle befoze spoken, so that this should be the sence, *If God willing to shewe his power, suffreth the vessels of wrath to make knowne the riches of his glory. &c.* And againe, *O man what arte thou which makest aunswere vnto God? Again: Hath not the potter power over the clay? W that which wanteth may thus be supplied.* Men haue not, whereof to accuse God. *Caluine* to make the sence moze plaine, readeth these wordes by way of interrogatiō. *What if God would shew forth, &c.* As though it were a kinde of figure called *Reticentia*. He sayth that God would shew forth his wrath, and make known his polver, and that by the vessels of wrath, which he suffreth with much lenity. The wicked are called vessels of wrath, because they are prepared, appointed, and destiniēd to vengeaunce.

Which God suffreth.] This place may be two manner of wayes interpreted: of which the first is, that God brought forth and created those vessels: and in that sence *Augustine* many times citeth this place. The seconde is, that God doth not straight way ouerthrow or destroy the wicked being now produced and created, as they deserue, but a long time suffreth and tollerateth the. This latter sence I iudge better then the first: not inuēde by reason of the signification of the worde (for in very dede this worde *ὑπομνη*, hath either of both these significations) but because *Paul* addeth *ὑπομονῇ πολλῇ*, that is, with much patience. Unless peradventure some will say, that God sheweth great lenitie, when he bringeth forth those, whome he knoweth shalbe enemies, and rebels vnto him: which yet cannot so properly be sayd, if the naturall signification of that word *μακροθυμία* be well considered. Wherefore God tollerateth such vessels a long time: for that by that meanes they are made moze manifest. For if he should straight waye breake them, the polver of God could not so easely be considered, nor shine forth, neither could men so easely take example by them. But when God long time tollerateth the wicked, & at the length by his most mighty power punisheth and destroyeth them, he thereby not onely declareth his power, but also by one and the selfe same worke declareth, how plentiful his mercy is towarde the elect. For those elect, when they compare themselves with them so forsaken, delected, and broken, thereby vnderstande, how greate a benefite, and how great mercy is bestowed vpon them. And here haue we the



the end. But the cause why some are appoynted to wrath, and other some to mercy ought to be sought for of those things which haue bene already spoken: namely, of the will and power of God. By vessels, Paul in this place meaneth, instrumentes. Wherefore *Augustine* very well noteth, that *σκευος*, is not with the Grecians that which containeth licour, for, that (sayth he) is called by an other name *αγγειον*, but *σκευος* he thinketh signifieth, impediments or instrumentes: the like woordes also do the Hebrewes vse. For Jacob called Simeon and Leui Cele hammas, that is, vessels of deceate or guile: for that they were instrumentes of these vices. After the manner of which hebrew phrase, Paul was called a vessell of election, that is, an organe and instrument elected of God. And Paul in the second to *Timothee*: He (sayth he) which shall purge himselfe from those things, shall be a vessell sanctified to honor, and prepared to euery good worke. Such kindes of speach declare, that men of themselves can do nothing. For God is sayd to vse them, not onely because he moueth them, but also because he directeth and applieth them to whatsoeuer thinges he will: which is to be vnderstanded not onely of the godly, but also of the vngodly. For although of themselves they haue prauity and corruption, yet God vseth them as an instrument of his counsell. Therefore the scriptures vse to call wicked men and cruell tyrans, the rodde of the Lord, his are, his sword, his hammer: for that they are moued by his prouidence and gouernement. For although they perpetually sinne and worke wickedly, yet can they not deceaue nor frustrate the counsell of God. For so Judas, being so sore infected with couetousnes, that he woulde do any thing for gain sake, by the preparacion of God was the instrument to accomplish that actiō before appointed, wherby Christ was deliuered vnto the Jewes for our saluation: and therfore he mought be called a vessell of wrath prepared to destruction. That preparacion although it be of God in that maner whiche we haue now declared: (for he reiecteth euen from eternally, and after ward, the merites of men so requiring, he maketh blinde and hardeneth) yet because that men reiecte of God haue in themselves corruption and vice, therefore Paul simply sayth, that those vessels are prepared to destruction, making no mencion at al of him that prepareth them: for they may also be counted no les to be prepared of themselves then of God. Howbeit afterwarde when he entreated of election, for that we haue in our selues no groundes of piety, therefore Paul expessedly named God: Which vessels God (saith he) hath prepared. Wherefore as farre as we can gather by this kinde of speache, all men are the vessels of God: but they are so distinguished, that some are vessels of wrath, and some of mercy, as God sheweth forth and declareth his proprieties in them: for other wise of themselves owne nature they are not distinguished the one from the other. For some for this cause onely excell other some, for that they are elected, and haue obteyned mercy, when as others are ouerhipped, and reiecte. And God would haue this diuersity of vessels to be, for that he coulde not in one onely kinde declare his excellency, and that cometh to passe chiefly by reason of the imbecillitie of our vnderstanding: which selfe thing we see to happen in the knowledge of thinges natural. We al wonder at the light of the Sonne: but doubtles his brightnes should not seeme so notable, if al other thinges should shine as bright as it. For by comparing it with other starres which shine more obscurely, the greatnes of the lighte thereof is the better known: whiche yet is made muche more manifest by the darkenes of the night. So the mercy and goodnes of God towarde the elect is manifestly known, when it is considered as it is communicated by vnlike degrees: but then at the length shineth it forth most brightly, when we referre our eyes to the condemnation of the vngodly. For thereby we see how gentle and louing God hath bene towarde vs, which hath not suffred vs to be perpetually in the like calamitie. And God would haue this knowledge of his goodnes to be amongst vs, not that there by any felicity should redounde vnto him, but that we being stirred by the mediation of this so great mercy of God towarde vs, & geuing thanks vnto him for the same, mought the easlier be brought vnto him. Farther this is to be noted, that *Augustine* in his booke de nuptiis & concupiscentia to *Valerius*, by

C.C.J.

this

Vessels signifie instrumentes.

A vessell of election.

In what sort God vseth such men. God vseth also wicked men.

An example of Judas.

There is mention made of god in the vessels of mercy, and not in the vessels of destruction. Why they are called vessels of wrath and of mercy.

God for our sakes wold haue this difference of vessels to be



Note an argument of the Pelagians.

Augustines answer.

The wicked also will they or nill, do seruice vnto the will of God. The argument of the Pelagians is made against Paul

Why God createth men whom he knoweth shalbe damned.

How God sheweth his power in punishing the wicked. What moued the holy prophets to pray vnto God to destroy the wicked. The vehemency of the wordes of Paul.

The wrath of God.

Children of wrath, and vessels of wrath.

this sentence of Paul (wherein he affirmeth, that all men are the vessels of God, & whether they be of the elect or of y<sup>e</sup> reprobate, they do seruice vnto his will) maketh answer to the Pelagians. For amongst other reasons whereby they denied original sinne, this reason also was one, that God when he createth men (as the Catholics say) obnoxious vnto this crime, may seeme to create the for the deuill. For all as many as are infected with any spot of sinne, are without all doubt the bondslaves of Satan. But Augustine answereth them after this manner. That God at the beginning made the first parentes, innocents, and obnoxious vnto no sinne. But afterward when they had fallen, his will was that other men should issue out of their stocke, and would not create a new masse or lombe whereout to produce them. Wherefore he createth men which according to their nature are good: but the sinne wherewith they are born, he made not, but found it being before in the masse or lombe: and yet can it not therefore be sayd, that he created men for the deuill. For the wicked and reprobate, although they geue themselves to prauitye and wickednes, yet will they or nill they, do seruice vnto the counsell of God. Yea neyther can the Deuill hymselfe eschew, but that he also ministereth vnto God: whyche thyng Paule moste playnely declareth, when he ascribeth vnto God the vessels not onely of mercye, but also of wrath. Wherefore let them moue this question (saith Augustine) not vnto vs, but vnto Paul. For he sayth, that God, as doth the potter, maketh some vessels to honour, and other some to contumelye. Neither doth he for anye other cause call the reprobate, vessels of wrathe, but for that they are the instrumentes of God. Wherefore seeinge that God vseth at his pleasure the wickednes both of these menne and also of the deuill, whose seruantes they are, he oughte not therefore to be sayde to create wicked menne rather for an other, then for hymselfe. And euen this selfe same may be answered vnto those which vse to enquire, why God will create men whome he knoweth shalbe damned: namely, for that he hath decreed to vse their malice, which malice yet he hymselfe made not. And God is sayde to shew forth his power vpon the vessels of wrath, when he plageth them and punisheth them, for that then he doth not seeme to winke at sinnes. For the wicked become at the length so wanton and so vnbzielded, that they seme after a sort to deride God: and God might easely seme vnto the weaker sort, to geue place vnto the furiousnes of the wicked, if he should not punish their sinnes. The Prophets hauing hereunto a respect, oftentimes in the scriptures pray vnto God to destroy the wicked, and not to suffer their wicked fates to be any longer unpunished, least the weaker sort should be offeended, and the wicked should be made more insolent. For holy men saw, that by the declaration of the iudgements of God many sometimes repented, and the weaker sort standing in a doubt were strengthened, and by that reuenging power and vengeance the name of God was made more illustrate. This place of Paul is handled with wordes so notable and of such greate signification, that nothing could with so great briesenes be spoken more vehemently, or with more efficacy. For here thou hast the power and wrath of God declared, and that by his long suffering and patience. Thou hast also vessels of wrath prepared to destruction: and thou hast vessels of mercye which are prepared to glory, that in them might be shewed forth the riches of the glory of God. And all these thinges are so warily taught of the holy ghost, that of the consideration of them we may gather greate edification. But whē we heare that mention is made of the wrath of God, we must not thinke that that wrath is such an affect whereby God is troubled: for God is alwayes pacified and quiet. But by this word are declared the effects of wrath: for God when he punisheth doth that which angry men are wont to do, namely, to avenge iniury and dispite done vnto them. And by such vengeance he sheweth forth and declareth his power: for that he subdueth men rebellious and obstinate, yea euen against their willes. This is also to be noted, that the wicked are in the scriptures called not only vessels of wrath, but also children of wrath: in which kinds of speach one and the selfe same thing in a manner is signified. Howbeit sometimes it happeneth, that of certayne vessels of wrath are made vessels of mercye, although Paul at this present spake not of those. For here he entreateth of them only, which by eternall destruction shalbe instruments of the



the wrath of God. For in this place is entreated of predestination and reprobation, which are fixed and unchangeable. And God is sayd, to prepare vessels of mercy: by which word is signified, that those whom God electeth, are of their own nature not one whit better then others: for the thinges that are prepared, are not of themselves apt: And therefore they haue nede of a certaine aptacion. Hereout may be gathered a reason against merits: for if of our selues we be not apt, but must nedes haue God to prepare vs, no man can by right ascribe vnto himselfe that which he doth vprightly. This kind of speech moreover serueth not a litle to expresse the free goodnes of God towards the elect. For he doth not only geue vnto them eternall life, but also prepareth them vnto it. We are admonished also, that as often as we see the wicked which presently flourish in riches, and fauor, to be depriued and spoyled of their riches and dignities, we attribute not that to chance, or to men, or to vnwarenes, but rather to his power and auenging iustice of God. Farther this is to be noted, that the Apostle sayth, that God with great lenity suffereth the vessels of wrath, and therefore let vs apply our selues to imitate him. For if he being so mighty, do not straight way auenge, it is vnseemly, that we being inferior to him should seeke to auenge euery trifling iniury, and that euen as soone as we can. This doubtles is not to imitate our heauenly father, who maketh his Sunne to shine vpon the good and vpon the euill: & rayneth vpon the iust, & vpon the vniust. It is the duty of Christians to follow the doctrine of Christ. But Christ sayth: *Be ye perfect, as your heauenly father is perfect.* Of this goodnes of God neither were the Ethnikes doubtles ignorant: but haue set it forth vnto vs to imitate. For *Cleanthes* the philosopher, being vpon a stage, and wonderfully scoffed at by a certayne Poet, tooke it so patiently, that he not so much as once changed his countenance. Afterward when the Poet acknowledged his fault, & desired pardon, *Cleanthes* answered, that a man which is a philosopher ought not to be moued, when as the Gods themselves being mocked & had in derision of the Poets, do yet not with standing so gently & patiently suffer it. But whereas *Paul* saith, that God would not only declare his glory, but also his riches, thereby he signifieth his vnmeasurable abundance, & incredible might of his goodnes of God towards the elect. Vpon which selfe same consideration in an other place he calleth God, *rich in mercy*, & before in this selfe same epistle he sayd, *Dost thou despise the riches of his goodnes, and patience, and longe suffering?* And a litle afterward he crieth out, *O the depth of the riches of the wisdom and knowledge of God.* For so great is the abundance of the mercy and goodnes which God vseth towards his, that he seemeth vnto himselfe neuer to haue done inough in adorning them: from whiche persecution we are so farre distant, that when we bestow euen but a light duty vpon our brethren, we beginne straight way to wane weary. And here vnder the name of glory we thinketh we may by the figure Metonymia, vnderstand goodnes. For of his declaration of goodnes springeth glory. *Origen* sayth, that God sheweth forth his lenity or patience: when he differeth to take vengeance of the sinnes of the wicked: but sheweth forth his power when at the length he punisheth them. By vessels of mercy he vnderstandeth those which haue made themselves cleane from filthynes. But as we haue taught, no man can make himselfe cleane, but he vnto whom God geueth that grace. Wherefore seeing that this making cleane dependeth of the mercy of God, it can not be the cause, why we should be vessels of mercy. *Origen* addeth, that these vessels can not be prepared to glory by a grace without reason, or coming by chance: but when they haue cleansed themselves from filthynes. But as we haue said, this cleansing can not be said to be the cause of grace: for it is geuen freely: neither can it be the cause of mercy: for it is bestowed vpon vs, before any thing be done of vs, namely, before the foundations of the world were layd. Neither also though we attayne not vnto grace by our merites, ought that grace therefore seme to be without reason. For it issueth from the most high wisdom of God: which hath in it reasons sufficient: neither ought those reasons to be altered by things created: yea neither can it be

EE. y.

said

Not all the vessels of wrath, and children of wrath are to be considered alike. Against merits.

The goodness of God expressed. The auenging power of God is to be weighed in the scale of the wicked.

A metaphor taken of riches.

The glory of God is taken for goodness.

Our cleansing is not the cause of grace, or of election. The grace of God is not without reason, though it depend not of our merites.



The grace  
of God com-  
meth not by  
chaunce.  
As tou-  
ching God,  
nothing is  
done by  
chaunce or  
fortune.

A simil-  
tude.

In what  
sence wrath  
is not  
strange fro  
God.

Faith profit-  
eth more  
then feare.  
An answer  
of a philoso-  
pher.

The pati-  
ence of God  
which pro-  
fiteth not  
the wicked,  
profiteth  
the elect.

said to come by chance. For, as the philosophers teach, those things come by chance, which happen besides purpose and deliberation: but soasmuch as God bringeth to passe all thinges according to his counsell and will, we ought not to thinke that he doth any thing rashely, or by chance. And vnto whomsoever he geueth grace he geueth it by his eternall purpose, and decree. But if *Origen* in thus writing, haue respect vnto vs, to whome grace is geuen, and will haue grace to come by chance, for that grace is not geuen vnto all men, but is bestowed vpon them which deserue it not, and thynke not of it, therein I will not much contende wyth hym. For selue are elected, as the Lord sayth, neither was any of vs the cause of his owne election. And therefore in the scriptures the iust are called the lot of God. And when I consider of this matter, I call to mynde a sentence of *Plutarch*, which he bringeth out of *Plato*, namely, that y life of men is like to those which play at dise. For first it is required, that they haue good happe or lucke in their casting: & the whatsoeuer shal chace to vse it warely. So vnto vs for y obtain- ment of eternall life, is first necessary felicity, that we be in the roule and number of the elect, and that we be called and iustified by grace, and by the spirit of Christ. And after that we haue obtayned these thinges, we must with great industry, care fulnes, and warines excercise our selues, and wisely worke together with God. *Origene* addeth, that he wondreth at, in what maner God will declare his wrath: when as wrath is farre straunge from him, & goodnes is most nigh vnto his nature. For *Dauid* saith, how great is the multitude of thy sweetnes, O Lord? Which thou hast hidden in them that feare thee? Nowbeit touching this matter he bringeth this reason, for that it is expedient for vs to be vnder the feare of wrath, least through our frailenes we should decline to synne: and through hope of the bountefulnes of God we should be made loose and become negligente. But if by the wrath of God we vnderstand his power whereby he ministreth iustice, & auengeth sinnes, I do not thinke y that wrath, is strange fro God, but y which he citeth out of *Dauid*: I do not so take, as though he ment that God hideth all his goodnes, for we seele a great part therof yea also euen whilest we liue here. But I thinke that *Dauid* speaketh of that goodnes, whiche a- bideth vs in an other life. And after this manner as the goodnes of God is hidden, so are also the last punishments of the dāned hidde: so that in this thing there is no difference at all. I confesse indeede, y in the elect is y feare of God: but I deny that that feare is more profitable then faith, which herein consisteth, that we embrace the goodnes of God offred in the promises of God. A certaine philosopher when it was laid vnto him as a fault, that he was fearefull. For that cause (sayd he) sinne I the lesse. Which saying we may inuert, and say, the more faith and hope we haue, so much the lesse we sinne. *Origen* also thinketh, that the riches of the glozy of God are made known, when those which are condemned of men are taken of God. For so in the olde time the nation of the Jewes was abiect and vile, so that it was op- pressed with a most greuous kinde of seruitude. So the Ethnikes, althoughe they were ouerwhelmed with idolatry and infinite other vices, yet were they called vn to Christ. But we ought to consider, that here is not entreated onely of some vni- uersall people, but those thinges which are here spoken may be applied vnto every particuler man. Moreouer *Paul* meaneth, that by the vengeaunce which is taken vpon the vessels of wrath, are declared the riches of his glozye vpon the vessels of mercy. Neither seemeth he at this present to entreat of that assumption or taking, whiche is made by election, but of the execution of predestination. The Græke Scholies say, that of God are made vessels of wrath, thorough faith which he fore- seeth, and vertues which shall follow. But we haue at large declared, that none of those thinges are the causes of the mercye of God, but rather the effectes thereof. *Ambrose* in this place first weigheth, what this signifieth, to be vessels prepared to destruction. And this he saith God doth, When with lenity and long suffring he differ- reth punishments: for by that meanes men are made the les excusable. And God in this wayting is sayd to vse patience, for that he foreseeeth that they shall not be conuerted. And it seemeth a great patience, if thou wayte for that a long time, which thou knowest shall not come to passe. And yet doth not God this in vaine. For, that space whiche is geuen, al- though



though it profite not the wicked; yet it profiteth the elect. For they by their example come to amendement. Whereby it is manifest, that those wordes, Prepared to destruction; Ambrose referreth vnto God: when as yet in very dede they may be applied vnto me which through theyr vitiate nature, & corrupt inclination are of their own accord apte inough to destruction. Although as I haue before taughte the selfe same thinge may be attributed vnto God. Farther Ambrose interpreteth the riches of glory, to be that dignity, which we shall haue in eternall felicity. Which dignity although I know right well shalbe a most full declaration of the mercy of God, yet I do not thinke that this sentence of Paul is to be contracted vnto it. For the mercy of God towarde the elect is aboutiantly declared, both when they are called, and when they are iustified, and when they lead an holy life. Moreover, to prepare, he thinketh, is to foreknowe what manner one euerie man shalbe. But if he plucke away this foreknowledge from the good pleasure and purpose of God, & fro that mercy which God in electing followeth, I can by no meanes assent vnto hym. For preparation, signifieth, the gifts which are bestowed vpon the elect. Chrysostome also at large entreateth of this place: & by the example of Pharaos declareth who are vessels of wrath. For he thinketh, y Pharaos was through his owne default called a vessel of wrath, for that through his hardenes of harte and obstinacy he alwayes more and more kindled the wyathe of God againste himselfe. If by the wrath of God we vnderstand the last effect thereof: namely, the punishment of eternall damnation, that is true whiche Chrysostome saith. For euerie wicked man kindleth against himselfe continually by committing of sinne. But if we thus interpretate the wrath of God, that God euen from the beginninge woulde not on some haue mercy, and that he preserving some he wuld ouerhip Pharaos with many others: that doubtles came not of themselves. For this is done by the mere purpose and free will of God: namely, not of workes, but of him that calleth to the ende election might abide according to purpose. Therefore was it said, Iacob haue I loued, but Esau haue I hated. Again, He hath mercy on who he will, & who he will he hardeneth, as Paul before taught. Chrysostome addeth, Eue as Pharaos omitted nothing which might serue to his owne destruction: so God left nothing vndone which might serue to his correction. The first part I confesse, namely, that all thinges which Pharaos did, forasmuch as they were sinnes, helped forward his damnation. But that God omitted nothing which mought serue to his saluation I admitte not. For he abused hym not in such sorte as was necessary to saluation: although all those thinges whiche God did towarde Pharaos were suche, that vnles they had lighted vpon a minde hardened, they might haue muche furthered hym to saluation. But forasmuche as God softened not his hart, neither toke away his hardenes (which vnles he do, no man can be saued) he cannot be sayd, to haue done all thinges which mought conduce to his saluation. He addeth, God suffered him with much lenity to the end to bring him to repentaunce: which thing vnles he so intended, he woulde not so long time haue suffered him. I graunt indeede, that those thinges which the Lord did, mought be folkes of his will tending to saluation: and therfore they are to be referred to the wil of the signe: but not vnto the will of efficacy, wherof we at this present speake. For if God by this kinde of wil, wuld haue brought hym to repentaunce, he had without all doubt repented. For he made all thinges which he wuld, both in heauen, and in earth, and no man resisteth his wil. Yea rather God to this end rayled hym vp, to declare in him his power. The thinges which follow in Chrysostome are diligently to be noted. For he saith, When Paul saith, Which he hath prepared to glory, he doth not to this ende so say, that he will haue all thinges to be of God. For if it were so, there should nothing let, but that all men should be saued. Whereas Chrysostome denieth that all thinges are of God, y is not to be graunted. For if there be nothing which is ours, and we haue nothing which we haue not receaued of God, it followeth of necessity that all thinges are of God. And the argument which he vseth is weak: for they which attribute all whole to God, do not yet for all that graunte, that all

God made not soft the hart of Pharaos, neither toke he away his hardenes.

If God had utterly willed that Pharaos should repent, it had vndoubtedly ben done.

All thinges are of God which serue to saluation



## Cap. 9 A Commentarie vpon the

Although al  
whole be of  
God, yet do  
we not all  
obtaine sal-  
uation.

Our good-  
nes is not  
proper vn-  
to vs.

Chrysostom  
putteth that  
which is in  
vs to be ve-  
ry little.

Men are  
not to be  
counted as  
stocks and  
idle persons.  
Men can  
do nothing  
to obteyne  
the election  
of God.

Pharao  
had much  
lesse at gods  
hand, then  
the vessels  
of mercy  
haue.

men shalbe saued. For that whole which is attributed vnto God, they deny is di-  
tributed vnto all seuerally. But therefore *Chrysostome* thoughte his consequence to  
be good, for that he beleued that the grace of God is equally geuen vnto all men, &  
that it lieth in our power, either to reiect it, or to admitte it. But we haue before  
at large confuted that sentence. Therefore we affirme that all whole is of God: &  
yet doth it not thereof follow, that all men shall obtaine saluation. But after ward  
he moze plainely uttereth himselfe, for he saith: *Euen as Pharao was through his*  
*owne proper iniquity made a vessel of wrath, so are these through theyr own proper good-*  
*nes made vessels of mercy.* These things are not altogether consonant vnto the truth.  
For although iniquitie be proper vnto me (for soasmuch as they are concealed &  
borne therein, there is no neede that it should be from any els where infused into  
them) yet our goodnes cannot be sayd to be proper vnto vs. For vnto the *Corinth.*  
it is witten, that *Christ is made vnto vs redemption, righteousness, wisdom, and san-*  
*ctification.* If we haue righteousness of our selues & proper vnto vs, hath not *Christ*  
then died in vaine? Doubtles I am wont sometimes to wonder, how these fathers,  
when as sometimes they wrote excellently well touching the grace of God and  
his mercy, yet notwithstanding after ward somewhere they burst forth into these  
sayings, whereby sound doctrine is wonderfully corrupted. But for that this father,  
being otherwise excellently well learned, saw that this terte of *Paul* maketh a-  
gainst this sentence, for *Paul* calleth the elect the vessels of mercy, he saith: *Although*  
*the better parte be of God, yet they theselues haue brought wyth them a certain modicum.*  
And therefore the *Apostle* calleth them not either vessels of faith, or vessels of vertues, but  
vessels of mercy. And in this manner he confesseth, y it may be said to be al whole of  
God, for y that which we bring is a very smal thing if it be copared with y which  
we haue at Gods hand. But of this matter we haue before spokē at large, whē we  
declared these wordes: *It is not of him that willet, nor of him that runeth, but of God*  
*that hath mercy.* This thing only wil we now adde, that vnto vs, for teaching this  
doctrine, is vniustly objected of some, that thereof followeth that me ought to  
do nothing, but only ought to be stocks and stones: which thinges doubtles are  
very wide from our doctrine. For we say that men when they repent, do geue  
assent vnto the wordes of God, do long, wish and desire saluation. But these  
thinges we say are effectes of his mercy, whose vessels they are already made:  
neither were they able to do any thing whereby we obteyne the first election of  
God. But these thinges which follow in *Chrysostome* are yet farre moze harder.  
For he sayth, That God, as much as lay in him, had mercy also on *Pharao*: and that he  
was not saued, the same came wholly through his owne will: so that that God did no lesse  
vnto hym, then he did vnto others which were saued. But it is one thing that God ad-  
orned *Pharao* with some giftes: and an other thing to haue mercy vpon him,  
as *Paul* in this place speaketh of mercy. For here is entreated of the summe  
and ground of election, when it is witten, *He hath mercy on whome he will, and*  
*whome he will he hardeneth.* But we doubt not, but that it is the gift of God, that  
a man should be admonished by wordes, and should be any while tollerated in  
his wickednes. And yet are not they which are so admonished and tollerated al-  
wayes to be nombred amongst the elect, amongst those in especiall, which by  
predestination obteyne mercy. Farther how can it be true, that *Pharao* had no-  
thing les at Gods hand then the vessels of mercy haue? When as God softened  
not his hart, neither brake that hardening, neyther changed him to a better es-  
tate? For, that all these thinges are geuen vnto the elect, and vnto those whome  
he will haue to be saued, no man can deny. These things I thought good there-  
fore the moze at large to reherse, to geue you to vnderstand, what the fathers  
thought touching this question, chiefly by theyr own writings: and that by the  
berpe wordes of of the *Apostle* it might appeare playne, how farre they strayed  
from the scope and native sence of the wordes.

Euen vs whome he hath called, not only of the Jewes, but also  
of



of the Gentiles. As he sayth also in Osea: I will call them my people, which were not my people: and her, beloued, which was not beloued. And it shall be in the place where it was sayd vnto them: We are not my people, that there they shalbe called the children of the liuing God.

Euen vs vvhome he hath called. ] Now is dissolued the principall poynt of the question which the Apostle hath hether to entreated of. And that the methode of this question may yet the better be perceaued, it shal be good somewhat more depely to consider of it. The Apostle had now concluded, that righteousness cometh not of workes, but of fayth. Of this sentence seemed to folow two absurdities, the one was, that the promises of God wherein he bound himselfe vnto the posterity of Abraham seemed, so; that the Jewes relected Christ and his doctrine, to be made voyde: the other was that those workes touching ceremonies and sacrifices, which seemed so goodly to shew, are nothing worth before God. But this latter question shall afterward be entreated of in the 10. chapter. Touching the first, the Apostle hath here at large entreated, and hath declared that the promises are not made of none effect, although there were many of the Jewes which were not saved. For although the promises are set forth indefinitely and vniuersally, yet are they not of efficacy but only in the elect. God promised salvation vnto the posterity of Abraham. But that was to be vnderstanded of that posterity which should haue election ioyned with it. And that election he declareth to be free, and not bound vnto carnal propagation. For Ismaell and Esau were relected, who yet as touching flesh pertained to the posterity of Abraham. And that the Apostle might the more confirme this liberty of the election of God, he dischargeth it also fro al respect of workes. And therfore he thus writeth of those twines: Which being not yet born, & whē they had done nether good nor euil, it was said of the, Iacob haue I loued, but Esau haue I hated: not of workes, but of him that calleth: That election mought abide according to purpose. And this discourse the Apostle hath hitherto vled. Now that he hath thus proued and established this liberty of election, he declareth how it contayned not it selfe amongst the Jewes only, but also spread abroad vnto the Gentiles: yea it toke greater frute amongst the Gentiles then it did amongst the Jewes. Which thing soasmuch as it was odious to be spoken, and mought easely offend the Jewes, the Apostle would not pronounce it vnder his own person, but thought it good rather to vse the oracles of the prophetes, which most manifestly foresold that this thing should so come to passe. By this methode being, as I suppose, playne and perspicuous, it manifestly appeareth, that the Apostle at the beginning of this chapter began not to entreate of the calling of the Gentiles, as many thinke. For this thing only he thought, that the promises of God are not made voyde, although many of the Jewes be condemned: so; that the execution of the promises depēdeth of the free election of God. Now from this liberty of the election of God, which is bound neither to blood nor to workes, the Apostle notably descendeth to the calling of the Gentiles. Wherefore he sayth,

Vvhome he hath called, not only of the Jewes, but also of the Gentiles. ] In some Greke booke is read *ἡμῶν*, that is, vs: so that the relative *οὗ* that is, whome must be referred to the pronome, so; if this pronome should wante, it mought seme, that the Apostle kept not the gender of the antecedent. For other wise it seemeth that he should rather haue sayd *ἐμῶν*, then *οὗ*. For that *ἐμῶν*, that is, vessels, is in the neuter gender. But in that he vseth a relative of the masculine gender, he passeth from the metaphore vnto the thing it selfe which was entreated of; namely, vnto men that are called, as wel Gentiles, as Jewes. When he sayth vvhome he hath called, by the effectes he declareth, that predestination pertayneth not only to the Jewes, but also to the Gentiles. By vocation in this place I vnderstand that calling whiche is of efficacy, whiche Augustine after

The methode of the question, & also of the solution.

The Apostle in the beginning of this chapter began not to entreat of the calling of the Gentiles.



## Cap. 9 A Commentarie vpon the

Vocation  
of efficacy  
is an effect  
of predesti-  
nation.  
We must  
pronounce  
nothing tou-  
ching prede-  
stinatio, but  
so far forth  
as it utter-  
eth it selfe  
by the ef-  
fectes.

*Pauls* phrase calleth, According to purpose: namely, that vocation whereby the elect are drawen vnto saluatio. And that is an effect of the predestination of God. For otherwise the common vocation is set forth also vnto the reprobate: and therefore it can not be an assured signe of election. Wherefore we are admonished not to take vpon vs to pronounce any thing of the predestination of God, but so farre forth as it uttereth it selfe by the effectes. For so *Paul* heare proueth that the Gentiles pertaine to election, for that they are called together with the Iewes vnto Christ. But this we ought to note, that *Paul* at the beginning to put forth the matter more gently, spake not altogether so much as he would afterward proue. For he proueth that few of the Iewes were called, and that by a testimony of *Esay*. But first he dispatcheth y<sup>e</sup> which he first pronounced: namely, that the Gentiles should be called vnto Christ. And of that thing he reciteth a testimony of *Osea*, saying: As he sayth in *Osea*. By these wordes he declareth that God gaue this oracle, and that by *Osea* the prophet. And he alludeth to the beginning of the prophecy of *Osea*: where it is thus written, *The beginning where in the Lord spake in Osea.*

I will call them my people, which were not my people, and her my beloued, which was not my beloued. And it shal be in the place, where it was sayd vnto them, Ye are not my people; that there they shal be called the children of the liuing God. ] How these wordes may be applied to the Gentiles, the interpreters take greate paynes. But this seemeth to be the opinion of the soundest sort of expositors, as well of the old writers, as also of the new. For as much as the Iewes, being by reason of theyr idolatry and other theyr wicked ades put from the dignity of being the people of God, are yet notwithstanding sayd that they shal be agayne restored into the selfe same estate, and shal be made partakers of the mercy of God, it seemeth not strange, that the Gentiles also which before were, not the people of God, should be admitted to the selfe same dignity. For the Israelites being by reason of theyr impiety reiecte of God, were now nothing els but Gentiles. And soasmuch as they which are called, are both by the Prophet and also by the Apostle said, not to be the people of God, and to be strangers from mercy, it playnly appeareth, what our life, and what our workes were, before we were called to God. Wherefore they are worthely to be reprobued, which as firme that men euen before iustification are after a sort iust, and do by theyr workes deserue of congruity (as they vse to speake) to be iustified. But as touching the prophecy of the Prophet, that it may the better be vnderstanded, I will as briefly as I can comprehend the whole summe thereof. God would haue the Israelites admonished by *Osea* both of the greate wickednes of theyr idolatrye, which they committed, and also of the punishments whiche God would sende vpon them: and to the ende they might the more thoroughly be persued, he would not vse vnto them a simple kinde of speech, but a wayghtye and figuratiue kinde of speech. For God commaunded the Prophet to take to wife an harlot, and to beget of her children of whoredome. By that face would God teach, that he had ioyned vnto himselfe as a wife that nation of the Iewes: when yet not withstanding she was euen from the beginning an harlot. For both the parentes of Abraham were idolaters in Chaldea, and also the elders of the Israelites had with most filthy supersticion serued in Egypt: and yet did the Lord boughsafe to take them, and to count them for his. Farther out of that sinagoge also were borne children geuen to fornication, who beyond all measure worshipped idols. Wherefore God decreed to auenge so great iniury, which they had recompensed him with for so many, and so great benefitts. And therefore God commaunded the first sonne of *Osea*, to be named *Israhel*, which word signifieth the seede of God: but with a farre other etimology or derination, then that whereby y<sup>e</sup> Iewes so greatly boasted, that they were the seede of God. For God in that place by the name of that sonne would signify, that the Iewes should like seede sowne be dispersed, and sowed abrode throughout the whole world. For he had appointed to ouerthrow

They  
which are  
called, were  
before stran-  
gers from  
God.  
Strangers  
from God  
can haue no  
good wor-  
kes.  
Against me-  
rite of con-  
gruities.  
A place of  
vile.



uerthow the kingdome of the ten tribes: ouer whome *Iehu* was king. And to the end God would the more declare the greatnes of his wrath, he commaunded the daughter which was after ward bozne to be named *Lorachamah*, for that she had not obtayned mercy. And the sonne that was last bozne he willed to be called *Lo-am*, that is, not my people. These names were signes that that people should be reiecte, & that so that they should no more be the people of God, neither should they haue the fruition of the benefit of his mercy: by which punishment the *Iewes* were vtterly made equall with the *Gentils*. Wherefore when as the Prophet after ward promisseth, that they shalbe called the people of God, and shalbe partakers of his mercy, there is nothing to let, but that also y<sup>e</sup> selfe same benefit mought be bestowed also vpon the *Gentiles*: for they also at that tyme were not the people of God. Neither left the Prophet vnspoken of, whence this reconciliation should come: namely, hereof, for that all they which should be called home agayne should take vpon them one name, namely *Christ Iesus*, the *Messias* and *Sauioz*. And this instauration began then to take place, when the people were brought home agayne from captiuitie, in which thing is to be considered not only the ciuill benefit of the bodics: but much more that they were brought agayne to restore the Church, and to renew the worshipping of God, wherby true piety might be nourished and encrease: all which things are herein most of all performed, in that many are dayly called vnto *Christ*. *Paul* in this place ioyneth together two testimonies: the one out of the first chapter of *Osea*: the other out of the second: and that which is put first, is taken out of the second chapter. The words in *Hebzeu* are thus, *Verachamahthi eth lorachamah veamarti loimmah Iemaa atha*, that is *I will haue mercy on her, which obteyned not mercy, and I will say to it which was not my people, thou art my people*. The other testimony out of the first chap. where it is thus written, *Vehaiah bimcom aschar iaamar lahem lohimmi athem vehamar laheni Bene el chai*, that is, *And it shalbe in the place, where it was sayd vnto them, ye are not my people, there they shalbe called the sonnes of the liuing God*. When as God calleth the people of *Israell*, not his people, he declareth, what might be vrayned vnto them, when they waxed insolent against the *Gentles*, which were called vnto *Christ* (for they said that they were strangers from God) for the selfe same thing mought be replied against them. For God himself by the Prophet so pronounceth of them. Of this oracle the Apostle concludeth, that it ought not to seme a thing new or vnseemly, that the *Gentiles* should pertaine to election, and should be made partakers of the mercy and vocation of God. For, that which seemed to be a let that it should so come to passe, was, as the Prophet testifieth common to the *Iewes* and to the *Gentles*. And if a man diligently weigh the sence of these two places, he shall see (which thing oftentimes happeneth in the Prophets) that God setteth before their eyes the sinne, wherewith the *Israelites* were infected, namely, idolatry: after that he declareth the punishment which he would inflict vpon them, but least they should begin to dispayze, he addeth one only remedy, namely, our *Sauioz* and *Messias* so long before waited for. And this being thus declared and ordered, straight way followeth that which the Apostle here teacheth that forasmuch as both the *Iewes* and the *Gentles* are in perdition and destruction, out of ech people should rise vp the Church, which is the body of the members of *Christ*. For ech of them were like a farre of from saluation. But it may seme wonderfull, how the Apostle calleth them, not beloued, which by conuersion are drawe vnto *Christ*: for if before they were called they pertayned vnto electio, how could they be called, not beloued? But this we ought to know, y<sup>e</sup> although the scripture speake sometymes accordyng to the determination of predestination, and calleth them the sonnes of God, which are not yet conuerted to God, (for so *Iohn* writeth, that the sonnes which were dispersed might be gathered together: in whiche place the *Gentiles* not yet regenerate are called the sonnes of God) yet oftentimes it speaketh contrariwise of men accordyng to their present estate: as here we see the Apostle doth: and as he doth to the *Ephesians* the second chapter

Names  
were signes  
of the earnest  
to come.

A place of  
Ose.

How these  
things may  
be applied to  
the *Gentiles*

The scrip-  
ture spea-  
keth two  
maner of  
wayes of  
the predesti-  
nate.



What are  
the duties  
of them  
that are  
made the  
people of  
God.

The scrip-  
tures plain-  
ly testifie  
the calling  
the Gentiles.

That place  
of Ose why  
it can not be  
vnderstan-  
ded of the  
Jewes.

chapter, where he sayth that they were once aleants from God, strangers for the testa-  
ments: and a litle before, children of wrath. Neither is it a small dignity to be no-  
bized amongst the people of God: for it herein consisteth, that we beleue in God:  
and haue our sayth sealed with the sacraments: and that we publicly pro-  
fesse that which we beleue: and publicly and priuately inuocate and worship  
our God: and so lyue as his word prescribeth vs, and as his spirite suggesteth  
vs. The latine interpreter hath, Et non misericordiam consecutam, misericordi-  
am consecutam: that is, And here which had not obtayned mercy, to haue ob-  
tained mercy. But in Greke it is read, *ἡ γὰρ χάρις* and *ὅτι ἡ χάρις*, that is, Be-  
loved and not beloved. Although Ierome expounding this place sayth, that in some  
bookes it was *οὐκ ἡ χάρις*, that is, not hauing obtained mercy and he alloweth  
this reading better then the other, as more agreeable vnto the meaning of the  
Prophet. And peradventure it happened, that some writer, considering this di-  
uersity of readings thought he would kepe still each reading in the Latin transla-  
tion: When as Paul vsed only one. And how great a dignity it is, wherunto  
the Prophet and Paul say, that the elect are exalted, to be made the people of  
God, John declareth in the beginning of his Gospell. He gaue (saith he) vnto  
them power to be made the sonnes of God, namely vnto them which are borne of  
God, and haue receaued Christ. Peter also in his epistle had a respect vnto this  
oracle of Ose. For he sayth, y we of such which were not his people are made  
his people: and haue now obtained mercy, which were cleane voyde of mercy.  
But Origen objecteth, that the Iewes peradventure in this place will say, that these things  
pertaine vnto them only: for in the holy scriptures it can not easely be shewed, that the  
Ethnikes were called, not his people: and that they should one day be made the people of  
God. Vnto this objection he thus maketh answer, God speaketh not vnto rocks  
or stones, but vnto the hartes and consciences of men. Therefore they which worke wic-  
kedly, and liue noughtely, wyll they or nill they, haue of their conscience and spirite, that  
they are strangers from God, and haue departed from hym: as contrariwise, when they  
beginne to amend themselues, and to liue holily, they beare in their hart, that they are  
the people of God, and that they are come to hym, and do pertaine vnto hym. But if  
the Iewes would object these thinges vnto vs, we ought not therefore to go fro  
this ankerhold, as though the vocation of the Gentiles were not plainly inough  
testified by the scriptures: for they in many places abundantly teach both,  
namely, y the Gentiles of their owne nature are strangers fro God, & also that  
by the grace of Christ they should succede in the place of the Iewes: of which  
matter we will speake more at large afterward. It is true in dede which Origen  
sayth, that those testimonies of the scriptures little profit vs, vnles the spirite  
speake inwardly within our mynde, and testify that we are the sonnes of God.  
Chrysostome agreeth with this interpretacion which we haue cited: and sayth that  
the Iewes, for that by reason of their sinnes they were reiected, were made not  
the people of God, and so became equall with the Gentiles. But he sayth it ma-  
keth no matter that the Iewes were newly reiected, when as the Gentiles ne-  
uer at any time were the people of God: for the Iewes at the length fell into the  
selfe same estate. All these thinges are exceedingly wel to be liked, although when  
I diligently weigh that place of Ose, I see that he speaketh onely of the king-  
dome of the ten tribes, yea he excepteth the kingdome of Iuda by name. Where-  
fore seeing that the prophet prophesieth, that that people of the ten tribes shoulde  
be brought to that poynt, that it shoulde be, not the people of God, and forasmuch  
as he agayne addeth that the selfe same people shoulde agayne be called, the people  
of God, it is manifest, that these thinges can not altogether be vnderstanded of  
the Israelites. For those ten tribes were neuer restored fro that captiuitie of  
y Assirians. For they which in the tyme of Nehemias and Esdras returned, per-  
tayned vnto the tribes of Iuda & of Benjamin, and partly also to the tribe of Leui,  
which dwelt scatredly in y lots of these tribes. Wherefore it seemeth y Paul toke y  
Prophet in this sence, that he vnderstode y not only y Iewes shoulde be conuerted  
vnto



unto Christ, but also the Gentiles. Although it may be, that they which are blind amongst the Jewes, shal in the last time be called home to y<sup>e</sup> Church of Christ: as we shal straight way heare in the 11. chapter. Now followeth, forasmuche as the conuersion of y<sup>e</sup> Gentiles is now proued by a testimony of Ose, to declare that which was the second part of the Apostles discourse, namely, that the number of the Jewes which should be saued should be small. And thys he proueth by an other Prophet.

Esay also crieth concerning Israell: Though the number of the children of Israell were as the sand of the sea, yet shall but a remnant be saued. For he wil consummate and make short his woord in righteousness: for the lord wil make short his woord in the earth. And as Esay sayd before, Except the lord of Sabaoth had left vs a seide, we had bene made as Sodom, & had bene like to Gomorrah.

Esay also crieth concerning Israell: Though the number of the children of Israell were as the sand of the sea, yet shall but a remnant be saued. ] He sayth y<sup>e</sup> Esay crieth, for that he speaketh playnly and distinctly: and when he bringeth him in thus crieng, he moueth the Jewes to attentiuenes, more diligently to harken vnto they<sup>r</sup> crier: but in the meane time he seemeth to haue had a respect vnto that which is written in Esay the 46. chapter, *Cry out, cease not, as a trumpet lift vp thy voyce.* The summe of this oracle is: Although by carnall propagation the people of the Jewes hath increased into such a multitude, that it may now be compared with the sand of the sea, yet shall few of them be deliuered. And this is vnderstanded partly of the time of Ezechias, wherein the whole kingdome of Iuda also (Jerusalem only excepted) was inuaded, and partly of the time of the captiuitie of Babilon, wherein many died, before power was geuen them to returne. Many of them also would not returne when they might, for that they now dwelt freely amongst the Babilonians: neither would they returne into Jewry to labours and pouerty: and for sake the goodes which they had gotten in Babilon. So also happened it in Christs time: for very few were saued, which few yet brought forth greate and most plentifull frutes: for as we rede in this prophesy, they made righteousness to overflow. For the Apostles although they were few, yet they preached Christ throughout the whole world, and that with such celerity, that Paul toward the end of this epistle, and vnto the Colossians sayth, that in his time the Gospel was in a maner euery where preached. Therefore the Prophet saith, that God had consummated, that is, had exceedingly diminished the number, and out of that multitude which was like the sand of the sea, had elected only a few. And this is to be noted, y<sup>e</sup> in this place Paul reasoneth of election by the effects, and by that, y<sup>e</sup> few of the Jewes were saued, proueth, that predestination pertayneth only to a few of them. These wordes are taken out of the 10. chapter of Esay: Ci im ijhich ammecha israhel, cechol haiom shear iaschus bo, Cillaion i haruts schoteph tledaka. Ci calah venechratsa, adonai ichouah tsebaoth ofeh bekereb col haarets. Whereas Esay sayth, in the midst of the whole earth, it is not to be vnderstanded generally, but only of the land of the Jewes. For the prophet speaketh of that land only: and Paul writeth of Israell. And this phrase is very much vsed amongst the prophetes. Which I therefore put you in minde of, for that I know there are some, which sometimes referre these wordes to the whole number of the saythfull: being in dede moued thereto by that sentence of Christ, *Many are called, but few are elected.* Which sentence, as it is most true, so is it not of necessity y<sup>e</sup> it should pertayn to this place. Paul saw, that these wordes of Esay are of great force to plucke away the mindes of men from the confidence in y<sup>e</sup> flesh, and in humane procreation. For by the is taught that of so greate a multitude of the children of Israell, which were like the sand of the sea, very few attained vnto saluation. And thinges which were the done were

Why Esay  
is said to  
cry.

There were  
few of the  
Jewes con-  
verted vnto  
Christ, but  
those few  
were fruit-  
full.



were not only shadowes and types of the Church of Christ, but also a certayne beginning and progresse therof. And as those thinges at that time were not obscure, so in the comming of Christ were they most euident. *Paul* followed the translation of the seuentie interpreters, that the Church of the Romanes, vnto whome he wrote, might vnderstand those thinges which he cited out of the *Prophetes*: but that the Seuentie added this greke woꝛde λόγος, that is, woꝛde, and yet obserue the Hebrew phrase. For with the Hebrewes, Dabar, which they turne vword, signifieth also a thing, or a matter. So we rede of the adultery of *Dauid* that the woꝛde of *Vrias* displeased God. And *Moses* sayth, *Man liueth not by bread only, but also by every word which commeth out of the mouth of God*: in which woꝛdes he signifieth that the power of God is not bound to thinges, but y<sup>e</sup> he can fede his, if he will, with any other thing, as well as with bread: and therefore it was not wonderfull though the *Israelites* were fed in the desert with *Manna* which fel from heauen. Wherefore the sence is, that God would make his woꝛd, that is, the matter of that people cut of, shorte, and extenuated, so that that so greate multitude should be brought vnto a small nombre. And this is it which *Jeremy* complayneth of, in his 8. chapter, and also *Ezechiell* in his 11. chapter. And *Amos* the prophet compareth the remnantes of the people of the *Jewes* with a young shepe deuoured of a lion: which when the shepeherd seeketh to deliuer can recover nothing but only a legge or an eare of it: so sayth he, when the *Jewes* shall be led away into captivity, a very small part of them shal retorne home again. In Hebrew it is writtē, *A consumption made*. *Venehadtsah*, which signifieth not only a thing lessened and cut of, but also a thing definitely appointed and determined, as though the sentence were alredy geue: which signification serueth very well to the purpose of the Apostle. For his meaning is to declare that this diminishing and reiection of the people, which God would bring to passe, depended of the appoynted purpose, and of predestination: not that the *Jewes* had not thorough theyr sinnes deserued to be reiected: but because all these thinges were appoynted by the sentence of election and reprobatio. For by these thinges as it were by the effectes *Paul* declareth, that few of the *Jewes* are elected, but many are reiected. Vnto this lessening & cutting of of the *Israelites*, *Iohn Baptist* seemeth to haue had a respect, when he sayd, That the are is put vnto the rote and that Christ hath his faune in his hand, to purge his wheat. And to this purpose *Paul* afterward sayth, *That the remnantes shall be sauēd according to election thorough grace*. *Micheas* also the prophet, saimeth God to be like one that gathereth grapes, who when he hath gathered his grapes leueth oftentimes certaine few clusters in the vineard. And *Esay* sayth, that the daughter of *Jerusalem* should be lefte, as a cottage in a vineard. And in the time of the floud only eight soules were left onliue, howbeit those few which were lefte brought forth incredible fruite. For euen as sedes, when they are few, do yet notwithstanding draw vnto them greate quantity of ioyce and moystnes of the earth, and conuert it into theyr owne nature, and for euery grayne render sometimes thirty, sometimes threescore, and sometimes an hundred: so that little flocke of Christ by theyr preaching conuerted vnto the Gospel great Churches of the Gentiles. And this is it which *Osee* the Prophet when he had entreated of the reiection of the people, sayd yet notwithstanding, that the nombre of it should be like the sand of the sea. Which selfe thing *Jeremy* prophesied in his 33. chapter, when he spake of the coneuant which should be renewed thorough Christ. For they which of *Ethiopes* were conuerted by the disciples of Christ, were made *Israelites*, for that they had Christ for theyr hed, and became his members, and liued by his spirite, and were made flesh of his flesh, and bone of his bones. And of this thing Christ admonished vs, when he sayd, y<sup>e</sup> God could euen of stones rayse vp sons vnto *Abraham*. Neither ment *Esay* any thing els, when in this place he added, that righteousnes should ouerflow. *Origen* sayth, that the Prophet prophesied these thinges, for that he foresaw the infidelity of the *Jewes*, for which they should

*Paul* here  
reasoneth of  
the effectes.

A simili-  
tude.

The Gen-  
tiles conuer-  
ted vnto  
Christ, are  
Israelites.



Should be reiected & therfore he thinketh that the prophet said, *If thy people were as the sand of the sea*, for that they by theyr sinnes had made themselves barren, and were unfruitful, as the sand is, out of which can nothing spring. But the multitude (he sayth) of the godly, which should come out of the seed of *Abraham* is compared with the starres, and not with the sand. It is true indeede that the Jewes were reiected by reason of theyr infidelity and wickednes. But if we wil attaine to the meaning of *Paul*, we ought to vnderstand, that by these thinges as by the effectes is declared, that the election of God pertayned vnto a few of them only: and so may these thinges bee knit together with that which went before. Further *Origen* not considering the maner of the Hebrew phrase, as touching that word λογος, that is, word or speache, thought that that sentence is to be vnderstanded of the doctrine of the new testament: for that the workes of the law, and of the old ceremonies should be taken away from it, and for that all the thinges which we now beleue are now contracted into a moste bryefe simbole or crede. And seeing that *Origen* was not only of moze antiquity then all the rest of the fathers, but also was as a certayne fountaine out of whome the greatest part of them drew theyr interpretations, it is no meruaile though *Chrysostome* writeth in a maner the selfe same thinges: for he saith, that those few, whome the Prophet mencioneth of, for that cause abode, for that they had shewed themselves worthy. God (saith he) passeth not vpon kinred or number: but onely hath a regard to worthines. But we ought to know, that whatsoeuer worthines or good is in man, the same cometh wholly of the good pleasure of God, neither is there any thing in vs which we haue not receiued of God: Wherefore *Paul* saith, that our sufficiency is of God, neither can we so muche as thinke any thinge, as of our selues. *Chrysostome* addeth mozeouer, that the Prophet ment to teach, not onely that but a few of the Jewes should be saued, but also how those selfe same should be saued: namely, not by workes of the law, or by great preparation of ceremonies: but by faith which is very bryef: & he putteth faith for the object of faith: namely, for those thinges which are beleued. And to this sentence touching the bryefenes of doctrine haue our newe writers subscribed, which had not a respect to the maner of the Hebrew phrase. It is true, I confesse, that from the Gospel are cut of the olde ceremonies: howbeit as touching the principall point & somme of doctrine, we haue not one whit les now then they had then. And because the Seventy interpreters vled the Greeke worde συντελειν, somme haue turned it in latine consummationem, or perfectionem afferre: that is, to bzing consummation or perfection: as though the Gospel is not onely new, but also perfect and absolute: namely, for that *Christ*, when he entreated of mutuall loue, said, *I geue vnto you a new commaundment*: and for that he hath contracted all the commaundementes into two principall poyntes: namely, into the loue of God, and the loue of our neighbour. And yet hath not *Christ* therfore altered the doctrine. For although the thinges which we haue be moze cleare, yet are they the selfe same, which the elders had. Neither did *Christ* therfore say that he gaue a new commaundment, as though that had neuer bene heard of of the elders: but herein consisted that renouation, for that by the working of grace, and by the power of the spirite, which *Christ* most abundantly powred into the Apostles, he renued that commaundment being now in a maner blotted out in the minds of men. The word also abbreuiated some thinke in this place to signify *Christ*: for that he being the Sonne of God abased himselfe, and toke vpon him the forme of a seruant. But whatsoeuer these men say, it is plaine inoughe euen by the wordes both of *Osea* and also of *Esaie*, that these expostions are wide fro the texte. For both of them entreate of the multitude of those which should be reiected, and of the fewnes of the remnaunt. Which thing the text it selfe being diligently weighed doth teach. For when it was sayd, *If the number of the children of Israell were as the sand of the sea*, yet shall but a remnant be saued, straight way is added: *For God will consume and make shorte in righteousness*. By which words is declared (forasmuch as this word, γαρ, that is, for, is a particle causall) that a reason of the sentence going be-

The thinges  
which we  
beleue are  
contracted  
into a most  
bryefe sim-  
bole or  
crede.

Our doc-  
trine and  
the doctrine  
of the He-  
brewes is  
one and the  
selfe same.  
How *Christ*  
gaue a new  
commaunda-  
ment.



## Cap. 9 A Commentarie vpon the

foze is geuen: and therfoze a remnant onely should be saued: foze that God would in such sort cut of and shorten the rest.

And as Esay said before, Except the Lord of Sabbath had left vs a seede, we had bene made as Sodoma, and had bene like to Gomorrha. ] When he sayth that Esay spake this befoze, he meaneth, that this is witten in the firste chapter: foze, that oracle which was befoze mencioned, is witten in the .x. chap. And fozeasmuch as the Prophet so complained, foze that it so happened amongst the fathers in the old time, that the number of those whiche were saued was exceedingly diminished in comparison of those which perished, Paul doth therof conclude, that these men vniustly complaine, when as they see, that no other thinge happeneth vnto them, then happened vnto the fathers: then whome they coulde not doubtles say that they were better. *Unles there had bene a few left (sayth he) like vnto seede, we had bene as Sodoma:* Foze the inhabitantes of that city were all destroyed. Foze although Lot escaped, yet was not he of that country, but a straunger. Whigen again descanteth in this place vpon the seede remaining: and thinketh that the Prophet meaneth Christ, foze that he was that onely seede promised vnto Abzabam, of who Paul writeth to the Galathians. As if the Prophet should haue sayd, vnles Christ should be borne of vs, we should be in worse case then Sodoma. But this interpretation is not necessary. Foze although Christ be the hed of al those which are saued: yet is here expessedly entreated of the small number of the remnante. But as touching the rest which were reiected, I nothing doubt but that they were in worse case then the Sodomites. Foze Ezechiell writeth that so greate was the iniquity of Israell, that it iustified Sodoma. And Christ (as saith Mathew) sayd y it should be moze tollerable vnto Sodoma, then vnto those cities of Galilie, wherein he had preached, and wrought miracles. Yea he saith: That if these thinges had bene done amongst the Sodomites, those cities had still remayned. And the reason is: foze that they were ouerwhelmed with all manner of lustes, and shewed themselves cruell and barbarous towarde straungers. But the Jewes besides that they were contaminated with these heinous sinnes, or also with many moze and moze greuous, contemned mozeouer the doctrine and miracles of Christe, and crucified him, and most dispitefully draue his Apostles out of their borders. And in that the Prophet saith, that the Lord had left remnantes, thereby we vnderstand that our preservation dependeth of him, and not of our selues. He electeth vs: he prouideth that we fall not: he stirreth vs by to liue holily: he gouerneth vs: he geueth vnto vs perseuerance: Wherefoze seing that those are his giftes, let vs count to haue receaued the at his hands. But why God is called the Lord of Sabaoth, sondry reasons are geuen. Some say that by hostes, ouer whome God is the chiefe, are vnderstanded the starres: which being worshipped of the Ethnikes foze Gods, by this title it is verie plaine how farre the God which the Jewes worshipped surmounted them. Foze by that worde is declared, that he is the moderatoze and gouerner of all the celestiaall orbes, and ornaments. Some thinke, that God was so called by reason of y hostes of the Israelites, in the midst of which hostes was caried the Arke of the couenant, as often as they should pitche going thowow the desert. Others againe will haue this word to pertaine vnto y angels, who are y hostes of God. But as I iudge he was so called because al creatures are as it wer his hosts. Foze they are instrumets of his power & wil, & do no les obey him then souldiers do they captaine: yea also wicked men and the Deuils, vniustly, and vntwitting do seruice vnto his counsell. And although those thinges which Esay the Prophet prophesied of the fewnes of those which should be saued happened in the time of king Ezechias, at what time the city of Ierusalem was deliuered from the siege of Sennacherib, and also in the restitution of the captivity of Babilon from whence very few returned, yet came they moze truly to passe in the time of Christ, when by Titus and Vespasian, Ierusalem with the whole common wealth of the Jewes was vtterly ouerthrowen. Christ some weighing this which is witten, that it is God which left seede, confesseth that these few, were not of themselves preserved, but of God: which I suppose he vnderstandeth, as he hath oftentimes declared, in comparison of that whiche we bring

The Jewes  
that were  
reiected,  
were in  
worse case  
then the So-  
domites.

The preser-  
uation of the  
godly de-  
pendeth  
wholy of  
God.  
What the  
God of Sa-  
baoth signi-  
feth.

All crea-  
tures are  
the hostes  
of God.



bying. For, that if it be compared vnto that which is geuen vs of God, he saith is very small and to be counted for nothing. But we say with *Jeremy*, It cometh of the mercy of the Lord, that we are not consumed.

What shal we say then: That the Gentiles which followed not righteousness, haue attayned vnto righteousness, euen the righteousness which is of fayth. But Israell which followed the law of righteousness, attayned not to the law of righteousness. Wherefore, because they sought it not by fayth, but as it were by the workes of the law: for they haue stumbled at the stumbling stone. As it is written: Behold I lay in Sion a stumbling stone, and a rocke to make men fall and euery one that beleueth in hym shal not be ashamed.

What shal we say then? That the Gentils which followed not righteousness haue attained vnto righteousness, euen the righteousness which is of faith. But Israell which followed the law of righteousness, attained not to the law of righteousness.] The Apostle in the beginning of this chapter beganne to entreat of the groundes of our saluation: that is, of election, and of reprobation. After that he declared the endes: namely, that the elect are predestinated to saluation, and do attaine vnto it: but the reprobate are left in damnation, and are reiect of God. Nowe he entreateth of the meanes whereby the elect are brought to saluation, and the reprobate to destruction, and those meanes, he sayth, are faythe, and vnbeliefe. Vnto the electe is geuen fayth, whereby they apprehende righteousness, that is, saluation, the other are left voyde of fayth and therefore obtayne not righteousness to saluation. Those thinges which the Apostle in the beginning of the chapter entreated of, had place in vs without any our assent namely, before the foundations of the world were layde. But fayth and incredulity whereof is now entreated, are brought forth in vs, but yet not after one and the same maner. For fayth is not of our selues, but is breathed into vs of God: for it is the gift of God. But incredulity of it selfe bursteth forth out of our originall sinne. These two thinges may easely be perceaued of vs: for euery one hath experience in himselfe, whether he doth beleue or not beleue. But those two first, namely, election and reprobation, soasmuch as they pertaine vnto the hidden will of God, we can not attayne vnto the knowledge of them, either by sence or by reason. Touching them we are certified only by the spirite, and by the scriptures. And by the methode of the Apostle we plainly see how vtterly they peruert this order, which wil haue predestination and reprobation to depend of our workes. They should haue considered, that *Paul* at this present maketh mencion of these thinges as the effectes of these groundes: although they depend not of them after one and the selfe same maner, as it is euident by these thinges which we haue oftentimes before spoken. For he will haue these to be meanes, whereby some are brought to saluation, and other some to condemnation. Those thinges also which the Apostle now teacheth conduce to the solution of the other question. For of that, that iustificatio cometh only by fayth, seemed to follow two absurdities. First, that the promises of God are made voyde: for that the Israelites, vnto whome those promises seemed to be made, were strangers from saluation. The Apostle hereunto answereth that the promises are firme: for they are by election contracted: and as for election he sayth is free, and not onely extendeth vnto the Iewes and vnto Gentiles, but also comprehendeth many mo of the Ethnikes the of the Iewes. The other doubt was, for that amongst the Iewes were many goodly and shining workes, which seemed to pertaine vnto righteousness. And that mought seme absurde, if they should be disallowed of God: which yet must needs be sayd, if iustification should consist of fayth. This doubt the Apostle dissolueth, and sayth that it is no meruayle, if this kynde of workes be reiect of God, soasmuch as it was

J. J. Y.

seth

Incredulity  
bursteth  
forth out of  
originall sin.  
We seele  
fayth and in-  
credulity in  
our selues.

Two  
doubtes  
which arise  
against ius-  
tification by  
fayth.



Goodly wo-  
kes why  
they are  
sometymes  
relected of  
God.  
How great  
the might of  
predestina-  
tion is.

\* A Para-  
dore is a  
strange sen-  
tence not  
easily con-  
ceaved of  
the common  
sight.  
Pauls sen-  
tence seemeth  
in dede to be  
a Paradoxe

Wherin  
Christ exco-  
dingly offen-  
ded the  
Jewes.

Of that sen-  
tence, he  
which se-  
keth, findeth.  
What it is  
to seke well,  
and to seke  
ill.  
The righte-  
ousnes whi-  
che we haue  
by Christ,  
is the mere  
gift of God.  
Against  
wozkes of  
preparatiō.

teth sayth without which can not consist the righteousness, which we haue be-  
fore God. And although this matter be much more entreated of in the next chap-  
ter, yet here he beginneth to make an entrance vnto it. And soasmuch as the  
Apostle sayth, that the Gentiles which followed not after righteousness, attai-  
ned vnto righteousness, but the Jewes attained not vnto the lawe of righteous-  
nes which they followed, thereby may be vnderstand, how mighty the predesti-  
nation of God is, which bringeth to their endes the predestinate although vnto  
them vnwares, and their thinking nothing els. Thereby also is declared how  
great the imbecillity of humane strenghts is, when as the reprobate, though  
they take neuer so great labour and paynes, yet attayne not vnto righteous-  
nes, but are left in their damnation. This semeth to be a Paradoxe which Paul  
here in this place teacheth: namely, that they which sought not, found: and  
they which earnestly sought, were frustrated: but yet is this sentence of great  
force to refell that which the Jewes alwayes objected agaynst the Ethnikes:  
namely, that the Gentiles had bene perpetually strangers from the lawe, but  
they had alwayes bene studious therein. For Paul here declareth, that that was  
no let to the saluation of the Gentiles. And therefore I much meruaile, that  
Christostome should say, that Paul in this place hath most plainly dissolved the  
question: namely, that the Ethnikes were therefore elected of God, for that they  
were worthy: and the Jewes were relected, for that they were unworthy and  
wicked. This place teacheth, that they which are conuerted vnto God, did not  
before follow after righteousness: yea rather they were utterly strangers from  
it: and that they which applied themselves vnto wozkes and vnto the lawe of  
righteousnes were relected. And soasmuch as this (as I haue sayd) is a Para-  
dore, therefore Paul setteth it not forth simply, but rather gathereth it out of the  
testimonies of the Prophet, which he had before alleaged: and sayth: VVhat  
shall we say then? As if he should haue sayd, This followeth of those thinges  
which haue bene spoken, that the greatest part of the Jewes are relected toge-  
ther w<sup>th</sup> that their outward zeale or endeuor in the law: but the Gentiles were a-  
dopted, which yet regarded nothing lesse then piety. But how much humane  
reason is here offended, thereby it may be perceaued, in that the Pharisees and  
Scribes therefore spake ill of Christ, for that he admitted Publicanes & sinners:  
And when that unfull woman came to anoynt and washe the fete of the Lord,  
the Pharisey whose guest he was sayd, If this man were a Prophet, he would doubt-  
les know who and what manner of woman this is. Howbeit we ought to know, that  
that approued and receaued sentence. He which seketh findeth, is not by these  
wordes refelled: for it is to be vnderstanded of those which seke rightly and or-  
derly. But that can not be done but onely of those which are already regenerate.  
Of such Christ sayth, He which seketh findeth, and vnto him which knocketh it shall  
be opened. But what is the difference betwene them that seke well, and betwene  
them that seke ill, here is declared. For the difference consisteth in sayth, and in  
infidelity. Paul, for that he was a preacher of the Gospel, enery where commen-  
deth vnto vs faith, as the instrument, whereby saluacion is taken holde of.  
Further this place most euidently teacheth, that the righteousness which we ob-  
tayne by Christ, is the mere and pure gift of God: soasmuch as it is geuen to  
them that seke it not: and is not apprehended of those which greedely follow after  
it. By this reason also are ouerthrowne those, which obtrude vnto vs wozkes of  
preparation. For what preparatiō can there be in those which follow not after  
righteousnes? If our wozkes should merite (as these men say) of congruitie & true  
righteousnes, they could not haue bene iustified, who as Paul sayth, sought not  
after righteousness. Further certayne Ethnikes attained vnto such wozkes, as  
doubtles in a ciuile consideration were good. For Socrates, Aristides, Scipio, Cato,  
and such other like exercised moste excellent vertues. But of this confidence in  
the mercy of God, which is through Christ breathed into vs by the beauefly spi-  
rite, they were utterly ignorant. Wherefore they followed after that morall  
righte-



righteousnes, and not without prayse attayned vnto it. But *Paul* at this pre-  
sent speaketh not of that righteousnes: for it in very dede is sinne, and nothing  
condueth vnto righteousnes. Moreover the Apostle, when he sayth, that the  
Gentiles followed not after righteousnes, expreſſeth in wordes les then he would  
to be vnderſtode. For they did not onely not follow after righteousnes, but also  
they openly withſtoode it, both in liuing wickedly, and also a long while and er-  
rectly reſiſting the preachers of the Goſpell. *Origen* in this place noteth, that the  
Apoſtle is againſt himſelfe; for in an other place he wiſteth, that they are made  
the veſſels of mercy, which haue purged themſelues from filthynes: and at the  
beginning of this epiſtle he wrote, that the Gentiles were therefore iuſtified,  
becauſe they had by the light of nature fulfilled the law: but here he contrari-  
wiſe ſayth, that the Gentiles attayned vnto righteousnes when as they follow-  
ed not after righteousnes. Now *Origen* in this place when he ſaw, that he was  
by the very wordes of the Apoſtle manifeſtly taken in a ſnare, ſeeketh a ſubtle  
woyle to wynde himſelfe out, but ſuch yet as is very frivolous and weak. For  
he ſayth, that it is one thing, ſectari legem, and an other thing, infectari legem.  
For thoſe he ſayth do ſectari legem, which hauing it deſcribed vnto them, ſeek  
to imitate it: which thing the Jewes did, vnto who was ſet forth the law geuen  
and written by Moſes, & therfore ſo far as much as they did ſectari legem, they at-  
tained not vnto righteousnes. But infectari legem, he thinketh to be, by our  
workes to expreſſe the law being by the light of nature grafted in our mindes. And  
therfore the Gentiles, although they followed not the law written, for that they had  
it not, yet notwithstanding attayned vnto righteousnes, for that they had per-  
formed the law of nature grafted in their mindes. But this ſond deuile is ſuffi-  
ciently of it ſelfe vttered and confuted. For the Apoſtle when he ſpeaketh of the  
Gentiles maketh no mention at all of any law, but only ſayth, that they, when  
as they followed not after righteousnes, yet notwithstanding obtayned righ-  
teousnes: wherefore the argument is ſure and firme. For which way ſo euer  
thou takeſt righteousnes, whether ſo that righteousnes which commeth of  
the lawe of nature, or ſo that which commeth of the law of Moſes, the Gen-  
tiles are ſaid to haue obtained righteousnes without it. Therfore that is vaine  
which *Origen* ſo often obiecieth, that men therfore are made veſſels of mercy, for  
that they haue purged themſelues from filthynes. But what the verbe mea-  
ning of that place is, we haue beſore declared. And that the Gentiles performed  
by nature thoſe thinges which are of the law, we thus expounded, that they did  
many thinges in outward diſcipline, which were commaunded in the law of Moſes  
as in the which they eſchued theſis, whoredomes, adulteries, & other ſuch like ſins. Ther-  
fore *Paul* concluded, the which waited not the knowledge of vice & vertue, of right and  
wrong, ſo the which in many thinges they fell & ſinned, they could not be excuſed by  
reaſon of ignorance. There are others which vnderſtand thoſe wordes of the  
Gentiles now conuerted vnto Chriſt, which being endewed with the holy ghoſt  
executed the commaundementes of God, and declared both in life and in ma-  
ners the righteousnes conſiſteth not of the law of Moſes, of which thing the Jewes  
continually boacted of. But the firſt interpretation more agreeth with the wordes  
of the Apoſtle. But whether ſoener interpretation be admitted, *Origen* hath ther-  
by no defence to proue, that men attayne vnto righteousnes by the worthines  
of workes. Yea rather the very wordes of the Apoſtle moſt plainly declare, that  
true righteousnes dependeth not of the endeuer or worthines of men, but of the  
goodnes and mercy of God. For he ſayth, that the Iſraelites following the law  
of righteousnes, attained not vnto righteousnes. But this ſemeth vnto humane  
reaſon very abſurd, namely, that thoſe which followed not, ſhould obteyne, and  
thoſe which followed, ſhould be fruſtrated. Howbeit this we ought to conſider,  
that the Iſraelites did not vprightly and lawfully ſeek it. For if they had ſought  
it according to the meaning of the law, ſo far as much as Chriſt is the end of the  
law, they had doubtles beleued in him, and ſo ſhould haue bene iuſtified. But by  
cauſe *Paul* in this place twice repeteth the righteousnes of the law, ſome think

J. F. 14.

that

Howall acti-  
ons nothing  
conduce to  
the obtaine-  
ment of the  
righteous-  
nes of God.

Origenema-  
keth a di-  
ſtinction be-  
tween ſecta-  
ri iuſtitia,  
and infecta-  
ri iuſtitia.

Paul here  
maketh no  
mention of  
the law,  
but of righ-  
teousnes.

How the  
Gentiles did  
by nature  
thoſe thinges  
which are  
of the law.

True righ-  
teousnes de-  
pendeth not  
of the ende-  
uer of men,  
but of the  
goodnes of  
God.  
The Jewes  
did not  
rightly fol-  
low rights-  
ousnes.



## Cap. 9 A Commentarie vpon the

Wherefore  
the law of  
God is cal-  
led the law  
of righteous-  
nes.

The ground  
of the error  
of the  
Jewes in  
following of  
righteous-  
nes.  
Faith the  
oule of the  
commaunde-  
mentes of  
God.

What  
Paul in  
this place  
understand-  
eth by  
workes.

In the ob-  
scuring of  
righteousnes  
workes are  
as contrary  
opposed vn-  
to faith.  
They which  
ascribe right-  
eousnes vn-  
to workes,  
are not iusti-  
fied.

Three  
things here  
out gathe-  
red against  
the mea-  
ning of the  
Jewes.  
How the  
righteous-  
nes of faith  
is greater,  
then the  
righteous-  
nes of  
workes.

¶ Those wordes are not in either place to be a like vnderstanded. For in the first place, by the law of righteousness, they thinke is to be vnderstanded, the outward law: and in the second place, the true righteousness, as though Paul should saye, that the Jewes applied themselves vnto the outward obseruation of the law, but could not attayne vnto the true righteousness in Christ. Which interpreta- tion I in dede dislike not: howbeit I thinke that these wordes may in eyther place be taken in one and the same sence: so that the meaning is: although that the Jewes had purposed in theyr minde to kepe the law geuen them of God, which law is called the law of righteousness, for that in it is contayned moste perfect righteousness, yet being vopde of sayth and of the spirite of Christ, they could not kepe the law, and therfore they were frustrated of theyr purpose and of that which they had determined in theyr minde: so that they neyther had the true righteousness, which the Gentiles had obteyned, and also were frustrated of that righteousness which they sought for. And the ground of that error was for that they, being destitute of sayth, and in the meane time supposing that they mought be iustified by workes, applied themselves vnto workes only. But without sayth these thinges are in bayne enterprised. For sayth is the soule and life of all those thinges which are commaunded in the law. Seing therfore that they sayled of the prescript of the law, they had not Christ, by whome their transgression of the law mought be forgiven, and by whome, that which wan- ted mought be supplied. And these workes whereof Paul speaketh, the fathers referre vnto the rites and ceremonies of the law of Moses, but that as we haue declared is strage from the very methode and doctrine which Paul vseth in this epistle. The contention in dede at the first beganne (as we haue oftentimes said) aboute ceremonies. But Paul to proue that they can not iustify, added a gene- rall proposition, namely, that no workes of what kinde soeuer they be, in as much as they are workes, haue power to iustify, wherefore Paul in this place by workes vnderstandeth not only ceremonies, but also all duties of life. This mozeouer is woorthy to be noted, that Paul in this place in such sort affirmeth that righteousness is taken hold of by sayth, that vnto it he opposeth workes as contrary. For when he had said, that the Gentiles attayned vnto righteousness by sayth, straight way he addeth that the Jewes fell away from the law of righteousness: although they endeuored themselves thereunto namely: for that they sought it not by sayth: But why they sought it not by sayth he geueth a reason: for that they sought it by workes. Whereof it followeth, that they are not iustified, which ascribe righteousness vnto workes. For, to put confidence in them, and to attribute righteousness vnto them, is an assured and euident let, that thou canst not attayne vnto the true righteousness. Chrysostome noteth, that these wordes of Paul which eyther pertayne vnto the Gentiles, or which pertayne vnto the Jewes, may be reduced to three wonderful principal poynts. For first of the Gentiles he sayth, that they attayned vnto righteousness, which thing the Jewes could in no case abide to heare: for they would haue had none but themselves counted to pertayne to the kingdome of Christ. Secondly, which is also moze wonderfull, he sayth, that they attayned vnto righteousness, when as they gaue not themselves vnto righteousness. And which is most wonderfull of all, he sayth that the righteousness of sayth: which the Gentiles take hold of, is farre greater then the righteousness of workes. And therefore Paul before in this selfe same epistle thus wrote, *If Abraham were iustified by workes, he hath glory: but he hath not whereof to glory before God.* But how the righteousness of sayth is greater, and excellenter then the righteousness of workes, is thus to be vnder- standed, that although the workes of men not regenerate seme to be honest and notable, and bying with them a cerryne ciuill righteousness, yet notwithstanding is that righteousness of so small balew, that before God it is none at all, yea rather it is counted for sinne. Farther the holines and vprightnes of workes which are done of men regenerate, although it please God, yet can it not abide



to be examined & tried by his eracte iudgment. For our righteousnesses are like a cloth stayned with the naturall course of a woman. And we al pray vnto God, not to enter into iudgement with his seruantes. Wherefore it is euident, that the righteousness of woꝝkes, whether they go before oꝝ follow after regeneration, is lesse then the righteousness of sayth. And as touching the Jewes, Paul thus sayth: first that they attayned not vnto the law of righteousness, when yet they were most studious in the law of Moses, which law vndoubtedly contayned in it all manner of righteousness. Finally which also is most of all wonderfull, he sayth, that they attayned not so muche as vnto the lesse righteousness. For they liued not vprightly as the law prescribed them to liue. Thys place reprooueth defenders of woꝝkes: for hereby they may easely se, that if they put confidence in woꝝkes they can be iustified. Moreover Paul here teacheth, for what cause the Jewes beleued not. For he sayth,

They haue stombled on the stombling stone, and on the rocke of offence. The Jewes were offended at Christ, for that they looked, that they? Messias should be some great monarch of the world, & a man famous by reason of his godly & gorgeous pompe. Wherefore when they sawe Christ so abica and base, they began to despise him. They wayted also for such a Messias, as in outward and superstitious holines should be of greate renowne. But whē they saw him kepe company with sinners and publicanes, they were highly offended. The Jewes also are sharply to be reproued, for that when as they could not abide Christ, they dispitefully reiected him. Neyther, is the consideration of our times in the preaching of the Gospel much unlike. For the flesh cannot abide to be reproued: it is offended with the small number of them that beleue: and most of all, for that it seeth the saythfull to be perpetually afflicted. And besides that, ciuill men are afrayd lest by the change of religion should be desurberd and ouerthrowen the common welth. And such which professe some shew of piety, although in be ty dede they are most farre of from it, when they heare that vnto God is attri- ted power to iustify, and that men can not satisfill the law of God, crye out, that of vs is opened a window vnto licentiousnes, & that we peruert all ozdinances concerning god maners. Wherefore on euery side men stamble vpon Christ. Therfore Christ very wel admonished vs, *Blessed is he which is not offended in me.* If a man will compare the offence of the Jewes, whereby they beleued not in Christ, with the offence of the Papists, whereby they not only reiect the Gospel but also persecute it, he shall finde, that the Jewes haue sinned much moze tollerably. For they mought seme to haue had so much the moze iust occasion why to reiect Christ, for that they? ceremonies, rites, and iudgments were instituted of the true God. But al those thinges, for which the Papists reiect the Gospel are inuēted of men, and doe confirme the tyranny of Antichrist. The Apostle for that he sawe, that it was horrible to be spoken, that the Messias so earnestly, and so longe tyme looked for, should be vnto the Jewes a stomblinge blocke and an offence, lesse he should seme maliciously to haue inuēted it of his owne hed, bringeth an oracle of the prophet Esay. wherein was long tyme before foretold, that it should so come to passe. But this is to be noted, that this testimony is gathered out of two chapiters, out of the 8. chap. and out of the 28. Paul thus citeth it: *Behold I put in Sion a stombling stone, & a rocke of offence, and euery one that beleueth in him shall not be ashamed.* The first & last parte of the sentence is taken out of the 28. chapter of Esay. But that which is placed in the middelt is taken out of the 8. chapter. In which place the God of Zebaoth is said to be a stone in the sanctuary, as touching the godly, and a stone of offence, as touching the vngodly, vnto whome he is said to be not onely as a stombling block but also a snare and a gillnet. And soasmuch as that which is there by the Prophet ascribed vnto the God of Zebaoth, is here by the Apostle attributed vnto Christ, thereby is most euidently gathered, that Christ is that God of hostes, which was in the olde time set forth vnto the fathers. And that which was done at that time a-

Why the Jewes were offended.

These lesse thinges are aptly applied vnto our times.

If men in a manner stamble vpon Christ, The Jewes haue sinned a great deale more tolerably then the Papists.

Christ is the God of Zebaoth.



A place of  
Esay.

Christ is  
the founda-  
tion.

What is to  
be confoun-  
ded.

Faith & hope  
haue one &  
the self same  
propertie.

A simile  
made.

The Jewes  
are not ex-  
cused by  
their igno-  
rance.

What St.  
meant in pro-  
nouncing of  
Christ.

graeth very well with that which is here entreated of, by the Apostle. For euen as the elders by this oracle were auocated from the confidence which they did put in the Egyptians, and in the *Assirians*, so here by the selfe same are they called backe from the confidence in workes and merites, least Christ, which was geuen for saluation, should be made vnto them destructiō. And if these oracles were true in the time of Esay, the doubtles much more truer were they in the comming of Christ. The beginning and ende of this testimony are in this maner in the 24. chapter of Esay, Behold I lay in Sion a stone, a stone of triall, that is, a tried stone (for it is an Hebrew phrase, wherein, as we haue said, those genitiue cases are resolued into adiectiues) a stone of a corner, and of price. that is, a corner stone and a precious stone, a sure foundation. He that beleueth shall not make hast. These wordes indeede were spoken, whilest y<sup>e</sup> history of Ezechias was in hand, howbeit there is no doubt but that Prophet had a respect vnto Christ, of whome Ezechias was a type: especially seeing that Christ shoulde as touching the flesh come of that king: of whome shoulde come vnto y<sup>e</sup> people of God not a shadow of saluatiō, but the true and assured saluation. But how the nature of a foundation agreeth with Christe; the Apostle hath declared vnto the *Corinthians* saying, Other foundation can no man lay besides that which is layd, which is Christ Iesus. Paul following the 70. interpreters, thus writeth, He that beleueth, shall not be confounded. To be confounded, or to be made ashamed, is nothing els, but to be frustrated. Whiche doubtles then commeth to passe when thinges other wise happen then we hoped for. This is to be noted, that this selfe same propriety which Paul here attributeth vnto faith, was before assigned vnto hope. For he sayth in the 5. chapter, hope confoundeth not. Wherby we gather y<sup>e</sup> forasmuch as faith is before hope, & hope is included in it, therfore vnto hope belongeth also the property of faith, namely, not to make ashamed. The sentence in the Hebrew is full of elegancy. For he which beleueth truly, patiently wayteth for the thinges promised, neither maketh he hast. But the vnbeleuers, would straight way see the accomplishment of the promises: and if it be any while differred, they throw themselves down headlong, and dispayre. It may also thus be vnderstanded, that they which faithfully beleue are not rash in executing their deuises. For first, they serch out the wil of God, neither desire they to obtaine any thing, but y<sup>e</sup> which they know shalbe acceptable vnto him. *Chrysostome* in this place interpreteth to stamble, not to beleue. For euen as they which hauing their eyes fixed an other way then that way which they should go, do easely stamble, so they also stamble, which haue a respect vnto any other thing in Christ, then to that wherfore he was sente. A stone oftentimes is not scene, either because it is little, or els because it sticketh in the earth, yet notwithstanding it oftentimes maketh a man that is not ware to fall: So was it with Christ, when he liued here vpon the earth. Therefore Esay saith of him: We haue sene him: and there was no beauty in him: and therefore we esteemed him not. With this offence without all doubt wer the Jewes enfecte. Whiche thing Paul testifieth to the *Corinthians*. If (saith he) they had knowne him, they had neuer crucified the Lord of glory. But forasmuche as this ignorance was suche, that themselves were the cause therof, it could not excuse the. And that which is in this place sayd of Christ, is written in the first to y<sup>e</sup> *Corinthians*. We preach (saith Paul) Christ crucified, vnto the Jewes indeede an offence, and vnto the Grekes foolishnes: but vnto the called both Jewes and Greekes, Christ the power of God, and wisdom of God. And *Simeon* in Luke sayth, that Christ is put to the fall & resurrection of many. For they which beleue, haue him for a foundation, and wholly lene vnto him: and therfore they cannot fall: but the vnbeleuers stamble vpon him, and are broken to peeces. *Origen* demaundeth, why Christ Iesus, when as other wise he is adorned with most excellent titles (for he is called the pastor, the doze, the way, y<sup>e</sup> light, the truth, and such like) is here of Paul by a horrible name called an offence and a stambling stone. And he reasoneth that Christe was an offence, that is a let and an impediment to them that runne vnto sinnes: for he therence called men backe by admonishing, preaching, and correcting. But this is farre wide from the meaning of Paul



Paul. For such an offence had bene profitable, and had much conduced to edificatio. But the Apostle speaketh of that kinde of offence, whereby the Jewes fell. Wherefore we may say rather, that Christ is the stone, whereby either the faithfull are edified, or the unbeleuers fall hedlong into damnatio. Esay calleth Christ the stone of the foundation: for that vpon him is built the church: he is called the corner stone, for that by him are in the church ioyned together two distinct walles: namely, the Gentils and the Jewes. He is also called a pretious stone, for that he buildeth vpon to a most excellent ende. To this selfe thing alluded Peter in his 2. chapter of his first Epistle. Unto whome (saith he) we come, who is the liuely stone being indeede of me reiected, but before God elected and precious. Farther he also vseth the testimonie of Esay. Behold (saith he) I lay a stone in Sion to be laid in the chiefe corner, a stone elected, and precious: and he that beleueth in him shall not be made ashamed, wherfore vnto you which beleue, he is precious: but vnto them which beleue not, he is a stone which the builders haue reiected. Being that either of the Apostles saith, that faith maketh not ashamed, they manifestly declare, that men which beleue truely and faithfully, forasmuch as this is the nature of faith, ought to be assured of theyr saluation. Wherefore let vs beware, least, as the Jewes gloried of the righteousness of the lawe, of which yet they had no part at all, we also in the same manner put confidence in a shadowed security of faith, which is dead and no faith at all, vnles it haue woorkes ioyned with it. Let vs take heede also that we stamble not vpon Christ, that is, vpon his woord: which they do, which when they are repproued and inuited to repentance, straightway stepp backe. And if we will truely cleaue faste vnto the stone Christ, we must of necessity into a farre country banishe superstitions, which are farre straunge from him. For vpon this foundation they cannot well be builded. Lastly, let vs not kepe in silence nor dissemble true and sound doctrine, foolishly fearing, least by the preaching thereof men should be offended. Wherefore forasmuch as Christ was geuen vnto the worlde, although many should stamble vpon him, let vs vse dexterity and discretion, to set forth all thinges warely in their due place and time, as the holy Ghost shall prompt vs: but yet in such sort that we leue not the truth for feare of offence.

Why Christ is called the stone of foundation, the corner and precious stone.

The certainty of saluation commended.

Who they be that stamble vpon Christ and his woord.

### Of predestination.

**B**ut now least in reasoning our talk should stray too farre abroad, which thing might easely come to passe in so large a field of Gods predestination, the entreaty whereof is full of perplexity, we entend to deuide into fouer principall pointes all that which we minde to speake of. First I will diligently search out of the nature and definition thereof. Secondly, what are the causes of it: for nothing can perfectly be knowen, which is not knowen by his causes. Thirdly, what are the effectes which predestination bringeth forth in men: for there are many thinges, which by their effectes are most plainly vnderstand, and perceaued. Lastly, whether the power or force thereof be such, that it bringeth vnto men necessity: and whether it either taketh away or hindreth the liberty of the will of man: and whether it may be altered or changed. And these partes being diligently discussed, we will then make an end of this discourse. And yet will I not promise of this matter to speake all that were to be spoken. For there are infinite thinges, which are offered vnto them that settle them selues to consider vpon this matter. But those thinges only will I touch at this present, which shall seme most necessary, and are in greatest controuersy: which being so compact and ordered, it shall be no hard matter for others to gather otherwayes many other thinges. But before we go to the definition of predestination, there are two thinges to be answered vnto. First, whether it stand with true Christian religion either to dispute, or to preach of predestination, for if that were not lawfull we should then seme to do wickedly. Secondly, forasmuch as the Logicians teach, that the question, whether a thing be or no, naturally goeth before that question

Distinction of the question.

Whether it stand with true christian religion either to dispute of predestination.

tion



The electi-  
ons of God  
are diuers.

Their rea-  
sons which  
say that we  
ought not  
to dispute  
of predesti-  
nation.  
Prosperus  
& Hilarius.

tion, whereby is demanded, what a thing is, least we should go against that or-  
der, let vs first consider, whether there be any predestination or no: to the end we  
may afterward the more certainly define it. As touching the first question, this it  
is to be vnderstand, that there are sundry elections of God. For there are some  
which serue for the executing of some certaine office, as the election to the office of  
a king, or to the office of an Apostle. There are other elections vnto eternall life.  
And these elections are sometimes seperated a sonder. For it happeneth oftentimes  
that he which is elected vnto a kingdome is not straight way elected vnto eternall  
life. Which thing also happeneth of the office of an Apostle, as in *Iudas*. Howbeit  
sometimes they are ioyned together, so that whereas it is spoken of tempo-  
ral elec-  
tion, we may vnderstand that the same is ment also of the eternall election. And  
after this sort *Paul* sayth: that he was called to be an Apostle, and put a part from the  
wombe of his mother, namely, to the Apostleship, and preaching of the Gospell: and  
yet together therewithall he vnderstandeth, that he was predestinate to eternall  
saluation. *Christ* also sayd, that he had elected his disciples to go, and to bring forth  
fruit and that their fruit should abide: and yet together therewithall he commaun-  
deth them to be of good comfort, for that their names were writen in heauen.  
There is therefore betwene these elections a great difference: and there is also be-  
twene them a great coniunction, so that oftentimes the one is taken for the other.  
So *Paul* by his wonderful wisdom transferred vnto spiritual things those things  
which being in *Genesis* and *Malachy* forespoken of *Iacob* and *Esay* seemed to be te-  
porall. Now as touching this latter election, I see that there haue ben many,  
which haue ben of this iudgement, that this disputation is not to be medled  
with all: whose reasons *Prosperus*, and *Hilarius* bishop of *Mileance* sometimes  
disciple vnto *Augustine* do plainly declare in the two epistles which are prefixed  
vnto the books of the predestination of saintes. Which epistles were vpon this  
occasion writen. For that whereas *Augustine* writing agaynst the *Pelagians*  
touching the grace of *Christ*, had in his bookes inculcated many things of predesti-  
nation, many of the brethren in France, and not of the meanest sort, were sore  
troubled, and wonderfully offended therewithall. For they affirmed that by this  
doctrine is taken away from such as are fallen an endeour to rise vp againe: and  
vnto such as stand, is brought a slouthfulness: for that either party iudged, that dili-  
gence should be in vaine, if by the predestination of God it was already determi-  
ned of them: that the reprobate could not be restored againe: and the elect could by  
no meanes fall away: and yet could they not kepe a constant and firme course,  
for as much as they were vncertaine of their predestination. Wherefore seeing by  
this doctrine is taken away industry, and there remaineth only a certaine fatall  
necessitye, it is muche better, that this matter be lefte vnspoken of. They adde  
moreouer that it is superfluous to dispute of that thing, which can not be compre-  
hended. For it is writen, who hath knowen the mynde of the Lord? or who hath  
bene his counsellor? Wherefore their iudgement was, that we should teach, that  
God of his goodnes would haue all men to be saued: but in that all men are not sa-  
ued, it hereof commeth, because all men will not be saued, and this say they is a  
safe doctrine: but contrarily this doctrine of predestination taketh away all the  
force and vse both of preachings and also of admonitions, and corrections. For if  
there be appointed a certaine number of the elect which can neither be diminished  
nor increased, then shall preachers labour in vaine. For if the determination of  
God be vnmoueable, then shall there be an intollerable confusion betwene the e-  
lect and the reprobate, so that none of the one can remoue to the other, nor none  
of these can passe ouer to them: and therefore in vaine and vnprofitable shall be  
all the labour and trauaile of such as teach. This doctrine also semed vnto them  
new, because the old fathers had writen as touching this matter either nothing  
at all, or very litle, or els entreated of it after an other sort. And for as much as e-  
uen vnto *Augustines* time, the Church had without this doctrine defended the doc-  
trines of faith against heretikes, they also could euen then be content to want it:



for they affirme that such as teach this do nothing els, but call men backe to an vncertainty of the will of God: which thing is nothing els, then to driue men vnto desperation. All these things were objected vnto *Augustine*: which if they were true, then should we rashly, and without adujsment take in hand the entreaty of this matter. But the reasons with which *Augustine* defendeth himselfe, may also defend our purpose. Wherefore those things which we entend in this place to speake of, we will briefly gather out of two booke of his: of which the one is entituled, *De bono perseuerantia*: In which booke in the 14. 15. and 20. chapters he confuteth those objections, which we haue now made mencio of: The other is intituled *De correptione & Gratia*, Where in the 5. 14. 15. 16. chapters he entreateth the selfe same thing. First of all he meruaileth, that those men should thinke that the doctrine of predestination should subuert the profit and commodities of preaching, especially seing *Paul* the teacher of the Gentiles, and preacher of the whole world doth in his epistles both oftentimes and also plainly and of purpose inculcate that doctrine: as in this epistle vnto the Romanes, vnto the Ephesians, and vnto *Timothe*. *Pea* and he sayth, that *Luke* also in the Actes of the Apostles, And *Christ* himselfe in his sermons maketh mencion thereof. For *Christ* saith, Whome my father hath geuen me, those can no man take out of my hand: And, that many are called, but few elected: And in the last day he sayth, that he will answer vnto the godly, Come ye blessed of my father: possesse ye the kingdome, which was prepared for you from the beginning of the world: And he geueth thanks vnto the father, for that he had hidde those things from the wise men, and had reuealed them vnto infants, Because it was his pleasure so to do. In an other place also, I (saith he) knowe whome I haue elected. Also, ye haue not chosen me, but I haue chosen you. And if *Christ* and the Apostles haue in their sermons oftentimes made mencion hereof, no man (saith he) ought to doubt, that this doctrine is against the fruit and commodity of preaching. He affirmeth also, that it followeth not, that although our will, saluation, and good woorkes depend of the will and appointment of God, therefore we should cast away all our diligence, endenour, and care. For *Paul* when he had said, that God woorketh in vs both to will and to performe, yet cessed not to geue good admonishments. And when he had written vnto the *Philippians*, that GOD which had begonne in them, would accomplishe the woork which he had begonne that they might be blameles in the daye of the Lorde: (in which woordes he attributeth vnto GOD bothe the beginning and successe of good woorkes) yet in the selfe same epistle wonderfully exhorteth he them to holynes. *Christ* also commaunded his Apostles to beleue, and yet on the other side he sayth, That no man can come vnto him, but whome the father shall draw. He also sayth, He which hath eares to heare let him heare. And yet God sayth in the scriptures, that he would geue them an hart from aboue to vnderstand, eyes to see, eares to heare. Wherefore these things are not repugnant one to the other: namely, that the appointment of good woorkes lieth in God, and that the gift of them is to be hoped for at Gods hands only and that we also must put to our care and endenour to liue vprihtly and holyly, for as we haue before sayd, the holy scriptures teach both. Farther if for thys cause we should deny predestination, seing that by the selfe same maner the foreknowledge of God is certayne and can not be deceaued, shall we therefore deny, that God foreknoweth all thinges, if peraduenture there be some, which may be offended with this doctrine. And in his booke *de bono perseuerantia* the 15. chapter, he bringeth an example which happened in his time. He saith, that in the same monastery that he was in, was a certaine man not of so vpriht a life. This man, when he was admonished of his faulte was accustomed to say, Such a one shall I be, as God hath foreknown me to be. And when he so spake, saith *Augustine*, he spake indeede the truth, but although his iudgement were true, yet became he euery day worse and worse, at the last also (saith he) he returned to his olde vnnite: howbeit (saith he) what manner of one he shall as yet in time to come be, God onely knoweth. Though this man abused the truth, yet will not therefore any godly man deny that God foreknoweth all

Reasons  
whereby *Augustine* defendeth his treatise and disputations of predestination.

*Paul* hath oftentimes inculcated the doctrine of predestination. *Christ* and the actes of the Apostles haue made mencion of it.

That is not against preaching which *Paul* & the rest of the Apostles & *Christ* himselfe also haue taught

Saluation & our good woorkes depend of God, & yet ought not we to cast away all manner of care to lyue well.

As well the foreknowledge of god as predestination is certaine. An example brought by *Augustine*.



## Cap. 9. . A Commentarie vpon the

The thing  
is not made  
cull by the  
abuse therof

The fore-  
knowledge  
of God  
ought not  
to call vs  
backe from  
our endeuor  
to prayers.  
The giftes  
of God are  
not acknow-  
ledged, ex-  
cept the foun-  
taine of the  
be knowne.  
What is the  
fountaine of  
the giftes of  
God.

We are co-  
maunded to  
geue thanks  
for our elec-  
tion.

It confir-  
meth the  
doctrine of  
free iustifi-  
cation.

It is no  
new doc-  
trine sayng  
it is set  
forth in the  
holy scrip-  
tures.

Heresies  
were the  
causes, that  
doctrines  
were more  
diligently  
entreated of

The fa-  
thers that  
were before  
Augustines  
time taught  
this doc-  
trine.

How prede-  
stination is  
obscure, and  
how not ob-  
scure.

When we  
will do any  
thing, we  
must not  
haue an eye  
to predesti-  
nation, but  
to the scrip-  
ture.

all things. And that this foreknowledge of God is no let vnto good workes, Christ declared, when he commaunded his disciples to pray, when as yet in the meane time he plainly told them, that God knewe right well what thinges they had neede of. Wherefore the foreknowledge of God doth not call vs backe from the endeuor of praying: for the thinges profitable and necessary which God hath decreed to geue vs, he hath decreed to geue the by this meane. They also are deceaued which thinke that this doctrine is an vnprofitable doctrine, yea their sight is but small, and they vnderstand not the profite therof. Vnto the godly it is very profitable, to the ende they should not put any confidence either in themselves, or in any other men: but should fire all they whole hope and affiaunce in God onely. Which thing vndoubtably none can truly and from the harte do, but those which are fully perswaded, both that their saluation, and also they good workes, depend not vpon themselves, but of God. So we cannot acknowledge the giftes of God, except we vnderstande from what fountaine they spring. But that fountaine is the fre purpose, and mercy of God geuen vnto them, whome he hath elected, before the constitution of the world. He which seeth not this, seeth not the goodnes of God towarde him. By this doctrine may men be brought not to glory in themselves, but in the Lorde: which thing they cannot do, which ascribe vnto their own free will that little, how much so euer it be, for which thing sake they affirme that God electeth them. For they haue in themselves whereof to glorye. Farther the scripture willet vs that we should mortifye our selues, and behaue our selues lowly: there is nothing that is more easelier bringeth this to passe, then doth this doctrine. The certainty also of saluation, which we defend, is by no other means better made manifest. And in the latter Epistle to the *Thessalonians*, Paul willet vs for this thing to geue thanks vnto God, that we are elected of God. But this can we not do, vnles this thing also be wholly made plaine and knowne vnto vs. Neither without this doctrine can the grace of God be defended against the *Pelagians*: for they thought that the election of God commeth by our merites. Free iustification also should pearish, excepte we be rightly taught of predestination. Seeing therefore this doctrine being soundly vnderstande, is vnto so many thinges so profitable, no man oughte to count it vnfruitfull. And sithen it is set forth in the holy scriptures, it can not vndoubtedly be called a new doctrine. And if the fathers before *Augustines* time, haue not so diligently spoken of it, it ought not to be meruailed at: for the occasions, wherfore doctrines were more diligently discussed and searched out, wer heresies, which dayly sprang vp in the Church a freshe. And for that before *Pelagius* time, no man had spoken against the grace of God, there was no neede that any man should defend it: but when there arose vp a new error, it was necessary, that this doctrine should the more diligently be examined. And yet did not the fathers which were before *Augustines* time, alwayes leue this thinge vnspoken of. Which thing *Augustine* himselfe pro- ueth in the .i. chapter of his booke de bono perseuerantia. *Ambrose* vpon *Luke* saith, that God could if he would of vndeuous persons make deuout. And againe he saith that God calleth them whome he vouchsafeth, and him whome he will he maketh religi- ous. These things writeth he vpon that place, where it is written, that the *Samaritans* would not receiue Christ. He citeth also *Gregorius Nazianzenus*, who sayth that God geueth that the faithfull both beleue the blessed Trinitye, and also confesse it. But whereas it was objected, that this doctrine is very obscure, neither can be vnderstand, but rather bringeth men to be vncertaine of the will of God, he aunsw- reth, that in deede it is an obscurennes vnsearcheable, if a man should go about to seke out reasons of the iudgements of God, why other men being reiecte, this man, or that man is elected. But if so much be taughte of predestination, as the holy scriptures do set forth vnto vs, those thinges are not so obscure, but that they may be perspicuous inough vnto our faith. Neither counsell we, that when a man dothe any thing, he should deliberate with himselfe of predestination: but rather that he should re- ferre himselfe vnto the will of God expessed in the scriptures, and euery one also ought to haue a trust that he is not excluded from predestination. Neither is this any



any leſſe preaching, that the number of the elect (as it is in very dæde) is certaine & vnmoueable. For by preaching we go not about, to tranſſerre men out of the nōber of the reprobate, into the nōber of the elect: but that they which pertaine to the elect might by the miniſtery of the woꝛde be brought vnto their appoynted ende: Which ſelfe ſame miniſtery as vnto the one it is profitable, ſo vnto the other it bringeth deſtruction, and taketh away from them all manner of excuſe. But whether predeſtination and election vnto ſaluation may be ſayde to pertaine vnto all men, that God will haue all men to be ſaued, we will afterwarde in his due place ſpeake of. Howbeit in the meane time *Auguſtine* willethe vs not to kepe in ſilence the truth touching predeſtination, ſo that thereon hangeth daunger, leaſt by the euill vnderſtanding thereof ſhould be confirmed corrupt doctrine: neither are thoſe which are of capacity, to be deſrauded ſo they ſakes which are not able to attaine vnto it. And ſo much as out of this doctrine may be had many conſolations, it is indifferently to be ſet forth both to the learned and to the vnlearned: although not alwayes after one and the ſelfe ſame manner. For, ſo ſome, milke is mete, and ſo other ſome, ſtrong meate. And this ſelfe ſame thing may ſo aptly be entreated of, that it may ſatiffy both the learned, and the vnlearned: Which thing *Auguſtine* did very well accompliſhe: who not onely moſt ſharpely diſputed of this matter againſt the *Delagians*: but alſo in his *Homelies* and familiar ſermons plainly and gently entreated of the ſelfe ſame thing vnto the people. What, (ſaith he) is more deepe then the ſentence of *Iohn*, In the beginning was the woꝛde? or then this: And the woꝛde was made fleſh? In which ſentences many may fall, and perniciously erre: and yet notwithstanding we muſt not ceaſe to ſet it forth both to the learned, and to the vnlearned: but yet vſing therein diuerſe manner of ſpeakinge. We ought not ſo to preach predeſtination to the people of God, to ſay whether thou doſt this, or doſt it not, thou canſt not alter the determination of God: and if thou be of the elected, whatſoener thou doſt cannot remoue thee from ſaluation. For this might eaſely hurt weake & vnlearned men. It is the poynt of an unſkilfull or rather of a malicious philoſition ſo fooliſhly and vnaptly to apply a medicine which is otherwiſe good, that it maye be hurtfull vnto health. But to ſet forth this doctrine profitably and with fruit, the endes and vtilities which we haue befoꝛe ſpoken of ought to be regarded. And let all our ſpeech be directed to this, that they which are of Chriſt ought not to put confidence in theyꝝ owne ſtrengths, but in God: and that they ought to acknowledge his giſtes, and to gloꝛy in God and not in themſelues, and to ſeele the grace & mercy exhibited vnto them: & that they are freely iuſtified by Chriſt. Let the vnderſtād alſo y they are predeſtinate to be made like vnto the image of the Son of God into the adoption of childꝛe, & to walke in good woꝛkes. Laſtly, y they haue a teſtimony of the certayntie of Gods good will towardeſ them. Farther every thing hath his eares or handels, by which a man may moſt aptly hold it: which if it ſhould be taken by any other way or by any other partes, eyther it would ſlippe out of the handes, or els hurt hym that taketh it. This haue we gathered out of theſe bookeſ of *Auguſtine* which we befoꝛe cited, in which he anſwereth to the obiections of *Hilarius* and *Proſperus*. Now reſteth two doubtſes to be diſolued. Firſt that they ſay, that we appoynte a certayne ſatall neceſſary, ſecondly, that they thinke that men by this meanes are brought to deſperation. As touching the firſt, if by fate or deſteny they vnderſtand a certayne ſorce proceeding from the ſtarres, and inuincible connerction of cauſes, by which God himſelfe alſo is brought into order, we (and that not without iuſt cauſe) do vtterly reſect the name of fate. But if by that name, they vnderſtand the order of cauſes, which is gouerned by the wil of God, then can not that thing ſeme to be againſt piety, although in my iudgment I thinke it beſt, that we ſhould vtterly abſtayne frō that name, leſt the vnlearned ſort ſhould thinke, that we appꝛoue the ſaynings of the *Ethnikes*. Of this matter hath *Auguſtine* excellently well wꝛitten in hys 5. booke *De ciuitate dei* the 8. chapter. Neyther by this predeſtination are the natures of thinges changed, as touching neceſſity, and happe, or chance: as we

C.C.f.

The deter-  
mination  
ber of the e-  
lect hin-  
dꝛeth not  
preaching.

Many con-  
ſolations by  
this doc-  
trine of pre-  
deſtination.  
Predeſtina-  
tion is to be pre-  
ached vnto al  
men, but  
not after  
one ſort.  
*Auguſtine*  
bringeth an  
argument of  
the like.  
What thin-  
ges are to  
be ſake hede  
of in pre-  
aching prede-  
ſtination.  
A ſimili-  
tude.  
With what  
dexteritie  
predeſtina-  
tion is to be  
entreated of

Whether  
by this doc-  
trine be con-  
firmed a ſa-  
tall neceſſi-  
ty.  
We muſt ab-  
ſteine from  
the name of  
deſteny, al-  
though  
the thing be-  
ing well vnder-  
ſtand be  
not euill.

haue



By predesti-  
nation we  
are made  
free.  
The confi-  
deration of  
predestina-  
tion confir-  
meth our  
hope.

Our salua-  
tion is moze  
safely comit-  
ted vnto  
God then  
vnto our  
selues.  
The know-  
ledge of pre-  
destination  
aduanceth  
the glory of  
God.  
Predestina-  
tion is a  
part of the  
Gospell.  
None abso-  
lutely deny-  
ed the prede-  
stination of  
God.  
Rightly  
coloured.

Although  
in God be  
no courses  
of tymes,  
yet the crea-  
tures want  
not a begin-  
ning, which  
creatures  
are predesti-  
nate before  
they begin  
to be.

Ad aliquid

Dead men  
are not now  
predestinate  
for that they  
are come to  
their ende.

The conclu-  
sion that  
men are pre-  
destinate be-  
fore they  
haue their  
beginning.

haue before declared, where we entreated of prouidence. Yea rather, by the effect of predestination, that is, by grace, we are made free from sinne, and made seruantes vnto righteousness: which seruitude is holy, and in the lord worthy to be embzased. And so farre is it of that by predestination our hope should be broken or diminished, that euen by it it is most strongly confirmed. For Paul in the 8. chapter of this Epistle, when he had sayd, *Hope confoundeth not*, & had added, *That vnto them that loue God all thinges worke to good*, confirmeth the same by predestination. For whom God hath foreknown, those (sayth he) hath he predestinate. And he addeth farther: *Who shall separate vs from the loue of God? Shall tribulation? Shall anguish? Or? And streight way, Neyther death, nor life nor angells, nor principalities, &c?* Wherefore we are not by this doctrine driven to desperation, but rather much moze confirmed in hope, and by it we receaue greate comforte. And vndoubtedly it is muche moze safer to committe our saluation to the care and prouidence of God, then to our owne iudgment. For we, as we are changeable, should euerie day, yea rather euerie hower, spil out selues. But our saluation, for as much as it lieth in the hand of God, is most safe and sure. And to conclude, there is nothing that moze aduanceth the glory of God, then doth this doctrine. Wherefore we ought not to abhorre from this doctrine of predestination: and especially seeing it is a certayne parte of the Gospell, which is not to be receaied only by some parte, but fully and wholly. And thus much as touching the first parte of our Exordium, or beginning. In the second part we haue to consider, whether there be any predestination or no, lest we should seme to go aboute to set forth and define a thing sayned and imagined: not that euer any haue bene which openly and of purpose durst deny the predestination of God, but for that there haue bene some, who haue layd such groundes, which being graunted, predestination can not stand. For some say, and amongst them especially *Pighius*, y in God is neyther any thing past, or any thing to come: & therfore he presertly, that is, alwayes predestinateth & foreknoweth. And he sayth, that we are herein deceaued, y we thinke, y God already before, & in times past hath predestinated some: wherof are gathered many absurdities, vnto God saith he al thinges are present: therfore he alwayes foreknoweth, and predestinateth. And therof he inferreth, that it lieth in euerie man, what manner of one he may be foreknowne of God: and that it is in our power, to be predestinate, to be such ones as we wil our selues. But this sentence strayeth farre from the trithe. For although in God there be no courses of tymes, neyther with him is any thinge past, or any thinge to come, yet that creature whom God foreknoweth and predestinateth, is not without beginning. Wherefore seynge it is not coeternall with God the creator, it followeth of necessity, that God predestinated it before it was brought forth. For predestination is of the number of those actions of God, whiche haue respect to an other thinge. Wherefore we must not flye vnto the eternity of God: for in it men haue no participatio with God the creator. This thing may better and plainely be vnderstand by the tyme past. Wherefore a man may thus say: Certayne men are now deade, and past. But vnto God all thinges are present: wherfore God now predestinateth them, and now also it lieth in their power, how they wil be predestinated. Here there is none so blockishe, but that he seeth the absurditye. For they are not now predestinated, when as they are now come to their ende: neither lieth it in their power, either that that should not be, or how that should be, which they haue already receaied. And if their reason be so weake touching the tyme past, how can it be firme of the tyme to come. But we will leaue this argument, which yet is most strong, and will weigh what the scriptures say. Doth not Paul say of those twines, *before they were borne or had done either good or euill, it was sayd, the elder shall serue the yonger*. And to the Ephesians doth he not say, *that we were predestinate before the foundations of the world were laid*? These places, and many such other like, do most manifestly declare, that men are predestinate, before they beginne to haue their being, which thing



he that taketh from vs, doth therewithall take away from vs a great consolation: which we hereby receaue, for that we know that we are predestinate of God vnto glory before all eternitie. But to what end I pray you doth *Pigghius* thus w<sup>re</sup>st these thinges, forsooth to this end, to confute this, that our doinges are determined and appointed of God before they are done. For then he thinketh should fall away the liberty of mans wil, and men should be left vnder necessity. This euill he thinketh may thus be remedied, if we say, that God doth all thinges presently. But he should haue remembred, that in the prophetes and other scriptures are red many prophesies, in which many thinges were determined and appointed how they should be done long time before they were done. What shall we here say? Shall we thinke, that those prophesies went not before those thinges which were to come? Christ saith, that it becometh that the scriptures should be fulfilled. Wherefore these fond imaginations are to no purpose. These mē study only with their lying inuētions to make darke a thing plaine & perspicuous, as y<sup>e</sup> fish called a Cutle casteth out her ynke, because mē should not take her. *Pigghius* also goeth on farther, and saith, that the prouidence of God hath not perskred vnto men the time or maner either of life or death, yea he saith that there haue bene many, which as touching the prouidence of God mought haue liued longer, if they had not either by negligence, or intemperancy shortened their life. For if these thinges were so determinate (saith he) a murtherer which hath killed a man may be excused, because he hath executed the will of God. I wonder vndoubtedly, that such a great diuine could let such a fond fabulous reason once come out of his mouth. As though the murtherer when he slayeth a man, hath a regarde how to please God. Thys regardeth he onely, how to play the theefe, & to accomplish his hatred or enmities. For how coulde he knowe, that thys is the w<sup>ill</sup> of God, when as God hath in hys lawes commaunded the contrary? Doth he thinke, that *Iudas* can be excused of his wicked treason, bycause he had heard the lord foretell his mischeuous fact? Or shall *Pharao* therefore be excused, bycause God had foretolde, that his hart should be hardened? Wherefore it is foolish, of the appoyntmēt of thinges which we put in God, to inferre excuse of sinnes. But *Pigghius* addeth also an other argumente. If our doings sayth he should in such sort be determined of God, then should all our care, diligence, and endeour be takē away: For what should it profite, sayth he, to auoyde theeuish and dangerous toznie, or saylinges in the winter, or surfeatinges, or vnholosome meates, if both the kinde and time of death, and such other like be alredy before certaynly appoynted of God? Here cometh to my mind that which *Origen* hath in his 2. booke against *Celsus*: where he maketh mencion of a subtil argument tossed betwene them which disputed of fate or destiny. A certayne one gaue counsell to a sicke man not to send for the phisition: bycause (sayth he) it is now alredy appointed by destiny, eyther that thou shalt recouer of this disease, or that thou shalt not. If it be thy destiny that thou shalt recouer, then shalt thou not nede the phisition. If it be not, the phisition shall nothing helpe thee. Wherefore whether destiny haue decreed, that thou shalt recouer or not recouer, thou shalt in vayne send for the phisition. An other by the like argument dissuaded his frende from marriage. Thou wilt marry (sayth he) a wife, to begette children: But if it be thy destiny to haue children, thou shalt haue them euen without a wife also. If it be not, then will it thereunto nothing profite thee to marry a wife. Wherefore what soeuer destiny hath decreed, thou shalt in vayne marry a wife. Thus did they deride, and scozne fate or destiny. For they entēded to shew into what absurdities men should fall, if they would defend fate. Contrarywise they which defended destiny, thus dissolued these reasons: and shewed that the reasons should not trouble men. Wherefore they sayd that the sicke man mought thus haue made answer. Yea rather if by fate it be appoynted that I shall recouer, I will send for the phisition, because he professeth to restore health to the sicke: that by hys

G. G.

industry

Prophesies  
went before  
the thinges  
to come, and  
yet they  
were no  
let to the li-  
berty of mē

When a  
murderer  
killeth a mē  
he hath not  
a regard vn-  
to the will  
of God.  
By predesti-  
nation is  
not inferred  
excuse of  
sinnes.

A subtille ar-  
gument as  
touchyng  
fate.

A confuta-  
tion of the  
same.



industry I may attayne vnto the appoyntment of deskeny. And that other which deliberated for the marieng of a wife, they imagined thus to answer: if it be appoynted that I shall haue children, soasmuch as that can come by no other meanes but by the fellowship of the man and the woman, I will marry a wife that deskeny may take place. Let *Pigghius* also thinke, that these things are answered vnto him. For, him also do the holy scriptures openly reprove. For vnto the life of *Ezechias* were added 15. yeares. And vnto the captivity of *Babylon* there prescribed 70. yeares. And *Christ* sayth, that all the heares of our head are numbered: and that not so much as a sparrow shall fall vnto the ground without the will of God. That also is childish, which he addeth, namely, that our prayers should be in vayne, if the euentures of things were certainly appoynted. Of this thing we haue spoke in an other place, that God hath not only decreed what he will geue vnto vs, but also hath determined meanes by which he will haue vs to attayne vnto them. So *Christ* sayth, that God knoweth what we haue neede of, and yet neuertheles he admonisheth vs to pray. This is nothing ells, then to leade away a man from the prouidence of God. For, that prouidence is not new, but an eternall disposition of things. Vnto the death of *Christ*, both the place, and time, and manner was so prescribed, and reueled in the foresayings of the prophetes, that it could not otherwise come to passe. *Christ* him selfe sayth, *Myne bowe is not yet come.* And that which was true in *Christ*, how can it be denied in others? We graunte that by starres are longe before sene the reasons and causes of windes, howers, tempestes, sayrenes of wether, and byrnes: and shall we not put those reasons in God, which infinite wayes comprehendeth moze things then doth the heauen? And the Scriptures do not onely manifestly speake thys, whiche we haue before sayde of those twines, before they were borne, or had done eyther good or euill, it was sayde, the elder shall serue the younger, and *Iacob* haue I loued, but *Esau* haue I hated. But also they speake the selfe same thing of the time to come, I will haue mercye, on whome I will haue mercy. Also, not of woorkes, but of hym that calleth: that the purpose shoulde remayne accordyng to election. And in *Deutonomye* it is written, He choose theyr seede after them. Vnto *Dauid* was appoynted a posteritye euen to the comminge of *Christe*, and when he had committed sinne, it was told hym, that the sworde should not depart from his house: and that his wiues should openly be deflowred of his neighbour. And of *Ieremy* it is written: Before that I formed thee in the wombe, I knewe thee. *Christe* sayth, that the elect also shoulde be deceaued if it were possible: and that as many as were geuen him of his father, no man should be able to plucke them out of his hand. And in the Actes we read, they beleued as many as were ordeyned to eternall life. In this place also God is compared with a potter, who vndoubtedly before he beginneth to worke, appoynteth in his minde what kinde of vessel he will frame. And a little before, Whome he foreknew, those also hath he predestinate, to be made like vnto the image of his sonne. Here in the firste place is put predestination, and afterward followeth the conformity to the image of the Sonne of God. And in the Actes we reade, that he Jewes toke *Christ*, and crucified him, according to the foreknowledge and determinate counsell of God. What neede we anye moze testimonies? *Paul* to the *Ephesians* sayth, that we were elected before the foundations of the worlde were layde. These things sufficiently declare, that we are not deceaued, when we teach, that the foreknowledge and predestination of God doth before all eternitie goe before those things whiche are foreknowne and predestinate: and that vnto this determination there is no let, that in Gods action there is nothing either passe, or to come. By these things which we haue brought out of the holy Scriptures it is very manifest, that there is a predestination of God: which thing also those things which we shall afterward speake, shall manifestly declare. Which I wil now also confirme by reason, and by such a reason vndoubtedly as in my iudgement ought to be counted an *anodus*, or a certaine demonstration. The ende whereunto we are made, farre passeth nature, so that by our owne strengthes we can not attain vnto it. Wherefore we haue neede of God to prepare vs & to lead vs vnto it. *Wher-*

Prayers  
are not in  
vaine, though  
the euentures  
of things  
are defined.

Man and  
his doings  
are in no  
case to be  
drawen from  
the prouidence  
of god.  
All things  
were most  
certainly determined  
concerning  
*Christ*.  
We must  
not deny vnto  
God that  
which he  
attribute  
vnto heauē  
and vnto  
the starres.

By these  
places it is  
proued that  
before all  
eternity, pre-  
destination  
is before  
creatures.

It is pro-  
ued by firme  
reasons, that  
there is pre-  
destination.



foze we haue neede of God to prepare vs, & to lead vs vnto it. Therfoze Paul sayth, to the *Corinthians*: The eye hath not seene, nor the eare hath heard, neither hath it entred into the harte of man, the thinges that God hath prepared for them that loue him. Therfoze seeing that of necessitie we must by God, be brought vnto the ende, this cannot be done by chaunce oꝝ rashly, but by the counsel of God, and that from eternally determined and appoynted. Now seeing that there is no let but that we may come to the definition of predestination, I thinke it best to beginne with that that the Logicians call, *Quid nominis*, that is, what the word signifieth. The Grecians call predestination *προορισμους*, of this verbe *προορίζειν*, which signifieth to determine and appoynt before: for *ὅρος* is terminus, that is a band oꝝ limite. Therfoze the elect are seperated a sonder frō them that are not electe. The latine men call it *Prædestinatio*. For, *destinare*, is nothing els, then firmly to determine & constāly to appoynt any thing in the mind, oꝝ by some firme decre of the mind to direct any thing to some one ende. But predestination which we speake of may be taken two manner of wayes: eyther as touching the bringing of it to the effecte, as that Paul going to *Damascus* was conuerted to Christ, and by that meanes seperated from the vnbeleuers: oꝝ in as much as it is with God from eternally, before men are bozne. Of this Paul speaketh writing to the *Galathians*, that he was set a part to preach the Gospell from his mothers wombe long before he was conuerted. And vnto the *Ephesians* also, he sayth, that we were predestinate before the foundations of the worlde were layde. And to the *Romanes* of the twines he sayth, Before they had done eyther good or euill, Iacob haue I loued, but Esau haue I hated. And we at this present speake of this eternall predestination of God. Therfoze the other is nothing but a declaration of this. Predestination therfoze may be taken both commonly & properly. But forasmuch as God doth all thinges by an appoynted counsell, and nothing by chaunce oꝝ fortune, vndoubtedly whatsoeuer he createth oꝝ doth, he appoynteth it to some ende and vse. After this manner neither the wicked, noꝝ the deuill himselte, noꝝ sinnes can be excluded from predestination, for all these thinges doth God vse according to his will. Therfoze Paul in this place calleth wycked men appoynted to vtter damnation, *οὐκ ἔσται*, that is, the vessels of God, vpon whome he maketh open hys wyath. And Salomon in hys *Proverbs* sayth, that God made all thinges for himselfe, and the wicked man also to the euill day. And of Pharaos it is said, Euen to this end haue I raysed thee vp, to shew forth in thee my powre. Per if predestination be thus taken, then shall it be common vnto all thinges. Neither shall this word signifie any thinge els, then the eternall ordinance of God touching his creatures vnto some certayne vse. But the holy scriptures do not much vse this word, but touching the elect only: although in the 4. chapter of the *Actes* we rede, They assembled together to do whatsoeuer thy hand and counsell had predestinated to be done: which wordes yet if they be referred vnto the death of Christ, and vnto the redemption of mankind, passe not the bandes of the election vnto saluation. But if they haue a respect vnto those also which assembled together against the Lord, they comprehend also the reprobate. But now let vs iudge by the Scriptures, as they for the mosse parte vse to speake. Therfoze the Schole deuines also affirme, that the elect onely and not the reprobate are predestinate. That sentence will we also at this present follow: not vndoubtedly because of that reason which they bring, for it is a reason very weake, as we shall after ward declare in his place: but because I see the scriptures so speake for the most part. Therfoze in this treatise vnder the name of predestination we will comprehend the saintes only. And for that cause I thinke *Augustine* entituled his booke *de predestinatione sanctorum*, that is, of the predestination of saintes: which signifieth the decree of God, whereby the Saintes are appointed to hōmunion of saluation. And vnto predestination, by Antithesis, oꝝ contrariposition, is set reprobation. Thus farre as touching the word. Now before we come to the true and proper definition, we must suppose certaine thinges, of which the first pertayneth to the sozeknowledge of God.

Of the definition of predestination.  
*Quid nominis.*  
*Destinare.*

Predestination is taken two manner of wayes.

In other distinction of predestination.

Here shall be entreated only of the predestination of saintes.  
What predestination signifieth.



Which as *Paul* testifieth is ioyned together with predestination. For *whome* he hath foreknowne (saith he) those hath he predestinate. And although in God all things are one and the selfe same, yet because of our capacity and vnderstanding, those things that are attributed vnto him, are by some manner of way to be distinguished. Wherefore first this is to be known, & the knowledge of God extendeth farther then his foreknowledge. For his knowledge reacheth not onely to things present, past, and to come, but also to those things which shall neuer come to passe, whether the same be possible, or (as they vse to speake) vnpotable: but his foreknowledge pertayneth but vnto those things which shall come to passe. Wherefore foreknowledge requirerh a will, which goeth before, for there is nothing which shall come to passe, except God will haue it so. For otherwise he would let it. Wherefore God foreknoweth those things that he will haue to come to passe. Farther God doth not also predestinate all those whom he foreknoweth, for he foreknoweth also the reprobate: whom he knoweth to be damned. But euen as the foreknowledge of God hath ioyned with it his will, yet notwithstanding pertaineth to the knowledge and vnderstanding of God: so contrariwise predestination, although it can not be without foreknowledge: yet it properly pertaineth vnto the will. Which thing *Paul* declareth to the *Ephesians*. when he teacheth, that we are predestinate according to purpose, by the power whereof God worketh all things according to the decrees of his will. By these things we may after a sort see, how predestination is ioyned with foreknowledge, and what it differeth from it. Now let vs see what it hath common or diuerse with prouidence. This it hath common with prouidence, that either of them requirerh a knowledge and is referred vnto the will, and that either of them hath a consideration to things to come. But herein they differ, for that prouidence comprehendeth all creatures: but predestination, as we spake of it, pertayneth onely to the saintes and vnto the elect. Farther prouidence directeth things to their naturall endes, but predestination leadeth to those endes which are aboue nature: as is this, to be adopted into the sonne of God, to be regenerate, to be endued with grace, whereby to liue vprightly, and last of all to come vnto glory. Wherefore we do not say, that brute beastes are predestinate, for they are not able to receaue this supernaturall ende. Neyther are Angels now predestinate: for they haue already attayned vnto their ende: but predestination hath a respect vnto things to come. Whereas we sayde that prouidence pertayneth to all thynges, that may thus be proued, because nothyng is hydden from God: otherwys he shoulde not be most wysse. And if he know all things, eyther he gouerneth all those things, or els he abiecterh the care of many of them. If he abiecte the care of any thing, he therefore doth it, eyther because he can not, or bycause he will not take vpon him the care of those things. If he can not, then is he not most mighty: if he will not, then is he not most good. But to deny that God is most wise, most mighty, and most good, were playnly to deny him to be God. Wherefore it remaineth, that Gods prouidence is ouer all things: which thing the scriptures in infinite places most manifestly testifie. For they teach, that the care of God extendeth euen to the leaues of trees, euen vnto the heares of the hed, euen vnto sparrowes. Prouidence may thus by the way be defined: prouidence is Gods appoynted, vnmoueable, and perpetuall administration of all things. When I say, God, I say, that he is endued with greate authoritie and that he is mighty. Administration signifieth, that his gouernment is not tirannous, but quiet, gently, and fatherly. For tirannes violently oppresse theyr subiects, and referre all things to to theyr owne commodity and lust. But God violently p[re]sseth no man, neither by this gouernment getteth any commodity vnto himselfe, but only communicerh his goodnes vnto creatures. And this administration extendeth vnto all things. For there is nothing free from it, neyther can without it indure. It is called appoynted, bycause it is ioyned with most excellent wisdom, so that it

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Why prou-  
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admitteth no confusio. It is vnmoueable, bicause h knowledge of this gouernor is not deceaued, neyther can his power be made frustrate. It is also perpetuall bycause God himselfe is present with the thinges. For neyther did he, when he had created thinges, leue them vnto them selues: yea rather he him selfe is in them, and perpetually moueth the. *For in him we liue, we moue, and haue our being.* And thus much of prouidence, vnto these thinges also is fate or destiny of very nigh affinity. From which word, if as we haue before sayd, it be taken for a certaine inescapable necessity which dependeth of h power of stars, the fathers haue not without iust cause abstained. But if it signifie nothing ells but a certayne connexion of second causes, which is not caried rashely or by chance, but is gouerned by the prouidence of God, and may at his will be changed, I see no cause why the thing it selfe should be of any man released. Howbeit bicause there is danger that error might sometimes crepe in, *Augustine* thinketh it best that we vterly restryne from that word. We ought also to remember that which we haue in an other place taught namely that the loue, election, and predestination of God are so ordered together, that they follow one an other in a certaine course. First vnto the knowledge of God are offered all men, not being in happy estate, yea rather being needy and miserable: whome God of his pure and singular mercy loueth, those he careth for, and putteth a parte from other whome he ouerpasseth, and embaseth not with his beneuolence and they by this seperation are sayd to be elected. And those so elected, are destined or appointed vnto an end. *Augustine* in his booke de predestinatione sanctorum the 10. chapter: thus defineth predestination, that it is a preparation of Grace: and in the 12. chapter he sayth, it is foreknowledge and a preparation of the gifts of God, by which they are certainly deliuered which are deliuered: but the rest are left in the masse or lump of perdition. In an other place he called it the purpose of hauing mercy. The Master of the sentences in the first booke, distinction 40, defineth it to be a preparation of grace in this present time, & of glory in time to come. These definitions I reiect not: howbeit bicause they comprehend not the whole matter I will bring an other definition more full as nigh as I can. I say therefore, that predestination is the most wise purpose of God, whereby he hath before all eternity constantly decreed, to call those whome he hath loued in Christ to the adoption of his childe, to iustification by fayth, and at the length to glory through good workes, that they may be made like vnto the image of the sonne of God, and that in them should be declared the glory and mercy of the creator. This definition as I thinke, comprehendeth all thinges that pertaine vnto the nature of predestination. And all the partes thereof may be proued by the holie scriptures.

One, election, & predestination how they are ioyned together.

How Augustine defineth predestination.

A full definition of predestination.

First, we take purpose for the generall word. For, that word is common both to predestination, and vnto reprobation. *Paul* vnto the Ephesians sayth, *That we are predestinate according to the purpose of God.* And in this Epistle to the Romanes he sayth, *That the purpose might abide according to election.* But what this purpose is, we vnderstand by the first chapter vnto the Ephesians. For there thus it is written, *That God hath predestinate vs according to his good pleasure.* By these wordes it is manifest, that that is called his good pleasure, which *Paul* after ward called purpose. And that this purpose pertaineth vnto the will, those thinges whiche after ward followe doo declare. By whose power, sayth he, *God worketh all thinges accordinge to the counsell of his will.* But by this will we ought to vnderstand that will whiche is of efficacy, whiche they call, the will of the consequent: by whiche is brought to passe, that the predestination of God is not made frustrate. This purpose we call moste wise, because God doth nothing rashely, or by chaunce, but doth all thinges with moste great wisdom. Therefore the Apostle before ioyned predestination together with foreknowledge, saying, *Whome he hath foreknowne, those hath he predestinate.*

Purpose is common to predestination, & vnto reprobation.

The purpose of God is his good pleasure. Purpose pertaineth vnto h will.

The mighty will of God.

By which purpose, God hath from eternally.] This is therefore added, be-



Predestina-  
tion is no  
new thing.

cause predestination is no new thing, neither such whiche (as manye sayne) goeth not before thinges or euer they are done. Paul sayth in his latter Epistle to Timothy, Which hath called vs with his holy vocation, not by our workes, but according to his purpose and grace, which we haue receaued before the times of the world in Christ Iesus. Here we manifestly see, that with the predestination of God is toynded the eternity of times. And vnto the Ephesians, we are sayd to be electe before the foundations of the world were laide.

The prede-  
stination of  
God is im-  
mutable.

Whereby he hath constantly decreed. ] By these woordes we are taught, that the predestination of God is immutable. For Paul sayth in the latter Epistle vnto Timothy, The foundation standeth firme, The Lord knoweth who are his. And before in the 8. chapter: when the Apostle would teach, that hope maketh not ashamed, and that they that had an assured hope should be saued, he bringeth a profe of the same by predestination: saying, Whome he hath foreknowne, those also hath he predestinate. And he addeth, who shall seporate vs from the loue of God? Shall tribulation? Shall anguish? &c. And Iames sayth, that with God is no chaunging, or varietie of courses of times. And in Esay God crieth: I am God, and am not changed. And in this Epistle the 11. chapter, where is entreated of predestination, Paul sayth, The giftes and calling of God are without repentance. But whereas God in Ieremy the 18. chapter sayth, that he would change the sentence which he had threatned vnto any nation, so that they would repent, the same is not to be vnderstand of predestination, but of those thinges which are forgetolde shall come to passe by that will of God, which they call the will of the signe: namely, when by his Prophets he declareth vnto me eyther what they sinnes haue deserued, or what hangeth ouer they, hedes by reason of naturall causes.

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stinate.

Whome he hath loued in Christ ] This we adde, because whatsoeuer God geueth or decreeth to geue, that geueth he and will geue throughe Christe. And as we haue oftentimes alleadged, Paul vnto the Ephesians saith, that we are elected & predestinate in Christ. For he is the Prince and heade of all the predestinate, yea none is predestinate, but onely to this ende, to be made a member of Christ.

To call into the adoption of children. ] So Paul in a maner euery where speaketh, and especially in the first chapter vnto the Ephesians. For there he saith, that we are predestinate to the adoption of children. And that vocation followeth straight way after predestination, those woordes which we haue before alleadged declare: Whome he hath predestinate, those also hath he called.

To iustification by faith. ] That vnto vocation is adioyned iustification, Paul by these selfe same woordes teacheth. Whome he called those also hath he iustified. But that we are iustified by faith, it hath ben so manifestly declared, that here we shall not neede any playner declaration.

Vnto glory by good workes. ] This thing also Paul teacheth in the selfe same place, Whome he hath iustified (saith he) those also hath he glorified. And that glory followeth good woorkes, and that we are predestinate vnto those good woorkes, that place vnto the Ephesians which we haue already often cited, manifestlye pro- ueth. For first he saith, that we are predestinate, that we shoulde be holye and blameles before God. Afterwarde he sayth, that God hath prepared good woorkes, in which we should walke.

That they might be made like vnto the image of the sonne of God. ] This Image indeede is begonne in vs by regeneration when we are iustified: and in the that are of full age groweth dayly to perfection by good woorkes: & is fully finished in the eternall glory. But in infanten this likenes hath place, when it is begonne by regeneration, and is finished in that last glory. Howbeit in them for want of age are not required good woorkes.

That in them might be declared the mercy and goodnes of the creator. ] This is the laste ende of predestination, shadowed vnto vs by Paul in the simili- tude of the potter, which hath power to make one vessell to honoꝝ, and an other to contumely. So God hath prepared his vessells to glory, that in them he mighte de- clare his glory. By this definition we gather, that God hath predestinate vnto the



the elect not only glory, but also good works, that is, meanes by which he will haue his elect come vnto glory. By this we may see how slowly they are deceaued, which liue wickedly, and yet in the meane time boast that they are predestinate. For the scriptures teach, y men according vnto the predestination of God are not brought vnto glory, by wicked factes and noughty deedes, but by vertuous life and manners. Neither are they to be harkened vnto, whiche crye out, howsoeuer I liue, the predestination of God shall haue his effect. For this is utterly to be ignorant what predestination is, and impudently to goe about to abuse it.

He that li-  
ueth wic-  
kedly cannot  
boast of pre-  
destination.

Now that we haue seuerally after this maner examined this definition by his partes, let vs gather thereout certayne things not vnprofitable. First this, that predestination is a worke of God, and is to bee placed in the minde of God. For although men are sayd to be predestinate, yet must we not appoint predestination in them. So also things are sayd to be perceaued and known: when as yet in them is neither knowledge nor perceauure, but onely in the man that knoweth them. Wherefore euen as we can foresee either rayne, or colde, or fruite before they come: so God predestineth men, which as yet haue no being. For of relatines, some are such, that of necessity the one can not be but together with the other, as a father and a sonne: and some there are whereof the one may be although the other be not together with it, as *before* and *after* and science, and that which is known by science. Predestination therefore is referred vnto the latter kind of relatines. Which predestination yet, forasmuch as it is (as we haue said) in the mind of him that predestineth, those things vnto which the predestinate are directed are in them namely, grace, iustification, good works, and glorification. For these haue no place but in the saints. But in that we haue put the effects of predestination in the definition thereof, it is not to be meruailed at. For this definition can not be geuen vnles the correlatues (as they call them) be also expressed. Predestination is indeede defined: but of necessity there muste be expressed and declared the endes vnto which men are by it directed. And therefore they are ioyned with foreknowledge: because God knoweth bothe the beginnings and meanes and endes of our saluation. This moreouer is to be known, that when of the fathers (as sometimes it happeneth) predestination is called foreknowledge, it then signifieth not onely a bare knowledge, but also an approbation, or an allowing: which as we haue declared pertayneth vnto purpose. Wherefore we did what we could to speake properly, to the end, these things should not be confounded. Lastly is to be considered also, how in predestination are knit together the goodnes, wisdom, and power of God, whiche are his moste chiefe proprietie. Purpose, which commeth of his goodnes, is placed in the will of God: foreknowledge declareth a wise preparation: for the will purposeth nothing which is not beforeknown: lastly, when it is come to be put in execution, then is power present. And now because things contrary pertaine to one and the selfe same knowledge: & the one of the serueth much to y knowledge of the other: euen as we haue defined predestination, so also will we define reprobation. I sayd before, that I was of the same minde that the Scholemen are, namely, that the reprobate are not predestinate, not for that I iudged their reason to be so firme, but because the Scriptures vse so to speake for the moste parte. This is their reason, because predestination directeth not onely vnto the ende, but also vnto the meanes whiche leade vnto the ende. But forasmuch as sinnes are the meanes by whiche men are damned, they say God can not be put to bee the cause of them. Andoubtedlye if we will speake vp rightly, and properly, God can not be saide to bee the cause of sinnes, whome yet we can in no wise utterly exclude from the gouernment and ordering of sinnes for he is the cause of those actions which in vs are sinnes: although as they are of God, they are mere iustice. For God punisheth sinnes by sinnes. Wherefore sinnes as they are punishments, are vpon men layd of God, as of a iust iudge. Farther it is God which withholdeth his grace from men: which being withholden, it can not be chosen but that they

Predestina-  
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How prede-  
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God is not  
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## Cap. 9 A Commentarie vpon the

must fall. And forasmuch as through his agitation or stirring all we both liue and moue, vndoubtedly it is of necessity, that all the works which we do after a manner be done by his impulsion. Although thereof followeth not that he should poure into vs any new malice. For we haue malice abundantly inough of our selues, both by reason of originall sinne: and also because, if the creature be not holpen by God, of it selfe it declineth without measure and ende, to worse and worse. Furthermore God, and that vndoubtedly iustly, ministreth vnto the reprobate and vnto the wicked, occasions of sinning, and wonderfully enclineth the harts of men not only to good things, but also (as *Augustine* sayth) by his iust iudgement to euill things. Yea also he vseth the malice of men will they or nill they vnto those ends which he hath purposed vnto himselfe. And the holy scriptures sticke not to say, that God deliuereth men into a reprobate sence, and maketh them blind, and seduceth them, and many other such thinges. And yet for all this he can not be truly called the cause of sinnes, when as we abundantly haue the true cause of sinnes in our selues. Wherefore that reason of the Scholemen is not firme, neither leneth it to a very sure foundation. Howbeit I therefore separte the reprobate from the predestinate, because the scriptures no where that I know of, do call men that shalbe damned, predestinate. Which sentence, though I sawe no reason why, yet woulde I iudge is to be followed, because of the authoritie of the worde of God. Howbeit I thinke the holy scripture so speaketh, for that as we haue before sayde, predestination hath a regarde vnto those ends, vnto which we can not by nature attayne: such as are iustification, good life and glorification: by which God exalteth vs farre aboue all strengthes of nature. But the sinnes for which we are damned although they are not excluded from the gouernment of God: namely, after that manner as we haue already declared, yet do they not passe the strengthes of our nature. For euery man of himselfe is prone inough to sinne. Wherefore reprobation is the most wise purpose of God, wherby he hath before all eternitie constantly decreed without any iniustice, not to haue mercy on those whome he hath not loued, but hath ouerhipped: that by theyr iuste condemnation he might declare his wrath towards sinnes, and also his glory. The former partes of this definition are already declared, when we defined predestination euen vnto that part, without vnrightheousnes. Which part is therefore added, because God doth no iniustice vnto any man, although he bestow not his mercy vpon some. For he is not bound vnto any man, by any law: neither is he compelled of duety to haue mercy vpon any man. Wherefore God aunswereth in the Gospel. *Is thine eye wicked? I am good. Is it not lawfull for me to do with mine owne what I wil?* The selfe same thing hath *Paul* taught by the power of the potters. And yet he affirmeth, that therefore there is no iniustice in God. For here is entreated of mercye and not of rightheousnes. And vnto *Moses* was answered in *Exodus*: *I will haue mercy on whome I will haue mercy, &c. I will not haue mercy on them. &c.* By those wordes is signified that all men are of theyr owne nature in misery. For mercy is bestowed vpon none, but vpon them that are in misery. Out of this misery God deliuereth some, and those he is sayd to loue. Other some he ouerpasseth, and them is he sayd to hate, for that he hath not mercy on them. That by theyr iust condemnation he might declare his anger against sinnes, and his rightheousnes. The damnation of these men is said to be iust, because it is inflicted vnto them for their sins. And yet we ought not hereby to inferre, that sinnes for esane are the cause, why any man is reprobate. For they cause not, that God purposeth that he will not haue mercy. Howbeit they are the cause of damnation, which followeth in the last time, but not of reprobation which was from eternally. The lasse ende of reprobation is the declaration of the mightye iustice of God, as *Paul* hath taught: namely, that these vessels are prepared vnto wrath: because God woulde shew in them his power. And God aunswereth of *Pharao*, *Euen vnto this end haue I raysed thee up, that I might shew in thee my power.* The farthest ende is damnation, which as it is iust, so also is it allowed of God. But the niest ende are sinnes. For God com-  
manded.

Sinnes are not all manner of waies excused from the prouidence of God. By the manner of speaking of the scriptures the reprobate are to be seperated from the predestinate. Why the reprobate are not called predestinate

Definition of reprobation

God doth no inturp vnto them, vpon whom he hath not mercy.

Men of their owne nature are in misery.

The reprobate are condemned because of their sinnes. Sinnes for esane are not the cause why a man is reprobate.



maunded, that the people should be made blinde, that they should not vnderstand, that they should not heare: *Lest peradventure (saith he) they should be conuerted and, I should heale them.* For sins although as they are sins, they are by God, in his lawes condemned, yet as they are iuste punishments, they are by him imposed for the wicked desertes of the vngodly. But we muste not stay in these nearer endes. We must go farther, that we may at the length come to that ende, which *Paul* hath set forth: namely, that the iustice of God should be declared. And thus muche hitherto as touching the first article.

Now let vs come to the second, wherein is to be sought the cause of predestination. Forasmuch as predestination is the purpose or will of God, and the same will is the first cause of all thinges, which is one and the selfe same with the substance of God, it is not possible, that there should be any cause thereof. Howbeit we do not therfore deny, but that sometimes may be shewed some reasons of the will of God, which although they may be called reasons, yet ought they not to be called causes, especially efficient causes. But that in the scriptures are sometimes assigned reasons of the will of God, may by many places be gathered. The Lord sayth, that he therfore did leade aboute the children of Israell throughe the deserte, rather then throughe shorter passages, throughe which he could haue lead them, that they should not sodenlye meete with theyr enemies. *Adam* also was placed in Paradise, to husband it, and to keepe it. And God testifieth that he woulde not as yet expell the Cananites out of the land of Chanaan, because they had not yet as filled y measure of their sinnes. Howbeit although as we haue sayde the scripture vse sometimes to bying reasons of y wil of God, yet no mā ought to take vpon him to rēder a certain reason of it, but that which he hath gathered out of the scriptures. For so, as we are dull of vnderstanding, we should easely vsurpe our owne dreames in stede of true reasons. But that there are small causes of the predestination of God, we deny not. For they are expessedly put of *Paul*, and especially, when he citeth y of *Pharao*: *euen o this end hane I stirred thee vp, that I mighte shewe in thee my power*: and of the elect he sayth, that *God would in them shew forth his glorie*. The materiall cause also may after a sorte be assigned. For men which are predestinate, and those thinges which God hath decreed by predestination to geue vnto the elect, as are these, vocation, iustification, and glorification, may be called the matter, about which predestination is occupied. This mozeouer is to be noted, that the end may sometimes be taken, as it is of vs in minde and desire conceived: and then it hath the consideration of an efficient cause: for being so conceived in the minde it forceth men to worke. Sometimes also it is taken as it is in the thinges, and as we attayne vnto it after our laboures. And then properly it is called the end, bycause the worke is then finished, and we are at quiet as now hauing obteyned the end of our purpose. But we therfore put this distinction, that if at any time we should be asked whether God do predestinate men for workes or no, we should not rashly eyther by affirming or by denyinge geue hasty sentence. For the ambiguity is in this word, *for*, how it is to be vnderstand. For if good workes be taken as they are in very dede, & are wrought, bycause God predestineth vs to this end, that we should liue byrightly, as we rede in the Epistle vnto the Ephesians, namely, that we are elected, to be holpe and immaculate, and that God hath prepared good workes that we shoulde walke in them, as touching this sentence or meaning the proposition is to be affirmed. But if that worde, *for*, be referred vnto the efficient cause, as thonghe the good workes, which God foresaw we should do, are as certayne merites and causes which should moue God to predestinate vs, this sence is by no meanes to be admitted. It is possible in dede that the effectes of predestination may so be compared together, that one may be the cause of the other. But they can not be causes of the purpose of God. For vocation which is the effect of predestination, is the cause that we are iustified. Iustification also is the cause of good workes: and good workes although they be not causes, yet are they meanes by which God byingeth vs vnto eternall life. Howbeit none of all these is the cause, or the means

Of the cause of predestination.

Of the will of God may sometimes be geuen a reason, but neuer any cause, especially an efficient cause.

We cannot geue any reasons of the will of God, but those which the holy scriptures haue set forth vnto vs.

Predestination may haue a final cause.

The material cause is after a sorte found in predestination.

The end is considered two maner of wayes.

It may be both true & false, that we are predestinate by workes.

One effect of predestination may be the cause of an other effect, but they cannot be causes of the purpose of God.



If sinnes  
were the  
causes of re-  
probation,  
no man  
should be e-  
lected.

The pur-  
pose of God  
not to haue  
mercy, is as  
free as the  
purpose to  
haue mercy.  
Why good  
workes  
foresene are  
not the cau-  
ses of prede-  
stination.  
A place out  
of the first  
epistle to  
Timothie.

Man cannot  
by himselfe  
make him-  
selfe a vessel  
of honour.  
Free will is  
not proued  
by proposi-  
tions hypo-  
theticall.

meane why we are chose of God: as contrariwise sins indebe are causes why we are damned, but yet not why we are reprobate of God. For if they should be the cause of reprobation, no man could be elected. For the condition & estate of all men is a like. For we are all borne in sinne. And when at any time *Augu-  
stine* sayth, that men are iustly reprobate for theyr sins, he vnderstandeth toge-  
ther with reprobation the last effect thereof, namely damnation. But we may  
not so speake, if by reprobation we vnderstand the purpose of God not to haue  
mercy. For that purpose is no lesse free then any other purpose of shewing mercy.

These things being now thus declared we will assigne reasons why we de-  
ny that good workes foresene are the causes of predestination. The first is be-  
cause the scriptures nowhere teach. But of so weighty a matter we ought  
to affirme nothing without the holy scriptures. Howbeit I know that certain  
haue gone aboute to gather this sentence out of the first epistle to Timothe,  
where it is thus written, *In a greate house are vessels of gold, silver, and wood. And  
if a man shall cleanse him selfe from these, he shall be an honorable vessel of God, and mete  
for euery good worke.* Whereby they conclude, that certayne are therefore destined  
to be vessels of honour, because they haue cleansed them selues from the filthines  
of sinne, and fro corrupt doctrine. And because they are here sayd to haue power  
to performe this, they say, that it lieth in euery man, to be predestinate of God  
vnto felicity. But these men make no good collection: For the sentence of *Paul*  
in that place is thus to be taken, *He had sayd before, The foundation standeth  
firme. The Lord knoweth who are his.* As if he should haue sayd, *me may sometimes  
be deceaued: for they oftentimes iudge those to be goodly, which are most farre  
from godlines. In which wordes he reproued Hymeneus and Philatus. For a litle  
before he had spoken of theyr peruerse doctrine. For they taught that the resur-  
rection was done alreedy, wherefore Paul would not that men should be iudged  
as they appeare to be at the first sight. For God hath in this world, as it were  
in a greate house vessels, some of golde, some of silver, some of woode,  
and some of claye. And he knoweth beste whiche of these are honorable, and  
whiche are made vnto contumely. But we which know not nor vnderstand the  
secret of his will, can iudge of them but only by the effectes: that whosoener is  
cleane from corrupt doctrine, and liueth godly, the same is a vessel vnto honour.  
Neither doth this place proue, that men can cleanse themselves, or make them-  
selues vessels of hono. For as *Paul* hath taught vs in this epistle, it is God onely  
which bringeth this to passe. For he as it were a potter, hath power of one and  
the selfe same masse or lombe, to make one vessel to hono, and an other to contu-  
mely. Wherefore this place enterpretateth the other. And therefore we ought  
not to gather moze of those wordes of *Paul* then that such cleansing, is a token  
whereby we iudge of the worthines or of the vnworthines of the vessels in the  
Church. It is God which knoweth truly what maner of one euery man is, and  
his foundation standeth firme: for it can not be deceaued. But we can not iudge  
of others but only by certayne tokens and effects. And this is it which *Christ* ad-  
monisheth, *By their fruites ye shall know them.* Neither do they rightly vnderstand  
the Apostle, which by these wordes, *If a man keepe himselfe cleane from these things,*  
teach, that it lieth in our will, to make our selues vessels of honour. For the  
strengthes of our free will are not proued by propositions hipotheticall or hauing  
conditions, that we should thus inferre, the holy scriptures teach, that if ye shall  
do this or that, or if ye shall beleue, ye shall haue saluation: Wherefore we can of  
selues beleue or liue holily. Suche conclusions are weake: for God in another  
place teacheth, that he will make vs able to walke in his wayes. Preceptes there-  
fore and exhortations, and conditions are to that end added, that we should vnder-  
stand, what is required at our handes, and what maner ones they shall be, which  
pertaine vnto God, and shall obtaine eternall life. Wherefore we ought not out  
of these places to gather what our owne strengthes are able to do. But it is easy  
to declare, why men that are purged of God, are notwithstanding said to purge  
them-*



themselves. For God worketh not in men as stones, and stones are moved without sense and will. But God when he regenerateth men, so cleanseth and reneweth them, that they themselves both understand those things which they do, and also about all things desire and will the same, after they have once received a fleshy hart for their stony hart. Wherefore after they are once regenerate, they are made workers together with God, and of their owne accord they bend themselves unto holynes and unto purenes of life. God by Moses commaunded the Israelites to sanctify themselves. And yet in an other place he manifestly testifieth, that it is he which sanctifieth the people. And Paul unto the Corinthians sayth, that Christ was made unto us wisdom, righteousness, redemption and sanctification. God also commaundeth us to beleue: and yet the scriptures in an other place testify that faith is the gift of God. By all these things therefore it is very manifest, how little this place maketh for our aduersaries, which way soeuer they turne themselves. Besides all this the scriptures do not only teach y<sup>e</sup> predestination is not of works foresene, but also plainly teach y<sup>e</sup> contrary. For Paul as we see in this epistle pronounceth of those twines, before they were borne or had done eyther any good or any euill, it was sayd, The elder shall serue the younger: also, Iacob haue I loued, but Esau haue I hated, that it should not be of workes, but of him that calleth. Wherefore he denieth that either the loue or hatred of God commeth of workes. But they are worthy to be laughed at, which after this sort cauill, that Paul in deede excludeth workes already done, but not those which are to be done. For they see not that Paul in this place goeth about to remoue all maner of difference from those two brethren, that we might fully vnderstand, that they were utterly like as touching their persons. For when he declared that they were bozne of one and the selfe same father, and of one and the selfe same mother, y<sup>e</sup> they were brought forth also both at one burthen, his meaning tended to no other end but vnto this, by their equality to shew, that the election of God is free, so that it laye in him to elect the one and to reiect the other. But if there had ben only this difference left as touching workes foresene, then should Paul in wayne haue put so great an equality. Wherefore Paul sayth vniuersally, not of workes: in which words he comprehendeth as well workes to be done, as workes already done. And that we mought the more surely vnderstand this, he addeth, But of him that calleth. Wherefore Paul sendeth vs vnto God, and not vnto workes. And if a man diligently consider all those things which follow in this chap. he shall see that the Apostle draweth those thinges which he teacheth of predestination to these principall pointes, namely, vnto power: For he saith, Hath not the potter power? vnto purpose or good pleasure, for vnto the Ephesians he vseth both words: vnto will, for he saith, He hath mercy on whome he will, and whome he will he hardeneth. vnto mercy or loue, for he saith, It is not of him that willet, nor of him that runneth: but of God that hath mercy. Also, Iacob haue I loued, but Esau haue I hated. Being Paul what cause soeuer he eyther here or in any other place geneth of predestination, reduceth them to these foure principall pointes, can we doubt of his meaning? or shall we take vpon vs to geue sentence otherwise? But as touching workes he speaketh not so much as one worde, wheresoeuer he entreateth of this matter, but onely to exclude them. Farther consider this, that there is nothing more against the scope and meaning of Paul, then to put workes foresene to be the causes of predestination. For by that meanes workes shoulde be the causes of iustification. But that doctrine the Apostle hath in this Epistle by all manner of meanes oppugned. And I hereby proue this reason to be firme, because the Apostle maketh predestination to be the cause of vocation, and vocation, the cause of iustification. Wherefore if workes be causes of predestination, they shall also be causes of iustification. For this is a firme rule among the Logicians, whatsoever is the cause of any cause, is also the cause of the effect. Farther no man can deny but that god workes procede of predestination. For we are sayd to be predestinate, that we shoulde be holys and blame-

God maketh the godly cleane, & they are said to make themselves cleane.

The scripture teacheth that predestination is not of workes foresene.

A cauiltie ouerthrowne

Unto what principall pointes, the predestination of God is reduced.

Iustification should come by workes, if election should depende of workes foresene.



## Cap. 9 A Commentarie vpon the

Good  
workes are  
the effectes  
of predesti-  
nation.  
Against the  
good vse of  
of free will.

He which  
is drawen,  
was before  
unwilling.

Workes can  
not be the  
causes of  
our calling.

If we  
should be  
predestinate  
by workes,  
the exclaima-  
tion of Paul  
were to no  
purpose.

The questi-  
on is assop-  
led, when it  
is reduced  
to the high-  
est cause.

Now the  
questiō may  
be said to be  
assopled &  
not to be as-  
sopled.

blameles. And God by predestination hath prepared good workes, in which we should walke. And Paul himselfe confesseth that he obtained mercy to be faithful. Wherefore if workes be the effectes of predestination, howe can we then say, that they are the causes thereof: and chiefly those kinde of causes, which are called efficient causes: for, that vse of free will is nothing worth, which they so often boast of, as though we haue it of our selues, and not of the mercye of God. For Paul sayth, that it is God which worketh in vs both to will and to performe. And God in Ezechiel sayth, I will take away from them theyr stony hart, and wil geue vnto them a fleshy hart. We can not (saith Paul) thinke any thing of our selues, as of our selues. And if we had in our selues that good vse which they speake of, what shoulde let but that we mighte gloze thereof: Andoubtedly the Lord sayth, No man cometh vnto me: vnles my father draw him. And Ierome against the Pelagians excellently wel writeth, that those which are sayd to be drawen, are by that word signified to haue bene before withstanding, resisting and vnwilling, but afterward God so worketh, that he chaungeth them. This selfe same thing also doth the nature of grace proue. For Paul sayth, That the remnantes might be saued according to the election of grace: & is, according to gracious or free electiō. For so is the genetive case after & Hebrew phrase to be resolved. Farther in the definition of predestinatiō in & first place we haue put this word purpose: which seing it signifieth nothing els (as we haue declared out of the Epistle vnto the Ephe.) but the good pleasure of God, thereby it euidently appeareth, that from no other where, must we seeke the cause of predestinatiō. For ouer workes can not be the causes of our vocation, and much les of our predestinatiō: for predestination goeth before vocation. And that workes are not the causes of vocation, is declared by the Epistle vnto Timothy. God hath called vs (saith Paul) with his holy calling not by our works, but according to his purpose, and the grace which we haue in Christ before the times of the world. Whereby it most manifestly appeareth, that workes are not the causes of our calling. Yea neither also are workes the causes of our saluation: whiche yet were farre more likely: for by good workes God bringeth vs to felicity. But Paul to Titus sayth, that God hath saued vs, not by the workes of righteousness, but according to his mercy. Farther what needed Paul after this disputation to cry out, O the depth of the riches of the wisdom & knowledge of God: how vnsearcheable are his iudgements, and how vnaccessable are his waies? For if he would haue followed these mens opinion he might with one more word haue dispatched the whole matter: and haue sayd, that some are predestinate, and other some reiected, because of the workes which God foresaw should be in both of them. Those men Augustine in mockage called sharpe witted men, which so trimly and so easily saw those things which Paul could not see. But say they, & Apostle in this place assoileth not & questiō. But it is absurd so to say: especially, seing & he brought it in of purpose, & the soluciō therof serued very much vnto & which he had in hand. And how in Gods name can he seme not to haue assopled the question, when he reduced that euen vnto the highest cause? namely vnto the will of God. And therewithall sheweth that we ought not to go any farther: when God had appointed limitics at the fote of the mounte Sina, if any man had gone beyond those limitics, he was by the law punished. Wherefore let these men beware, with what boldnes they presume to go further then Paul would they should. But they say, that the Apostle here rebuketh the impudent. Be it so. But yet is this rebuking a most true solution of the question. For Paul by this reprehension prohibiteth vs, not to enquire any thing beyond the mercy and will of God. If these men meane such a solution, which may satisfie humane reason, I will easily graunt that the question is not in such sorte assopled. But if they seeke & solution which sayth ought to embrace and to rest therein, they are blind if they se not the solution. But let vs se what moued these men, to say that workes foresene are the causes of predestination. Andoubtedly that was nothing els, but to satisfie hu-  
mans



iudgement: which thing yet they haue not attayned vnto. For they haue  
 nothing to answer touching an infante, which being grafted into Christ, dieth  
 in his infaney. For if they will haue him to be saued, they must nedes confesse  
 that he was predestinated. But forasmuch as in him followed no good woorkes,  
 God doubtles could not foresee them. Yea rather this he foresaw: that he should  
 by his free will doo nothing. But y is more absurd, which they obiekt that God  
 foresaw, what he would haue done, if he had happened to liue longer. For hu-  
 mane reason will not so be satisfied. For reason will complayne, for some that  
 are ouerhipped and reiected, for those sinnes which they haue not done, and es-  
 pecially therefore, for that they should haue committed those sinnes if they had  
 liued. For ciuill iudges punish not any man for those sinnes which they would  
 haue committed if they had not bene letted: And that God is nothing moued  
 with those woorkes which men would haue done, Christ playnly declareth whe-  
 he entreateth of *Corosaim*, and *Bethsayda*, and *Capernaum*. If (sayth he) the thinges  
 which haue bene done in thee, had bene done in Tire and in Sydon, they had doubtles repen-  
 ted: and those cities had bene at this day remayning. Behold God foresaw, that these  
 nations would haue repented, if they had sene and heard those things which  
 were graunted and preached vnto these cities. Seeing therefore that they pe-  
 rished it is manifest that God in predestinating followeth not those woorkes,  
 which men would haue done if they had liued. Neyther yet ought any man to  
 gather out of this sentēce of Christ, that they by themselves, euen by the strength  
 of free will could haue repented. For as we haue in other places taught, repen-  
 taunce is the gifte of God. But the meaning of that place is, that God added  
 not those means to conuert these men, wherby they mought haue bene moued.  
 These men suppose, y euen by nature is a distinction in men, which y election of  
 God soloweth. Neither consider they, y all men are bozne the sonnes of wrath:  
 so that as touching the masse or lombe wherout they are takē, there can not be  
 put in the any difference at all: for whatsoever good cometh vnto vs, y same w-  
 out al doubt cometh fro God & from grace. And y in the nature of mē is not to  
 be put any difference, y Apostle declareth euē in this selfe same chap. For when  
 he would declare that the one of the two bzytheren was taken, and the other re-  
 iected only by the free will of God: first he vsed an example of *Isaac* and *Ismael*.  
 But when in these two it mought be obiekted that there was some difference,  
 for that the one was bozne of a free woman, and the other of a handmaydē, af-  
 terward he brought two bzytheren that were twines, *Iacob* and *Esaū*, which had  
 not onely one and the selfe same parentes, but also were brought forth both at  
 one and the selfe same tyme, and in one and the selfe same trauaile. And as tou-  
 ching woorkes there was no difference at all betwene them. For as the Apostle  
 sayth, *Before they had done eyther good or euill, it was sayd, The elder should serue the*  
*younger: Agayne Iacob haue I loued, but Esaū haue I hated.* What nede was there  
 that *Paul* should so diligently alledge these thinges, but to make those two bzy-  
 theren equall in all poyntes as touching nature: which doubtles had bene to no  
 purpose, if still there had remained so much difference in woorkes foreseene. Where-  
 fore it soloweth, that whatsoever difference is in men, the same dependeth only  
 of the will of God: For we all otherwise are bozne obnoxious vnto sin. Further  
 if there should be any thing of our selues which mought moue God to predesti-  
 nate vs, that should chiefly be sayth. For *Augustine* also, when he was yet  
 young, neither so greatly nor thorowly acquainted with this question, thought  
 that God in predestination and reprobation hath a respect vnto faith, and vnto  
 infidelitie: whiche sentence *Ambrose* before him and *Chrysostome* had embraced.  
 But in very deede neither also can it be attributed vnto faith. For faith also co-  
 meth of predestination. For it is not of our selues, but is geuen of God: and that  
 not rashly, but by his appoynted counsel: which may easely be proued by many  
 places of the scriptures. For *Paul* vnto the *Ephesians* writeth, *By grace ye are sa-*  
*ued through faith: and that not of your selues: for it is the gifte of God, leaste anye man*  
*should*

The aduer-  
 saries satis-  
 fie not by  
 mane rea-  
 son.

God vnto  
 some addeth  
 not such  
 means whi-  
 che mought  
 moue the to  
 saluation.  
 As tou-  
 ching na-  
 ture, there  
 is no diffe-  
 rence in mē,

Faith fore-  
 seene can not  
 moue God  
 to predesti-  
 nate vs.



By the  
Scripture  
is proued  
that faith is  
of God.

If faith be  
not the  
cause of pre-  
destination,  
much les o-  
ther works

Our works  
cannot be of  
more wor-  
thines, then  
predestina-  
tion.

What which  
is constant  
& certaine,  
dependeth  
not of that  
which is  
uncertaine &  
unconstant.

We must  
not so defend  
our liberty,  
that we  
spoil God  
of his liber-  
tie.

We must  
goue vnto  
God that  
liberty whic  
che the scrip-  
ture genereth  
vnto him.

should boast. And againe in the selfe same Epistle; Charity and sayth from God the father through Iesus Christ. And in this Epistle vnto the Romanes, As God hath de- uided vnto euery man the measure of sayth. And vnto Timothy, I haue obteyned mercy, that I might be saythfull. Vnto the Phillippians, Vnto you it is geuen, not only to be- leue in Christ, but also to suffer for his sake. In the Actes, God opened the hart of the wo- man that sold filkes, that she mought geue bede to those things which wer spoken of Paul. And in the 13. chapter, They beleued as manye as were ordeyned vnto eternall lyfe. Christ also sayth in the Gospel, I confesse vnto thee O father of heauen and earth: that thou hast bidden these thinges from the wise and prudent, and hast reueled them vnto in- fantes, Euen so father: bycause it hath so pleased thee. And in an other place, Vnto them (sayth he) I speak in parables, that when they feare they should not heare, and when they se, they should not se: But vnto you it is geuen to vnderstand. And vnto Peter he sayd, Blessed art thou Simon Bariona, for fleshe and bloud hath not reueled thys vnto thee. And there are many other testimonies in the holy scriptures, wherby is proued that sayth is geuen and distributed of God only. Wherefore it can not be the cause of predestination. And if sayth can not, the doubtles much les can works.

Howeuer no man can deny, but that the predestination of God is eternal. For Paul to Timothe sayth, That God hath elected vs before the times of the world. And vnto the Ephesians, Before the foundations of the world were layd. But our works are temporall: wherefore that which is eternall can not come of them. But they vse to cauell, that those workes in whose respect we are predestinated, are so to be take as they are foresene of God: and by this meanes they can not seme to be temporall. Graunt that it were so: let them be taken after that maner. Yet can it not be denied, but that they are after predestination, for they depend of it, and are the effectes thereof, as we haue before taught. Wherefore after these mens doctrine, that which cometh after should be the efficiente cause of that which went before. Which thing how absurd it is, euery man may easely vn- derstand. Further the efficient cause is of his owne nature more worthy and of more excellency then the effect, especially in that it is such a cause, wherfore

if workes be the causes of predestinatiõ, they are also more worthy & of more ex- cellency then predestination. Howeuer predestinatiõ is sure, cõstãt, & infallible: How the shall we appoint y it depēdeth of y workes of free will, which are vn- certaine & vncõstant, & may be bowed hither & thither, if a mā cõsider the particula- ly: For men are alike prone vnto this or y kinde of sinne, as occasions are offred. For otherwise if we will speake generally, by reason of the sinne of the firste pa- rentes, free will before regeneration can do nothing els but sinne. Wherefore ac- cording to the sentence of these men, it must needes follow, that the predestination of God, which is certaine, dependeth of the workes of men, which are not onely vn- certaine, but also are sinnes, neither can they say, that they mean of those workes which follow regeneration. For those (as we haue taught) spring of Grace and of predestination. Neither do these men consider, that they to satisfie humane reason and to auouch I know not what liberty in men, spoyl God of his due power & liberty in electing: which power and liberty yet the Apostle setteth forth, and saith that God hath no les right ouer men then hath the potter ouer the vessels whiche he maketh. But after these mens sentence God can not elect but him only, whom he knoweth shal behaue himselte wel: neither can he reiect any man, but whom he seeth shal be euill. But this is to go about to bring God into an order, and to make him subiect vnto the lawes of our reason. As for Erasmus he in vaine speaketh a- gainst this reason. For he sayth, that it is not absurde to take away from God that power which he himselfe will not haue attributed vnto him: namelye, to do any thing vniustly. For we say, that Paul hath in vaine yea rather falsly set forth this liberty of God, if he neither haue it, nor will that it should be attributed vnto him. But how Paul hath proued this libertye in God, that place whiche we haue cited most manifestly declareth.

They also to no purpose object vnto vs the iustice of God: for here is entreated only



only of his mercy. Neither can they deny, but y they by this their sentence do rob God of a greate deale of his loue and good will towarde men. For the holy scripture when it would commend vnto vs the fatherly loue of God, affirmeth, that he gaue his sonne, and that vnto the death, and that then when we were yet sinners, enemies, and children of wrath. But these men will haue no man to be predestinated which hath not good woorkes foreshene in the minde of God. And so euery man may say with himselfe, If I be predestinated, the cause thereof dependeth of my selfe. But an other, which seeth truly in his harte, that he is freely elected of God for Christes sake, when as he of himselfe was all manner of wayes vnworthy of so greate loue, will without all doubt be wonderfullye inflamed to loue God againe. It is also profitable vnto vs, that our saluation shoulde not depende of our woorkes. For we oftentimes wauer, and in liuing vp rightly are not very constant. Doubtles if we should put confidence in our owne woorkes, we should vtterly dispayre. But if we beleue that our saluation abideth in God fixed and assured for Christes sake, we cannot but be of good comfort. Farther if predestination shoulde come vnto vs by our woorkes foreshene, the beginning of our saluation shoulde be of our selues: against which sentence the scriptures euery where cry out. For that were to raise vp an idoll in our selues. Whereouer the iustice of God, shoulde then haue neede of the externe rule of our woorkes. But Christ sayth, *Ye haue not elected me, but I haue elected you.* Neither is that consideration in God which is in men, when they beginne to loue a man, or to picke out a frende. For men are moued by some excellent gifts wherewith they see a man adorne. But God can finde nothing good in vs which first proceedeth not from him. And Ciprian saith (as Augustine oftentimes citeth him) *that we therefore can not glory, for that we haue nothinge that is our owne, and therefore Augustine concludeth, that we oughte not to parte stakes betwene God and vs, to geue one parte to him, and to keepe an other vnto our selues touching the obtinment of saluation: for all whole is without doubt to be ascribed vnto him.* The Apostle when he writeth of predestination, hath alwaies this ende before him, to confirme our confidence, and especially in afflictions out of which he saith, that God will deliuer vs. But if the purpose of God shoulde be referred vnto our woorkes, as vnto causes thereof, then could we by no meanes conceaue any such confidence. For we oftentimes fall, and the righteousness of our woorkes is so slender, that it cannot stand before the iudgement seate of God. And that the Apostle for this cause chiefly made mention of predestination, we maye vnderstand by the Chapter of this Epistle. For when he described the effectes of iustification, amongst other things he saith, that we by it haue obtained the adoption of sonnes, and that we are moued by the spirit of God, as the sonnes of God, and therefore with a valiant minde we suffer aduersities: and for that cause euery creature groneth, and earnestly desireth to be at the length deliuered. And the spirit it self also maketh intercession for vs. And at the last addeth, *That vnto them that loue God all thinges worke to good.* And who they be y loue God, he straightway declareth. Which are called (saith he) *according to purpose.* These seke Paul to make secure: that they shoulde not thinke that they are hindered, when they are exercised with aduersities: for that they are foreknowne, predestinated, called, and iustified. And that he had a respect vnto this security, those thinges declare whiche follow: *If God be on our side, who shalbe against vs? Who shall accuse against the elect of God.* First by this methode is gathered, that the aduersaries much erre supposinge that by this place they may inferre, that predestination commeth of woorkes foreshene. For Paul before that gradation wrote these woordes: *To them that loue God all thinges worke to good:* as though foreknowledge and predestination whereof he afterwarde maketh mention shoulde depende of that sentence. And to this purpose they cite this sentence out of the Proverbes of Salomon, *Those that loue me, I loue.* Neither consider they (as we haue said) y Paul in this place entredeth to declare who they are vnto who it is geuen to loue God, and to haue all thinges to worke vnto them to good. And those he saith are they, which are by the predestination of God

W. 19

elected

A loue to-  
wards God  
is kindied  
of the true  
feeling of pre-  
destination.

The consi-  
deration of  
the election  
of God, and  
of the electi-  
on of man  
is diuers.

Vnto God  
is all whole  
to be ascri-  
bed.

If predesti-  
nation shold  
depend of  
woorkes, it  
shoulde  
make vs  
not to hope  
but to dis-  
payre.

In which  
woordes of  
Paul the ad-  
uersaries are  
deceiued.

A place of  
Salomon.



## Cap. 9 A Commentarie vpon the

The loue of  
God spring-  
geth not of  
our loue,  
but contra-  
rily.

Of the com-  
parison of  
God to the  
potter.

God wor-  
keth accor-  
ding to his  
will, & not  
according  
to oures.

The mercy  
of God is  
more  
declared, if  
we be prede-  
stinatē fre-  
ly, then if of  
woorkes.

elected. And as touching *Salomon* we also confesse, that those whiche loue God, are againe loued of him. But this is now in question, whether the loue of God where- by he embraceth vs do spring of our loue, or no. This thinge doth *Iohn* by expresse wordes declare in his Epistle, *Not*, (saith he) *for that we haue loued him: He hath first loued vs*. The second thing that we gather of these wordes of *Paul*, is, that the predestinatiō of God, if it be of this force, to confirme vs touching the good wil and loue of God towarde vs, can not depende of our woorkes. For our woorkes are both weake, and of mosse slender righteousnes. Farther this is to be considered, that *Paul* kept not in silence those causes which might be geuen: for he expresse- ly putteth the ende: namely, that the mercy and iustice of God might be made ma- nifest. But when he commeth to the efficient cause, he will haue vs so fully to stay our selues on the will of God, that he compareth God to a potter, and vs to clay. In which comparison he declareth, that there is nothing whiche oughte farther to be enquired of. I know that the aduersaries say, that that comparison is brought one- ly to suppress the malepertnes of the demaunder: not that the matter is on either behalfe in very dede so. For God electeth men by woorkes foresene. But if it so be, how then by this similitude shall the mouth of the murmurers be stopped. For they will saye, if the iustice of God requyre thys, that election be of woorkes foresene, what needed *Paul* to saye. *Before they had done eyther good or euill, it was sayde. The elder shall serue the younger? Iacob haue I loued, and Esau haue I hated? Agayne, Not of woorkes, but of hym that calleth, that election mighte abide firme accordinge to purpose? And why is this similitude of the potter brought, when as the thinge it selfe is farre otherwyse? and neyther doth God as a pot- ter do all thynges as please hym: neyther are we as clay vtterly without differ- ence? doubtles by this reason of these men, the malepert demaunder is not re- pressed: yea rather there is offred an occasion of cueling, for that the similitude which is brought serueth not to the purpose. There is also an other sentence of *Paul* vnto the *Ephesians*, wherby is strongly confirmed this our sentence. For whē he had said, that we are predestinated according to y purpose of God, he added, *By the power whereof he worketh all thinges according to the counsell of hys wyll*. But if it were so, as these men imagine, God should not worke all thinges accor- ding to his will, but according to the will of an other. For as we should order our woorkes, so should he moderate his election: and that is to be led by an other mans wil, and not by his own. This self thing testifieth *Paul* to the *Corinthians*, saying: *God hath chosen the foolishhe, weake, and vile thinges of thys world, to confound the wise, mighty, and noble men. Looke brethren (saith he) vpon your vocation, not many wyse men, not many mighty men, not many noble men are called: And in the selfe same epi- stle, when he had described the former estate of the elect, & had reckoned by a great many & greuous sinnes, at the length he added. And these thinges were ye, but ye are washed, but ye are sanctified. And vnto the *Ephesians*, *Ye were (saith he) once with- out God, without hope in the world. These thinges proue that the vocation and pre- destination of God depend not of our merites. But as *Augustine* writeth vnto *Simplicianus*, God ouerhippeth many philosophers, men of tharpelwit, & of nota- ble learning: he hath also ouerhipped many, which if a man haue a respect vnto ciuill maners, were innocentes, and of a good vertuous life. Neither doubtles is this to be meruailed at. For if God to this ende predestinateth to make mani- fest the riches of his mercy, that is soner accomplished if he bring to saluation those, which both more resist, and by reason of their desertes of life are more stranger from it: then if he should elect those whom humane reason may iudge to be more mete. Hereof it came, that *Christ* gathered the flocke of his disciples out of sinners, publicanes, and vile men: neither disdaind he to call vnto hym chylren and harlots. In all which men, what consideration, I beseech you, was there to be had vnto merites? *Paul* also writeth vnto the *Corinthians*, *We preach Christ crucified, vnto the Iewes in dede an offence, and vnto the Grekes, foolishhenes: but to them that are called both Iewes and Gentiles, Christ the power of God, and wisdom****



of God. We see also in this place, wherehence the Apostle seeketh the difference when he affirmeth that some thinke well of Christ preached, and some ill. For all this he saith commeth wholly of vocation. For he sayth, *But vnto the called,* as if he should haue said, *They which are not called haue Christ for an offence,* and for foolishnes. But they which are called, do both follow him, and also embrace him for the power and wisdom of God. In the prophets also when God promisseth that he will deliuer his people, he sayth not, that he will do it for their workes or merites sake: but *I wil do it (saith he) for my names sake.* From this reason *Paul* departeth not. For he sheweth that God by predestination will make open the riches of his glory, that all men might know, how little the Jewes had deserued this election of God, that other nations being overhipped, they alone should be counted for the people of God. Which thing *Steuens* expresth in the Actes of the Apostles, when he saith, *That they had euer resisted God, and had bene alwayes stiffnecked.* What good workes then did God see in them, to preferre that nation aboue all other nations. *Ezechiell* notably describeth, howe God looked vpon the people of the Jewes at the beginning, namely, as vpon a maiden naked, and on every side defiled, and filthily wrapped in bloud. *I passed by* sayth the Lord: *and when I saw thee in that case, I had compassion of thee.* Farther let vs remember what is the scope of the Apostle in this epistle. For if we will iudge vprightly of controuersies, we must not cast our eye of fro the scope. This was the scope of the Apostle, by all maner of meanes to commend the grace of Christ. And to this purpose can nothing moze be a let, then to affirme that the predestination of God, that is, the head and fountaine of grace commeth of the workes of men. And if it be counted a fault in orators, if in their oration they peraduenture inculcate things which should much hinder the cause which they toke in hand, how can we suspect that the holy ghost prestid not in that, which he began, but speaketh thinges strange from that which he purposed. Neither doubtles can there be any other reason geuen of the members, then of the head, which is Christ Iesus. Seing therfore that no man can doubt, but that the sonne of God toke vpon him humane nature freely: For if the question should be asked, why he rather toke vpon him man of the virgen Mary, then any other man, there can no reason be geuen, but for that it so pleased him. For as touching workes, any other man bozne of an other virgen might haue had them, no les then he which was bozne of Mary. For whosoener had had the diuinity, as Christ had, he should doubtles haue done the selfe same workes which Christ did. Seing therfore that that humanity was taken of the son of God freely, & of the pure & mere mercy of God, euen after the self same maner, whosoener are the members of Christ are elected freely and without any merites of workes. Finally all those reasons which proue that iustification consisteth not of workes, the same also proue that predestination dependeth not of workes. Now resteth to declare, whether Christ and his death may be sayd to be the cause of predestination. Here we answere, that Christ and his death is the first and principall effect of predestination: for amongst those thinges which are of God geuen vnto the elect, is Christ himselfe and the fruit of his death. For whatsoener is geuen vnto vs, is deriued vnto vs from God by this way, and as it were through this pipe. And forasmuch as it is certaine, that the effects of predestination may so be compared together, that one may be the cause of the other, but vnto none of them agreeth to be the beginning of predestination, therfore we deny that Christ as touching his humanity or death is the cause of our predestination: although he be the beginning and cause of all good thinges, which come vnto vs by the purpose of God. I know that there haue bene some, which haue gone about to conciliate the sentences of the fathers with this most true doctrine, which we haue now by many reasons proued. For they say, that the fathers, when they write that predestination is of workes foresene, by the name of predestination do not vnderstand the worke or action of God, whereby he electeth or predestineth any man, but rather the end and cer-

W. iij.

taine

The difference of the beleuers & of the vnbelleuers, dependeth of vocation. God said that he would deliuer his people not for their workes but for his name sake. The Jewes were not of God preferred before the Gentiles for their workes.

The son of God toke vpon him freely humane nature.

As iustification is not of workes. so neither also is predestination. Christ and his death is the first effect of predestination. Christ as touching his humane nature and death, is not the cause of predestination.



Sentences  
of many of  
the fathers  
agree not  
fully with  
this doc-  
trine.

It is not  
true that  
they say all  
whole is not  
of God.  
It is not  
true also  
that God e-  
lecteth, be-  
cause of  
faith fore-  
sene.

We must  
geue sen-  
tence accor-  
ding to the  
scriptures,  
& not accor-  
ding to the  
fathers.

If election  
be free, why  
is there ad-  
ded a respect  
vnto works

ταπεινοφρο-  
συνη.

ταπεινοφρο-  
συνη.

Harp meet  
not that we  
was elected  
for any her  
merite.  
The song of  
Harp set-  
teth forth  
the mercy  
of God and  
not merites

taine meanes, for as touching them nothing can let, but that workes may be cau-  
ses. For it is without all doubt certayne that the last damnation commeth of  
workes, as of the cause: and good workes spring of faith, as of their beginning. I  
see in dede that the intent of these men is not to be discommended, which labour  
to apply the sentences of the fathers vnto the truth as much as is possible. But yet  
that which they auouch, I can not affirme to be true. For there are certaine sen-  
tences of the fathers so hard, that they can by no meanes be drawen to this mea-  
ning. For they, to defend the liberty of our will, will not haue all thinges to de-  
pend of the predestination of God: And of purpose say, that all whole is not of God  
but somewhat also is required of vs. And they expessedly write, that God electeth  
some, for that he foresaw that they should beleue. They haue also here and there  
many other such like sayings, so that I by no meanes can see, how their sentences  
can agree with our doctrine in this point. Howbeit *Augustine* fully agreeth with  
it. *Ierome* also disagreeth not from it, although oftentimes in many places he agree  
with *Origen* and others. But against the *Delagians* he highly commendeth the  
sentence of *Augustine* touching this matter, and exceedingly alloweth his wri-  
tinges against this heresy. Seeing therefore that *Augustine* oftentimes vsed this  
argument against the *Delagians*, it must nedes be, that the same very well plea-  
sed *Ierome* now being olde. *Ciprian* also, as we haue besore sayd, manifestly wri-  
teth, that there is nothing which is ours. Wherefore it folloiweth of necessity, that  
all whole is of God. But howsoever it be, there is no nede, that we should at this  
present much reason touching the fathers. For when I interpreted the text it  
selfe, I aboundantly spake of them as the opportunity of the place serued. As in  
all other things which pertayne vnto faith, so also in this question, we must geue  
sentence according to y<sup>e</sup> scriptures, and not according to the fathers. And this self  
thing euē the fathers themselves required at our hands. Which I thinke we to our  
ability haue performed in alleadging of reasons. Amongst the latter writers *Pig-*  
*ghius*, being forced by the vehemency of the scriptures, graunteth vnto vs that  
workes are not causes of predestination, for he confesseth, that it consisteth freely and  
of the mere mercy of God, with a respect yet (saith he) vnto workes: which thing  
I suppose he sayd, least he should seme in vaine to haue with so many words con-  
tended. But if predestination be free, and do depend of the mere goodnes and mer-  
cy of God, as the scriptures testifie, why durst this man of his owne head imagine  
this new respect of workes? For the holy scripture, and especially *Paul* utterly ex-  
cludeth workes from this matter. But *Pigghius* the more to betwray that his vile  
desire of contending, bringeth certaine arguments which make vtterly nothing  
at all to the matter. That (saith he) which as touching election happened in the  
blessed virgen the mother of God, ought in others also to take place: but she was  
not predestinated freely, but because of her humility: For she sang, *For he hath  
looked vpon the humility of his handmayden*: Wherefore the selfe same thing ought  
to take place in others. I meruaile doubtles how this man saw not, that there is  
great difference betwene ταπεινοφροσυνη, and ταπεινοφροσύνη. For ταπεινοφροσύνη, is a  
vertue, which the lattines call modestia, that is modesty: whereby men haue a  
lowly and moderate opinion of themselves: vnto which vertue is opposite pride  
or arrogancy. But ταπεινοφροσυνη, is a vilenes and basenes which commeth vnto men  
either by reason of pouerty, or by reason of base blood, or by reason of such other  
like things. Wherefore the blessed virgen reioysed, and with prayles extolled God,  
for that he had exalted her to so great an honor, whereas she otherwise was base,  
obscure, and vnworthy. For she was not (as this man dreameth) a setter forth of  
her owne merites and vertues, to say that she was therefore elected of God, for  
that she had deserued it through her humility. And if thou diligently consider the  
course of that song, thou shalt easely see that she ascribeth all her good things vnto  
God. Thy mercy (saith she) is from generation to generation. And she addeth: *He hath  
remembered his mercy*. Afterward, with mercy she ioyneth the promises. As he  
spake (saith she) vnto *Abraham* our father. But I meruaile this good man could not  
see



sa, that the image of our predestination is to be set rather in Christ, then in the virgen. But *Augustine* saith, that the humanity of Christ was predestinated and taken altogether frely, and utterly without any respect of good workes. They object also vnto vs the words of the Lord to *Samuell*. For he when he should anoynt one of the sonnes of *Isay* king ouer *Israell* and had first brought befoze him *Eliab* the eldest, the Lord sayd vnto him: *This is not he whome I haue elected: Haue not a regard to the talnes of stature: For men see these thinges which appeare outwardly: But I behold the hartes.* Lo, saith *Pigghius*, this place teacheth that God is moued by the perfection of the hart: and not by outward conditions. But in that history is not entreated of the eternall predestination of God, whereby he hath elected vs vnto perpetuall felicity, there is entreated only of the exalting of a man to a kingdome. As touching which thing God hath set forth vnto vs a notable example, that when we will commit an office or function vnto a man, we haue chiefly a respect vnto the ability and skilfulness which are required to the execution of that office: according to which doctrine *Paul* also to *Timothe* setteth forth vnto vs what thinges are to be required in him, which should be chosen an elder or a Bishoppe. God himselfe also in the old testament, hath at large described, of what conditions he ought to be, whom he would haue to be appointed a king. Vnto which seece *Peter* also semeth to haue had a consideration, who when, two were set befoze him, of which the one was to be placed in the roome of *Judas*, called vpon God the sercher of hartes, soz that he only knew the mind and hart of him whome he would haue to be chosen. And yet ought we not to thinke, that God findeth in men that hart which he hath a respect vnto. He rather changeth and maketh mete those, whome he will appoint vnto any office: as we rede he did in *Saul*: of whome we rede, that he was so changed, that he became utterly an other man. For whereas befoze he was simple and rude, afterward he was able to prophesse amongst the Prophets. Which thing soz that it was new and strange, gaue an occasion of this prouerb. *What is Saul also amongst the Prophets.* *Pigghius* cauilleth mozeouer, that of this our doctrine will follow, that men will seeke the causes of their damnation not in themselves, but in God, which is a thing both absurd, and wicked. But let this man consider, how this can be inferred of our sentence. For we teach that euery man is obnoxious vnto sinne, and therefore deserueth damnation. Neither euer said we vnto any man, that he hath not in himselfe a most iust cause of hys damnation: yea we both are and alwayes haue bene perswaders vnto all men that when they will take in hand any thing, they seke for counsell no where els, but out of the will of God reueled, that is, out of the holy scripture, and not out of secrecy of the predestination of God. And yet both it not therefore follow, that by this forme of teaching is no vse of the doctrine of predestination. For vnto it then chiefly must we haue a respect, when we are tossed with aduersities, and when through the very force of afflictions we fele that our sayth is weakned. This thing taught *Paul* in the 8. chapter of this epistle, and therefore he added, *If God be on our side who shall be against vs? who shall seperate vs from the loue of God? shall tribulation? Shall anguyshe. &c.* Wherefore this doctrine is not so to be left, as though no man can apply it vnto himselfe: It must rather diligently be kept till opportunity shall serue to vse it. Neither is it a point of arrogancy, but of the spirituall wisdom, for a man to vse it in his owne behalfe when nede requireth. Mozeouer *Pigghius* falsely saith, that those thinges which we speake are against the goodnes of God: as though it should seme a thing vniust, that God should elect vnto himselfe a certaine few, and in the meane time ouerhippe infinite others. For this mought shew (saith he) some cruelty in God: especially if we say that he is offended befoze that any thing is committed against him. But it is mete (saith he) that the purpose of God be reasonable: and yet of his iustice can no other reasons be geuen, but only the workes of them which are predestinated: neither can the iustice of God by any other meanes be defended. Those thinges beare in dede a godly shew, but they much conduce not to ouerthrow that which we haue proued. For  
first

The image of our predestination appereth in Christ. A place of the first booke of *Samuell*.

In committing of functions or offices to a man, we must haue a respect vnto the condition of the person.

God findeth not a good hart in men, but maketh it good. An example of *Saul*.

The cause of our damnation is not to be sought for in God.

What is the vse of predestination.



No crea-  
ture void of  
the goodnes  
of God.

Many are  
called but  
few elected.

Many nati-  
ons were  
ouerhipped  
but only the  
Iewes were  
chose.  
The Iewes  
were many  
but yet a  
remnant on-  
ly were sa-  
ued.

In nature  
things pre-  
cious are  
rare.

We won-  
der not but  
at things  
rare.

What pro-  
perly belon-  
geth vnto  
cruelty.

There is  
great diffe-  
rence be-  
tweene me-  
lancholly and  
cruelty.

How the  
iustice of  
God is to  
be defended

first to entreat of the goodnes of God there is no creature which can seeme to be  
void of it. For God perpetually bestoweth many good things, yea even vpon the  
wicked: For he maketh his Sunne to arise vpon the good and vpon the euill: and  
raineth vpon the iust and vpon the vniust. And although he do not equally distri-  
bute his goodnes vnto all men, yet can he not therfore iustly be accused. For  
Christ answereth in the Gospell, *May I not do with myne owne what I will.* If  
Pigghius think it a thing vnworthy that out of many are chosen few, he moueth  
this ple not against vs, but against God. For the scriptures manifestly teache,  
that many are called, but few are elected: and that of many nations only the peo-  
ple of the Iewes was taken of the Lord to be his peculiar people, and that even  
in y people, although y number of it were such y it might be copared with the  
sand of y sea, yet a remnant only should be saued. Against those testimonies so  
manifest, how can Pigghius contende? Do we not see also, that in things na-  
turall, things that are most excellent, are alwayes most rare? For there is  
greate plenty of comon stones: but of precious stones there is wonderfull greate  
scarcety. Unprofitable herbes growe euery where: whereas of good herbes  
there is in a maner greate dearth. And why God will haue to be thus, he hym  
selfe best knoweth. We may peraduenture suppose, that he therfore doth it,  
that the giftes of God might be the more commended vnto men. For we  
are so blockish, that we neuer wonder at those things which are customabie  
done. But this is nothing but an humane coniecture. But soasmuch as God  
hath not rendred a reason of his counsell in this thing, I thinke it not our parts  
to be to curious in seeking a reason. This thing only will I add, that God is not  
only good towarde vs and louing, but also in him can not be found so much  
as any shew of cruelty. For this is y nature of cruelty, to reioyce in the punish-  
mentes of other men, and chiefly when innocentes be afflicted. For to take plea-  
sure, namely for that thou seest iustice exercised agaynst the wicked, or to be so-  
ry if thou seest them to liue happely, can neyther be ascribed vnto enuy, nor vnto  
cruelty. For in the prophets, and especially in the Psalmes we see many such af-  
fects: which doubtles pertayne vnto zeale, and not vnto cruelty or enuy. And al-  
though the purpose of God be reasonable, yea even reason it selfe, yet are not  
the reasons to be sought for in those which are elected: for that they lye hidden  
in the most deepe wisdom of God. Whither doth Paul call vs backe, when he  
crieth out, *Oh the depth the of riches of the wisdom and knowledge of God: how inco-  
prehensible are his iudgments, and how vnsearchable are his wayes. Who hath known the  
minde of the Lord? or who hath bene his counseler?* Paul by those wordes teacheth  
nothing els, but that God indeede by reason of his manifold and infinite wise-  
dome wanteth not reasons: but yet notwithstanding those reasons are vnto  
men vnsearchable, for that they are not by him reueled. I wonder also, that Pig-  
ghius would complayne that the iustice of God should be violated. For, that  
thing Paul obiecteth vnto himselfe: and yet changeth he not his sentence. Ney-  
ther is it any meruayle: for as Paul himselfe testifieth, all this whole matter  
pertaineth vnto mercy, and not vnto iustice. In which thing yet notwithstan-  
ding as Augustine teacheth, we may very well defend, that God doth nothing  
vniustly. For what so euer he geneth vnto the elect, he geneth it not of an other  
mans, but of his owne. And whatsoeuer he requirerh of the reprobate, he iustly  
and by most good right requirerh it: These things had not Pigghius obiected  
vnto vs, if he had diligently weighed with him selfe the Antithesis, whiche Paul  
hath put betwene our workes & the purpose of God. For he sayth, *Not of works  
but of him that calleth: that electio might abide according to purpose.* He thinketh also  
that it is absurd that the predestinatio of God should be made so free: for by that  
meanes he supposeth is layd vpon men necessity: and all consideration of blame  
is taken away. But this argument pertaineth to our fourth article, where we  
will entreate of this necessity. Howbeit I meruayle how this could come into  
his hed, that the consideration of sinne is taken away, if a man put necessity.



As though foresooth any man can auoyde originall sinne: and yet doth it not thereof follow, that such a sinne is not sinne. He addeth mozeouer, that we can not auoyde, but that we must make God an acceptor of persons. But if he had considered, that this fault is then committed, when we are moued to distribute o; to geue iudgment by such circumstances & conditions, which make nothing at all to h cause, he would neuer haue spokē this: for this thing can not haue place in God. For he found not those circumstances and conditions in men: but putteth in them euen such circumstances and conditions as please him. Wherefore no man object vnto him, that as touching election he hath not attributed vnto his person that which belonged vnto it. For God is the autho; of all persons, and of all brightness. But (sayth he) the care and endenoz to liue vprightly is taken away: as though we by this doctrine do make men worse, and do open a window to licentiousnes, and losenes of life. But how strange and false these things are, I suppose it is thereby manifest, for that we alwayes teach, the predestination belongeth not only to h end but also to the meanes. For we are predestinated not only vnto felicity, but also vnto good wo;kes: namely, that we should walke in them, and be made like vnto the image of the Sonne of God. The wicked regard not these things, and euen also without this doctrine liue wickedly. But the godly, for that they haue confidence that they are predestinated, labour by holpe wo;kes to make their vocation sure. And vnto them by this doctrine is opened a window vnto modestye, vnto patience in afflictions, vnto gratitude, and vnto a singular loue towards God. But take away this doctrine, and there is made open not a window, but a greate wyde gate to pride, to ignorance of the gistes of God, to vncertaynty, and doubting of saluation in aduersities, and the weakening of our loue towards God. But these men say farther, that this also maketh very much agaynst vs, for that nothing can light vnder predestination o; reprobation, but that which God willet. But, that God should will sinnes, is to be counted for most absurd and for a blasphemous doctrine. They say mozeouer, that God can not iustly punish, if we committe those things, which he him selfe both willet, and wo;ket. But this must we of necessity say, if we affirme that not only our ends, but also our meanes to the endes depend of the purpose of God. To satisfie this doubt, first let them remember, that it can not be denied, but that God after a sorte willet, o; as other some say, permitteth sin. But sozasmuch as that is done without any coaction of our minde, therefore no man when he sinneth can be excused. For he willingly and of his owne accord committe those sinnes, for which he ought to be condemned, and hath the true cause of the in him selfe, and therefore hath no nede to seke it in God. Farther this is no good comparison which these men make betwene good wo;kes and sinnes. For God so wo;ket in vs good wo;kes that he ministreth vnto vs his grace and spirit, whereby these wo;kes are wrought: for those are the groundes of good wo;kes: which groundes doubtles we haue not of our selues. But sinnes he so gouerneth, and after a sorte willet, that yet notwithstanding the groundes of them, that is the flesh and our corrupt and vitiate nature are not in God, but in vs. Wherefore there is no nede that they should be powzed into vs by some outward motion. And God is sayd after a sorte to will sinnes, eyther for that when he can he prohibi- teth them not, o; for that by his wisdom he directeth then to certayne endes, o; for that he suffereth them not to burst forth, but when, and how, and to what bles he him selfe will, o; finally, for that by them he will punish other sinnes. But these adde, that God by no meanes willet sinne. For so it is written in Ezechiel, *As truly as I liue sayth the Lord: I will not the death of a sinner, but rather that he be conuerted and liue.* But we answer that the Prophet in that place entreateth not of the mighty and hidden will of God, and of his will of efficacy. For God by that will wo;ket all things which he will both in heauē and in earth. But he entreateth of that will which they call the will of the signe. For no man can

*Necessity  
taketh not  
away the  
nature of  
sinne.*

*The doc-  
trine of pre-  
destination  
openeth a  
window to  
good wo;kes  
and not to  
wicked  
factes.  
The sen-  
tence of our  
aduersaries  
openeth a  
way vnto  
many euils.*

*How God  
is said after  
a sorte to will  
sinne.*



## Cap. 9 A Commentarie vpon the

The first  
answer.

In other  
answer.

God doth  
not against  
his will pu-  
nished wic-  
ked actes.

How it is  
to be vnder-  
stande that  
God decei-  
ueth no mā.

They whi-  
che are de-  
ceiued, are  
iustly dect-  
ed.

Our nature  
as it was in  
situated of  
God was  
not corrup-  
tion.

can by those signes and tokens which are expressed in the law, gather, that God willet his death or condemnation. For the lord commaunded bys lawe to be published vnto all men: he hath vnto all men set forth those things which should be profitable and healthfull: lastly he vpon all men indifferently powreth greates benefices. Wherefore by this will, which we call the will of the signe he willet not the death of a sinner: yea rather he prouoketh them to repentance. But as touching the other will, which they call the will of his good pleasure, if by it he would that no man should perish, then doubtles no man could perish, and there is no will so peruerse, as sayth *Augustine*, which God if he wil can not make good. Wherefore according to this will he hath done all things whatsoever he would. This is a redy and playne interpretation: which if our aduersaries admit not, but will nedes contend that the wordes of the Prophet are to be vnderstanded of the mighty will of God, and of his wil of good pleasure, the will we answer by sentence pertaineth not vniuersally vnto all sinners, but only to those which repēt. And those are the electe & predestinated vnto whome God as according to his purpose he geueth faith and vocation, so also geueth he repentance. Wherefore which sense so euer they followe, they shall neuer by those wordes conclude, that God vtterly & by no meanes willet the death of sinners, or willet sinne. But they obiect certaine wordes out of the first chapter of the booke of wise dome, where it is witten: *God reioyseth not in the destruction of the liuing.* But if (say they) he by anye manner of meanes willet sinne or the punishment thereof, he can not be said not to reioyce therein. For he reioyseth doubtles in that which he will haue to be done. First, I aunswere, that that booke is not in the Canon, and therfore the authority thereof maye be refused. But admitte that that booke were canonicall yet do those wordes make nothing against vs. For he, whatsoever he was that was the author of that booke, ment nothing els, but to remoue from God that prauitye of nature, whereby wicked men take pleasure in euil things. And yet was not his meaning that God punisheth wicked factes against his wil. For other wise, whatsoever that author vnder the name of Salomon was, he should be against the true Salomon. For he in his *Proverbes* vnder the person of wise dome thus writeth of the vngodly and of the vnbeleuers: *I also will laugh in your destruction.* In which wordes is declared, that God with a laughing, that is, with a chiereful minde administret iustice. As touching the wordes of *Ecclesiasticus* which are witten in the 15. chapter: That no man ought to say of God, *Αὐτός με ἐπαλυνσεν*, that is, *he hath deceaued me*, in which place the lattine translation hath, *Me implanauit*, vntles we will haue that place to be manifestly repugnant with many other places of the scripture, in which God is sayd to haue deceaued the people by false prophets, and to haue commaunded, that Achab the king should be deceaued, and to haue made blind the hart of the people that they shoulde not see, we must nedes after this manner expounde those wordes, That no man ought to lay the fault in God, as though he woulde excuse himselfe. Achab though he was deceaued, yet he moste iustly deserved to be deceaued, for that he contemned the true oracles of God, and delighted himselfe in false Prophets. The infidelity also and impiety of the people of Israell caused the vengeance of God, and execution to come vpon them, so that when they were deceaued they could by no meanes be excused. Our aduersaries also seeme somewhat to be offēded, for that we affirme, that men haue in themselues the cause of sinnes, that is, a corrupte and viciate nature. For in the first chapter of the booke of wise dome, the generations of the world are sayde to be good, and not to haue in them *φάρμακον ὀλέθριον*, that is, a medicine of destruction. This is true indeede, so that it be vnderstanded of the first constitution of thinges, and chieflie of the creation of man, which was created of God in a good estate. But after ward thorow his fall he spilt both himselfe and his posterity. *Pigghius* moreouer canilleth againste our doctrine, as though we stirre vp mē to hate God. For Christ thus speaketh of Judas: *Wo be vnto that man, it had bene better for him neuer to haue bene borne.* He being reiectēd and a reprobate, it must nedes follow that he hated God, when as God first hated



hated him. And soasmuch as the number of the reprobate is the greater number, every man (say they) might easily surmise, that he is one of that number. And so it should come to passe, that many should abhorre from God. But we aunswere, that Christ said wel, that it had bene better for that man if he had not bene borne. For every one of vs ought rather and gladlier to desire, either neuer to haue bene, or to be brought to nothing, then that by committing of sinne we shoulde offende God. Wherefore Christ sayd truly and plainely, that it had bene better for Judas, that he had neuer bene borne. Howbeit simply & as touching God, it had not bene better: for by him both the counsell of God, as touching our redemption was fulfilled, and also by the punishment which was inflicted vpon him both the iustice and power of God appeared the moze manifest. And it is baine that they say, that many fall into suspicion of their reprobation. For out of the holy scriptures no man can gather any argumentes of efficacye, that he is a reprobate. And if God will sometimes reueale it by a certayne secret iudgement, yet cannot that be made a common rule. In our time in daede it happened, that a certayne man in Italy called Francis Spiera inwardly felt that God had inflicted vpon him this euill. But this I suppose was done to the terroz of others. For he after that he had at the beginning knowne the truth of the Gospell, and openly professed it, being broughte to Venice befoze the legate of the Bishop of Rome, publickely abiured it. Afterwarde being stricken with a greuous wounde of conscience, he perswaded himselfe that he had sinned against the holy Ghost. By meanes whereof he was throwne into so greate a desperation, that he woulde neuer afterwarde receiue any consolation, though he were assisted euen by notable and religious men, which exhorted him to haue a good hope of Christ, and of his death. And he woulde saye, that these thinges serued well to be spoken vnto others, but vnto him they nothing at all preuailed, for that he knew most assuredly y he had sinned against the holy Ghost, and y there was no remedy remaining to deliuer him from damnation, and so remaining in this desperation he died. God would in this man by a certayne singuler and vncustomed dispensation feare away others from the like wickednes, and impietie. Howbeit this neither customably happeneth, as farre as we can gather out of histories, neither also can any man by the holye scriptures gather this desperation. And peradventure God did not put this into the heade of Spiera, but the Deuill (whose bondslaue he was, hauing now renounced piety) to the ende to driue him to vtter desperation. Wherefore we must make a distinction as we befoze admonished that either we speake of them that are vtterly without all feeling of piety, or els of the godly, and of them that are now called. If we speake of those that are straungers, they either nothing regarde these counsels of God, or els they are alreadye in dispayre of themselves: If we meane of the godly, they will not suffer themselves to be any longer tormented with this suspicion, for that they now see that they are called, that they haue obteyned faith, and therefore are iustified, all which thinges moue them to haue confidence, and to hope that they names are in the roule of the elect. Lastly Pighius imagineth, that we speake things absurd, for that we teach that men were first in a masse vitiated and corrupted with originall sinne, befoze that they were predestinated of God, as though we would here by iustifie the purpose of God: when yet notwithstanding we in the counsell of predestination put condemnation, and eternall infelicity befoze sinnes, and our corrupt nature, and so we iustefy that which is first by that which cometh after: he addeth also, that by this meanes as touching the purpose of God euen by our owne doctrine the ende is first appointed, and those thinges also whiche bring vnto the ende. Wherefore soasmuche as originall sinne is one of the meanes whereby we are condemned, it cannot as we imagine go befoze reprobation, when as it falleth and is comprehended vnder it, is a meane vnto eternall condemnation. But these thinges declare, that this man vnderstode not what we say. Neyther Augustine nor we euer sayd, that originall sinne goeth befoze predestination, when as predestination is befoze al eternity, but Adams fall was in time. Neyther is it so absurd

Whether it  
had bene  
better for  
Judas that  
he had ne-  
uer bene  
borne.

No man  
hath a cer-  
taine and in-  
fallible argu-  
ment of his  
reprobatio.  
An example  
of Frances  
Spiera.

The godly  
suspect not  
that they  
pertaine to  
the number  
of the repro-  
bate.

Pighius  
vnderstand-  
eth not  
our sentence.



Originall  
sinne goeth  
not before  
predestina-  
tion.  
Sinnes  
how they  
fall vnder re-  
probation.

Originall  
sinne goeth  
before euery  
mans dam-  
nation.

A fond ima-  
gination of  
Pighius.

as he imagineth, that sinnes should fall vnder reprobation, not indeede as the cause thereof, but as the cause of condemnation, and of eternall misery. And whereas he saith, that if it were so, it should follow, that God willeth sinnes, we haue before declared how this is to be answered vnto. Neyther can he deny, but that God willeth sinnes, which are continually committed, to those endes whiche he himselfe hath appointed. And soasmuch as this is not done of him rashely, but by his appointed counsell, how can it be, that after a sort sinnes are not comprehended vnder reprobation? For we if he contendeth that God willeth not sinnes neither is the cause of sinnes, in such sort as he willeth good works, & is the cause of good works, we also affirme the same. But yet in the meane time let him cease to count it for a thing absurde, that both the ende and also the meanes either of predestination, or of reprobation are comprehended vnder the purpose of God, although after a diuerse manner. And as touching originall sinne, we also affirme that it goeth not before predestination or reprobation, but of necessity followeth it: for that God would not produce men out of any other stocke or matter, but out of the progeny of Adam, by meanes wherof we are all borne infected with the spot of corruption. And soasmuch as this was not hidden from God, therefore *Augustine*, and we also with hym saye, that God from eternallie purposed to haue mercye on those whome he loued, and not to haue mercye on others whome hee loued not: so that if they whiche wante that mercye whyche is bestowed vpon others, do leade theyr life in originall synne, and when they are come to age and to the vse of reason, do adde vnto it many other sinnes, then are they iustly and woorthely condemned. And this may strongly be sayd to repell those, which peradventure presume to lay the cause of theyr damnation, not vpon theyr owne sinne, but vpon God.

Wherefore originall sinne goeth before the birth of all men, so that thou haue a respect vnto euery perticular man: it also goeth before the damnation of all the wicked, although it could not be before the eternal purpose of God, but only as touching foreknowledge. These thinges being as we haue declared them, as they are in no case absurd, so also may they well be perceaued, if we depart not from the sence of the scriptures: which sence how much in this place *Pighius* overpasseth by meanes of his owne fond inuencion, I will in few words touch. He maketh many degrees or actes in the minde of God, which he setteth in order betwixt them selues, not in dede by distinction of time, but by distinction of nature, and therefore such actes he calleth signes: and yet had he not that out of the holy scriptures, but borrowed it out of *Scotus*. In the first signe (sayth he) God appointed to bring forth all men to eternall saluation, which they might haue fruition of together with him, and that without any difference: and ouer them he would haue Christ to be the hed, whome he thinketh also should haue come in the flesh, although the first man had not sinned. In the second signe he sayth, that God foresaw the fall of man, by reason whereof it was not now possible that men should come vnto saluation, that is, vnto the end, which God had purposed in him selfe, when he decreed in the beginning to create man. Howbeit that the matter might go forward, he sayth, that God did put in the thirde signe remedies in Christ, namely, of grace and of the spirit, and such like, wherby might be holpen those which would receaue them, and those forsake which should refuse them. Lastly in the fourth signe for that he foresaw that manye would embrace these aydes, and would vse them well and actiuelly, he therefore predestinated them to saluation: but others whome he saw would reject these benefites of God, he adiudged to better destruction: this he speaketh touching them that be of ful age. But soasmuch as by this fond imagination he could not satisfy as touching infantes which perishe before they can haue the vse of free wil, he patcheth thereunto an other fable: namely, that they after the iudgment shalbe in this world happy with a certayne naturall blessednes, wherein they shall continually prayse God, and geue thanks vnto him for that theyr estate is so tollerable. So this man sayneth a doctrine, which he can not proue by any one



one word of the scripture. For how attributeth he vnto God, that he in the first signe decreed those things which should not haue successer. Namely, that al mē should enioy felicity. Is it the poynt of a wise man, I will not say of God, to decree or will those things which shall take no effect? Let him also bring forth some oracles of God to declare vnto vs, that the sonne of God should haue taken vpon him humane flesh, although man had not sinned. But he is not able in any place to shew any such thing, when as the holy scriptures euery where testify vnto vs, that he was geue for our redemption, and for the remission of sinnes, which thing also mought haue taught him if he had considered, that originall sinne went befoze all the effectes of predestinatiō, only creation excepted: when as Christ was to this end predestinated and geuen vnto vs, that we might haue a remedy of our falles, of all which falles originall sinne is the head and principall. And he had not taken vpon him humane flesh, if there had bene no sinne committed. He without the scriptures also imagineth, that it lieth in the power of our free will, to receaue the remedies being generallie set forth, when as this is the most absolute gifte of God. And that whiche he last of all bringeth, namely, of the naturall felicity of childzen, is not only auouched besides the scripture, but also is playnly against it, which teacheth that all perish in Adam, vnles they be reuued by the mediator. But, to perish, or to dy, how repugnant it is with felicity, al men easely vnderstand. And besides that he hath not on his side one of all his fathers whiche durst imagine any such fond deuises. Neyther can I be perswaded, that *Pelagius* him selfe if he were a liue agayne, would more diligently colour his opinion, then this man hath paynted it and set it forth. That which we haue hitherto proued touching predestinatiō, namely, that it dependeth not of workes foreseene, the selfe same thing also affirme we of reprobation, for neither it also dependeth of sinnes foreseene, so that by reprobatiō we vnderstand not extreme damnatiō, but that most depe eternal purpose of God of not hauing mercy. For *Paul* writeth alike of *Esaue* and *Iacob*: Before they had done any good or euill: it was sayd, The elder shall serue the younger, *Iacob* haue I loued, but *Esaue* haue I hated, that it should not be of workes, but of him that calleth. And *Wighius* labourereth in vayne, to haue this sentence of *Paul* vnderstanded of one of them only, that is, of *Iacob*: when as the Apostle ioyned them both together vnder one and the selfe same conditiō. Which thing he more manifestly afterward declareth, saying, He hath mercy on whome he will, and whome he will he hardeneth. Further if sinne were the true cause of reprobation, the should none be elected. Vnto as God foreknoweth that all men are contaminated with it. Which selfe thing *Augustine* proueth vnto *Simplicianus*.

But now we will entreate of the third article, to see what are the effectes of predestination and of reprobation. And we will be the briefer, for that those thinges which shalbe spoken haue much light by those thinges whiche haue already bene spoken. The first effect therfore of predestination is Christ him selfe, for the elect can haue none of the giftes of God vnles by our sauiour it be geuen vnto them. Then also let there be put those effectes which *Paul* describeth in the 8. chapter when he sayth: Whome he foreknew, those also hath he predestinated, who he hath predestinated, those also hath he called, and whome he hath called, those hath he iustified, and whome he hath iustified, those hath he glorified. Whereby it is euident, that vocation also, and iustification, and glorification are the effectes of predestination: whereunto also may be added conformitie of the image of the sonne of God, when as *Paul* reckoneth it by as an effect of predestination. God workes also may be added, seeing that God is sayd to haue prepared the that we should walke in the. The followeth certaynty or confirmation of our saluation, which certaintie of what sort it is, we will declare in the 10. chapter. Lastly is the declaration of the riches of God, which ende *Paul* manifestly mencioneth in this 9. chapter, and vnto the *Ephesians* he writeth, That we might be to the prayse of his grace and glory. But as touching reprobation if it be compared vnto the first man, God from eternally decreed to produce hym, that by free will, and cer.

God appointeth not those thinges which shall haue no successer. Christ had not come vnlesse sinne had ben committed.

Infants perish vnlesse they be reuued by the mediator.

If sin were the cause of reprobation, no man should be elected. What are the effectes of predestination. Christ is the first effect of predestination.

Effectes of reprobation. Of the first of the first man.



Whether  
the first mā  
were of the  
number of  
the predesti-  
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sayne grace geuen vnto him he mought haue stode if he had would: and God could haue geuen vnto him greater grace, so that he could not haue fallen, but he would not. But whether Adā were of the number of the reprobate, or of the predestinate, can not be gathered out of the holy scriptures, although all the fathers in a manner consent that he was saued, and therefore pertained to the number of the predestinate. But other men which were reprobated, were offered vnto God in a masse of perdition and utterly corrupted. For God decreed to produce them not els where, but out of the seede of Adam and sozasmuch as by his free purpose he would not bestowe his mercy vpon the multitude which is made reprobate, therof followed refection, wherby they were left in theyr natie sin. Further sozasmuch as God suffreth not his creatures to be idle, they also are perpetually pricked forward to worke: and for that they were not healed, they do all thinges of theyr corrupt ground: which although they seme sometimes to be beautifull workes, yet before God they are sinnes. Moreouer according as theyr wicked faces deserue, God continually punisheth in them sinnes by other sinnes, as vnto the Romanes many are sayd to haue bene deliuered by into a reprobate minde, for that when they knew God they glorified him not as God. But yet as touching the sinne of the first mā, this is to be considered, that that sinne could not be sayd to haue bene the punishment of an other sinne. For if it were the first sinne, it had not any other sinne before it: and that God utterly willed not that sinne, that can not be sayd, for agaynste his wil how coulde it be committed? And he saue that he woulde fall if he were not confirmed with his spirit and with a more plentiful grace, and yet he holpe him not, neither put he to his hand to kepe him from falling. Moreouer the deuil, vnles God had would, durst not haue tempted him. Furthermore he had appointed by him to declare his goodnes and severity: hereof he gaue an occasion, when he set a law, which he knew should not be kept, and also in geuing him a wife which should entise him. And finally the action it selfe which as a subject or matter sustained the prauation of brightness, could not without the power and might of God haue bene produced. Therefore it is euident, that God after a sort willed that sinne, and was some way the authoz hereof, although that it were not a punishment of sinne going before. But contrariwise he is sayd not to haue willed it, and not to haue bene the authoz of it, for that he prohibited it, punished it, and willed it, not simply, but for an other ende: he of himselfe ministred not prauity, neither infused he it into him, but the wil of Adam not being letted by a more mighty grace, of his owne accord declined from brightness. Esay also bringeth as an effect of reprobation, the blinding and making grosse the hart of the people, that they should not vnderstand. And God oftentimes, either by himselfe or by euil angels sendeth cogitations, and offereth occasions, which if we were bright mought be taken in the best part: but for as much as we are not renewed, we are by them brynged vnto euil: afterwarde iustly and woorthely foloweth damnation for sinnes: and finally the declaration of the power and iustice of God is the last effect of reprobation. All these thinges folloio reprobation, although God, as we haue before declared, is not a like the cause of them all. But because al the benefites of God which are geuen vnto the predestinate, are referred vnto grace as to their hed and fountain, therefore let vs see, whether that principall effect of Gods predestination be, as some haue imagined, set forth of God comon vnto al men: for if it were so, then should al men be predestinated, & it should lye in their owne power, or in their own handes (as the saying is) to be predestinated, so y they would receaue grace whē it is offered. We in no wise say, y grace is comon vnto al men, but is geue vnto some, and vnto others according to the pleasure of God it is not geuen. And to confirme this sentence we alleadge these places of the scripture. In the 6. of John it is sayd, *No man cometh vnto me, vnles my father shall draw him.* And I wonder, that the aduersaries should say, that al men are drawen of God, but

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all men will not come. As if a man should say, no man can attaine vnto learning or good artes, which is not endued with reason and witte. And yet doth it not thereof followe, that though all men haue reason and witte, all men should attayne vnto good artes, for besides those grounds are required an endeuor, and wil. So say they all men are drawen of God, but besides the drawing of God there is required, that we haue a wil thereto and do geue our assent, for other wise we are not brought vnto Christ. But doubtles it can not be that in all those propositions whiche are spoken with an exception, that exception should belong vnto all men. For Christ said vnto Pilate, Thou shouldest not haue power against me, vnles it were geuen thee from above, that we therefore take vpon vs to say that vnto all men was geuen power against Christ. And wher as it is writte. That no man shall enter into the kingdome of heauen, vnles he be of water and the spirit borne agayne, that we thereof inferre, that all men are borne agayne of water and the spirit. And when the Lord sayth, ye shall not haue life in you vnles ye eate the fleshe of the sonne of man, and drinke his blood, that we thereby vnderstand, that all men eate the fleshe and drinke the blood of the Lord? And if this ought not so to be, why wil these men, when we say, No man cometh vnto me, vnles my father shall draw him, therof inferre that all men are drawen vnto the father? We rely if a man consider the course of the text, he shall see that this sence cannot stand. After that he had made mencio of the eating of his fleshe, & of drinking of his blood, the Jewes were by reason therof offended, & the disciples went their way. Upon occasion wherof Christ said, No man cometh vnto me, vnles my father shall draw him, which he ought in no case to haue said, if he had ment only to reprove the of infidelity. He should not doubtles haue made mencion of the father, as though he drew them not, if he do bestow this gift vpon all men. And Augustine when he interpreteth this place saith: Why he draweth this man, and draweth not that man, do not thou iudge if thou wilt not erre. In which words he declareth that all men are not drawen of God. And in the selfe same chapter it is written, Euery one that my father geueth vnto me, shall come vnto me: Wherefore if all men were drawen, they should all come vnto Christ. And in the same place it is written, Entry one which hath heard of my father, and hath learned, cometh vnto me. Wherefore seeing that many come not vnto Christ, thereby is declared that many neither haue heard nor learned. And in the 10. chapter when Christ had sayd, that he is the shepherd, and hath his shepe, amongst other thinges he sayth: Those whome the father hath geuen vnto me, no man can take out of my handes. But we see that many fall away from saluation, and therefore we ought to thinke, that many are not geuen of the father vnto Christ. But here also the aduersaries cauille, that although no man can take them away yet notwithstanding men of their owne accord may depart away. As if a man had seruants being himselfe a Lord of great might, he mought doubtles say, no man can take away these seruants from me: but they may of their owne accord depart from me. But how bayne this their cauillation is, the words which follow, declare. For Christ addeth, That which the father hath geuen vnto me is greater then all. By which words he declared, that therefore those whome he had receaued of the father, could not be taken away from him, for that he is most mighty: wherefore if they which are in Christ can not be taken away by others, neither also are they able to withdraw themselves: not that they are compelled by force, but by the way of perswasio, it is of necessity that they abide. Which self thing the Lord also spake touching the temptation of the latter times, namely, that the elect should be deceaued if it were possible. In the selfe same 6. chapter of John Christ sayd, That no man cometh vnto him, but he vnto whome it is geuen of the father. Which place hath one and the selfe sence with that other sentence wherin he said, No man cometh vnto me vnles my father shall draw him. And John Baptist, as it is written in the 3. chapter of John when he heard of his disciples, that Christ baptised many, answered, that no man can receaue any

Whether as  
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of God.

A similitude.

A cauillatio

A similitude.

It is of necessity that the predestinate do abide.



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A cauilla-  
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Repentance  
is the gift  
of God.

Grace is  
not to be  
put as na-  
ture.

thing, vnles it be geuen him from heauen. And in the selfe same chapter, The spi-  
rite bloweth where it will: which thing although it be spoken of the winde, yet not  
withstanding is it applied vnto the holy ghost which regenerateth. For to declare  
the force of the holy ghost the similitude is taken of the nature of the winde. But  
this is moze manifestly set forth in Mathew, when it is said, No man knoweth  
the father, but the sonne, and he vnto whome he will reuele hym. In which place we  
are taught, that the reueling of Christ is not geuen vnto all men: which thing  
Christ in the selfe same Euangelist declared, when turning him vnto the father  
he said, I geue thee thanks o king of heauen and of earth, for that thou hast hidden  
these things from the wise and prudent men, and hast reueled them to infantes. Here  
also is declared that the reuealing of true doctrine is not common vnto all men.  
But if thou wilt say, that therefore it is not reuealed vnto the wyse men,  
for that they wyll not receaue it: The wordes whiche followe do not ren-  
der thys cause, but rather declare that the wyll of God hath so decreed. For  
it followeth, For so hath it pleased thee. And agayne, when the Apostles enqui-  
red why he spake in Parables vnto the people, he answered, Vnto you it  
is geuen to knowe mysteres, but vnto them it is not geuen: and he sayde, that  
he so spake vnto them, that they seeing shoulde not see, and hearinge shoulde not vnder-  
stand. And he cited a prophesie out of the sixte chapter of Esay, wherein was com-  
maunded, that the people should be made blind, and that theyr hart should be made  
grosse, lest peradventure they shoulde be conuerted, & God shoulde heale the. Moreouer  
y apostle citeth out of y booke of Exodus God thus speaking, I wil haue mercy on who  
I wil haue mercy, and wil shew compassion, on who I wil shew cōpassion. Also y which is  
writen of Pharao, To this ende haue I raysed thee up, that I mighte shewe in thee my  
power. And he saith also that some vessels are made to honoz, and some to confume-  
ly: Which wordes most evidently declare, that grace is not set forth common vnto  
all men. Peter also in the Actes of the Apostles sayd vnto Simon the sozcerer, Re-  
pent, if peradventure God forgue vnto thee this thought. But they saye that in this  
place Peter doubted not, but that grace is common vnto all men, but he was vn-  
certaine whether Simon would receiue it, and earnestly repent. But this subtle  
diste nothing helpeth them, for as the Apostle teacheth vs vnto Timothe, euen re-  
pentance also is the gifte of God. For he admonisheth a Bishop to kepe fast sound  
doctrine, and to reprove them that resist, If peradventure God geue vnto the to repent.  
Whereby is concluded, that it lieth not in the handes of all men to returne into  
the right way, vnles it be geuen them of God. Moreouer some sinne againste the  
holy ghost, who are not pardoned, neither in this world nor in the world to come.  
Wherefore it is manifeste, that vnto these men grace is no longer set forth, nor  
common. And in the Actes of the Apostles, God is laide to haue opened the harte of  
the womā that solde silkes, to geue heede to those thinges which Paul spake: which  
is spoken as a certaine thing peculiarly geuen vnto that woman. And this place  
maketh that plaine which is writen in the Apocalips, Behold I stand at the doore,  
and knocke, if any man open vnto me. &c. For we are sayd to open, in as much as God  
worketh that in vs: for he maketh vs to open, and it is he whiche geueth vnto vs to  
wozke our saluation, as it is said vnto the Philippians. And in the Gospel it is ma-  
ny times writen, that many are called, but few are elected. Paul also declareth the  
liberty of the spirite, in distributing his giftes whē he sayth vnto the Cor. That one  
and the selfe same spirite distributeth vnto all men, as pleaseth him. Which sentence al-  
though it may be vnderstanded of frē gifts & gracious (as they cal the) & other gifts  
also, yet may it no lesse be transferred vnto the grace wherby we are reued vnto  
saluation: whēas God is a like frē in the one, as in the other. Lastly whilēt these  
men thus make grace common vnto all men, they conuert it into nature, whiche  
thing in no wise agreeth with the doctrine of the holy scriptures. And howe muche  
they are deceued, hereby it may easily be proued, for that, they seeke of these things  
to inferre that it lieth in euery mans power to receaue grace when it is offred vn-  
to them, which in no case agreeth with the holy scriptures. For Paul sayth, that we  
are



are not able to thinke any thing of our selues, and that all our sufficiencie is of God. And vnto the Phillippians he writeth, that God woorketh in vs both to will and to performe according to his good will. And vnto the Corrinthians, when he had saide, that he had labored much, he added, not I, but the grace of God which is in me. In this Epistle also he writeth, that it is not of him that willet, nor of him that runneth, but of God that hath mercy. Which could not be true, if it lye in our will, to receaue grace when it is offered. Touching which place *Augustine* to *Simplicianus* in his first booke and second question saith, that the meaning of those wordes is not, as though it is not sufficient for vs to will, vnles God ayde vs with his grace, for by that meanes he moughte contrarywise haue sayd, It is not of God that hath mercy, but of man that willet. But the sence is, as it is written vnto the Phillippians, that it is God which woorketh in vs to will and to performe. And it is true, that we in vaine will vnles God haue mercye and helpe. But who will say that God in vaine hath mercye, if we will not? In *Ezechiell* the Prophet it is sayd, that God himselfe would chaunge our hartes, and in steade of stony hartes geue vs fleshy hartes. And *Dauid* in the Psalm singeth, *Incline mine hart O God vnto thy testimonies*, to declare that it pertaineth vnto God to bow our wills: which thing he in an other place ment, when he sayd, *A cleane hart create in me O God*. And in the booke of wisdom it is written, that no man can haue a chaste hart, but he vnto whome God shall geue it. And *Christ* most manifestly taughte, y an euill tree cannot bring forth good frutes. Wherefore so long as men are not regenerate, they can not bring forth frute so good, that they should assente vnto grace when it knocketh. Wherefore first it is necessary, that they be chaunged of it, and that of euill plantes they be made good. As in the generation of the fleshe, no man whiche is procreated any thing thereto helpeth: So also is it in regeneration, for that there also we are bozne againe through *Christ*, and in *Christ*. Whereouer if we should geue place vnto the sentence of these men, all boasting shoulde not be excluded: for euery man mought boast of that his owne acte, whereby he receaued grace when it was offered. Furthermore seeing that this apprehension is by faith according to our sentence, but as they thinke, by charitye, what will they do? Will they deny that faith and charitye are the giftes of God? *Augustine* also reasoneth, that as in *Christ* the diuine nature tooke humane nature freely, not wayting for the consent therof: so they which are iustified, are not iustified by theyr owne will or assent. The same father also noteth, that eternal life is in the scriptures somtimes called by the name of a rewarde, for that good woorkes do go befoze it. But grace (saith he) and rightousnes are neuer in the holy scriptures called by the name of a rewarde, for that befoze it goeth no good woork acceptable vnto God. And vnto the *Rom.* *Paul* writeth: *I know that in me, that is, in my flesh dwelleth no good*: Where, by fleshe he vnderstandeth, whatsoever is in a man not yet regenerate. And dare they notwithstanding attribute vnto man, being yet in the flesh, that is, not yet regenerate, so much good, that he is able to apply saluation vnto himselfe? And vnto the Corrinthians, *What hast thou* (sayth he) *which thou hast not receaued, and if thou hast receaued, why boastest thou, as though thou haddest not receaued?* Neither wil we suffer these men to runne vnto creation, for here we speake not of the soule, or of the powers therof, that is, of will or vnderstanding, which we had of God by creation: but of that action or woork which these men seeke to picke out of free will to the receiuing of grace. And soasmuch as they say that they haue this of theselues, they manifestly speake against the Apostle. For the Corrinthians mought haue answered, thou demaundest of vs, what hath seperated vs, what haue we that we haue not receaued? Behold we now shew vnto thee that act and assent, wherby we freely and by our own power receaue the grace which thou preacheest vnto vs: this hath seperated vs from others: and so *Paul* had in vaine in such sorte reproued the, Whereouer if grace were set forth as common vnto all men, as these men teache, what shoulde we pray vnto God for the conuersion of infidels? Doubtles we so do, for that we beleue that it lieth in the hand of God to open theyr hartes if he wyll. Neither must we thinke, as these men saine, that God geueth vnto euery man so

A. iij.

It lieth not  
in our power  
to receiue  
grace when  
it is offered.

A simile  
tude.

Grace and  
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are neuer  
called a re-  
ward.  
What flesh  
signifieth in  
the holy  
scriptures.

Why we  
pray for in-  
fidels.

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## Cap. 9 A Commentarie vpon the

Whether  
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grace as is  
sufficient.

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Outward  
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bate.

much grace as is sufficient to moue them, so if that were sufficient, they shoulde without all doubt be moued. For if there were set before a mā a great heuy thing, and he being willing to moue it had in him so much strength as were sufficient, that is, as might ouercome the waight which is to be moued, the doubtles there would follow motion. So if God (as they say) would in very deede moue the hartes of the wicked, & would geue so much strength, that is, so much grace, as shoulde suffice, yea rather as much as shoulde exceede the hardenes of the wycked harte, nothing coulde lette, but that it shoulde be bowed, not in deede by compulsion, but by most effectuall persuation. *Augustine vnto Simplicianus* in his first booke and 2. question sayth, *That vocation is of two sortes, one is common, whereby men are called, but not by one and the selfe same maner whereby they are apt to be moued and conuerted: others are called, as they are apt to be moued, neyther.* sayth he, must we thinke that God could not so haue called *Esaū* as he might be moued and as he might be made apt: for all men are not after one and the selfe same maner moued and allured vnto God. Merely forasmuch as he is omnipotent, he might by his impulsion take away y hardnes which is grafted in vs. But say they, if he would he might and yet wil not God alwayes do that which he can. Let it be so: we say euen the selfe same, that God ouerhippeth some, and will not haue mercy on them, and therefore geueth not vnto all men so much as might be sufficient vnto they saluation. And in those whome he ouerhippeth, he attayneth to that end which he willet: as it is written of *Pharao*: *To this purpose haue I raysed the vp, to declare in the my power, & that my name might be published abroad thorough out the whole earth.* Christ knew very well, as he he him selfe testified that *Tyre* and *Sidon*, and *Sodoma* shoulde haue bene moued to repentāce, if he had shewed vnto them the miracles and doctrine which he shewed vnto the *Iewes*: wherfore forasmuch as he gaue not those thinges vnto the, they wanted that which sufficed vnto saluation. The lord also sayd vnto the Apostles: *I haue chosen you, but ye haue not chosen me.* But by the opinion of the aduersaries, putting that vniuersall grace, no man shoulde be chosen of God, forasmuch as he shoulde be after one and the selfe same sort vnto all men, yea rather we shoulde chose God, in receauing his grace when it is offred, and we shoulde be potters of the election of God, and shoulde not be formed of him. *I haue planted (sayth Paul) Apollo hath watered, but God hath geuen the encrease,* that is, life and spirite. But if those thinges shoulde be put common vnto all men, he shoulde rather haue sayd, ye haue receaued vnto your selues, the spirite, life, & grace. The selfe same Apostle sayd, that God had begonne in the *Corinthians* a good worke, and also would performe the same agaynst the day of the lord. Which wordes playnly declare that all whole is to be ascribed vnto God, namely, to beginne, and to performe. And vnto the *Ephesians*, *He worketh all thinges according to the counsell of his Will, not (sayth he) according to the counsell of an other mans Will.* Which thing doubtles he shoulde haue sayd, if euery mā had in his power to receaue saluation, or not to receaue it. Agayne vnto the *Galathians*, *When it semed good vnto him, which seperated me from my mothers wombe, &c.* If it were as these men affirme, *Paul* shoulde haue said, whē it semed good vnto me. For as touching God, they affirme, that grace is alwayes redy, and layd forth vnto all men. Wherfore by they sentence conuersion shoulde then come, when it shoulde please vs. And these argumentes, although many more might be brought, I thinke at this present sufficient. Only now resteth to ouerthrow those reasons which seme to make agaynst vs.

But before we enter into that matter this we say, that we in no wise deny, but that God by outward calling, namely, by his prophets Apostles, preachers, and scriptures calleth all men. For this man is no more excluded from the promises or threatninges then that man: but these thinges are alike set forth vnto all men, although all men are not predestinated to attayne vnto the fruite of them. This is diligently to be noted, if we will redely answere to those thinges which are objected. And when they lay agaynst vs, which thing they very often do



do, that the promises are common, and are vniuersally set forth, neither ought to be contracted vnto these men, or vnto those men, and that God dalieyth not in them, but dealeth in god earnest. First as touching vniuersality, I will bring other propositions no les vniuersall: *All flesh shall see the saluation of God: All shall be taught of God: All shall know me from the least to the greatest. I wil poure of my spirit vpon all fleshe.* Shall we say that these thinges are true as touching all men? no doubtles, vnles Origen's fable should be renewed, that all men shall at the last be saued. They will answer, that these propositions ought to be contracted vnto the beleners, vnto them that are willing, and vnto them that receaue the grace of God. And we also say, that they are to be contracted, but we referre our contraction moze higher, and ascend vnto the election of God and vnto reprobation: and whether resolution I besech you is the perfecter? & whether contraction is of moze equity? And yet do we not say that God dalieyth in these vniuersall promises. For sozasmuch as the predestinate and the reprobate led theyr life together, neyther are they knowen one from an other, it is mete, that preaching should be had vnto all men together, and that for the reprobate the elect should not be defrauded, which by the preaching of the word of God receaue profit. And by this vniuersal preaching God bringeth to effect that end which he himselfe willet. For the godly whē they se that the reprobate are left in their owne sence, and beleue not, thereby vnderstand that grace is not nature: and in them consider what should also haue happened vnto them selues without the mercy of God, whose gift conuersion is, and lieth not in the strength of man. And the vngodly are made vnercusable, when as they haue not so much as perfozmed those outward woꝝkes, which they mought haue done, as it is declared to the Romanes in the first and second chapters. First the aduersaries imagine, that they are setters forth of the mercy of God, for that they put it common vnto all men. But if we consider the matter moze thorowly, we attribute much moze vnto mercy thē they do. For we affirme y al whole dependeth of it, which thing is of thē in the meane time denied, whilest they wil haue it to lye in our power, to receaue the grace of God. And if we say, that mercy is not a like vnto al men distributed, we can not therfore be reppoued, sozasmuch as the scriptures manifestly testify the same. But these men when they say that it lieth in our wil to receiue grace, although they extenuate the same, yet is it in very dede pꝛoued to be much: for what should it profit to haue grace vniuersally set forth vnto al men, vnles a man would by his owne proper wil apply it vnto himselfe? Therfore let them cease to adorne this theyr opinion with the title of the mercy of God. They bring also an other argument: that sozasmuch as God prouideth for al men thinges competēt vnto the life of the body, it is not very likely, that he wil sayle them as touching the preperation of eternal saluation, which he should not do, vnles vnto euery man were set forth so much of the grace of God as is sufficient. But by this theyr similitude they them selues are reppoued: for euen as God geueth vnto euery man corporall life without any theyr assent, so also must they nedes conclude of spiritual life, which thing by al meanes they refuse to graunt. We graunt in dede that God thorough his mercy maketh his Sonne to aryle vpon the good and vpon the euill, and we also confesse, that both the predestinate and the reprobate are partakers of some of the benefites of God. And euen as in this life the commodities of the body and of life are not a like geuen vnto al men: so also predestination vnto eternall felicity is not common vnto al mē. Some are bozne leproous, blind, deafe, solish, most pooze, & utterly vnapt vnto al maner of natural felicity, neither attayne they vnto it at any tyme, wherefore the comparison which they bring maketh very much agaynst them selues. But say they God hath created al men to his owne image, and therfore hath appoynted al men vnto blessednes, wherefore we ought not to say, that some are predestinate, and some are reprobate. That men are made to the image of God we graunt, & that they were able to receaue blessednes: but after the

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the fal, nature was vitiated, and the image of God much blotted. Wherefore men can not of them selues attayne vnto felicity, but haue nede to be deliuered from misery. But that God hath now decreed to deliuer al men from misery, and thorough Christ to make them blessed, the scriptures teach not. Wherefore we do not without iust cause say, that he hath decreed to deliuer some, and to leaue other some, and that iustly: the causes of which iustice yet are not to be sought for of our workes, when as they are known to God only thorough his hidden and vnspcakable wisdom. They obiekt this also out of *Iohn*, *He gaue vnto them power to be made the sonnes of God*. As though they could thercof inferre, that euery man may be made the sonne of God if he wil. But they geue no hede to those things which folow: for it is added, *Vnto those which haue beleued in him, which are borne not of bloude, nor of the will of the flesh, nor of the wil of mā, but of God*. These things if they be rightly peysed, declare, y this dignity & priueledge is geuen vnto the beleuers and vnto the regenerate: for to haue power geuen to be the sonnes of God, signifieth nothing els. Wherefore this dignity is put as an effect of regeneration and of faith, and not as the beginning thereof, as these men dreame. They alleadge also, that Christ dyed for vs all: and thereof they inferre that his benefite is commō vnto all men. Which thing we also wil easely graunt, if only the worthines of the death of Christ be considered. For as touching it, it might be sufficient for all the sinners of the world. But although in it selfe it be sufficient, yet it neither had, nor hath, nor shall haue effect in all men: which thing the scholmen also confesse, when they affirme that Christ hath redeemed all men sufficiently, but not effectually: for thereunto it is necessary that the death of Christ be healthfull vnto vs, that we take hold of it, which can not otherwise be done but by faith, which faith we haue before abundantly declared to be the gift of God, and not to be geuen vnto all men. This also is obiekted vnto vs, that the Apostle compared Adam with Christ, and said vnto the Romanes, that euen as in Adam we all dye, so in Christ we are all quickened. Wherefore by this meanes they say that the grace of Christ ought vniuersally to be layd forth vnto all men. But if they will so take this comparison, they shalbe compelled to graunt that all shall by Christ be brought vnto felicity, as by Adam all are thowen hedlong into sinne and into death. But seing that the thing it selfe declareth the contrary, they may easely perceane, that this similitude is not to be taken as touching all the partes thereof, especially when as none fall of their owne consent into originall sinne: but those men will not haue grace to be receaued but through a mans owne consent. Wherefore if they admit this difference, how dare they affirme that the matter is on eche side a like? The skope of the Apostle in this comparison is to bee considered, and besides the skope nothing is to be inferred. And in that comparison *Paul* ment nothing elles, but that Christe is to those whiche are regenerated, the beginning of life and of blessednes: as Adam is vnto them that are deriued of him, the cause of death and of sinne. Howe whatsoeuer is afterwarde besides this scope gathered touching the equalitie of multitude, or of the manner, the same is per accidens, that is, by chaunce, and pertaineth not vnto the skope and substance of the similitude. They obiekt also the sentence vnto *Timothe*, *God will haue all men to be saued*. For this sentence *Pigghius* perpetually inculcath as though it were inuincible, whē yet *Augustine* oftentimes hath taught, y it may in such sort be expounded, that it bringeth no waight at all to proue those mens fond inuention. First we take it to be spoken of all estats and kinds of mē, namely, that God will haue some of all kinds of men to be saued: which interpretation agreeth excellently well with the purpose of the Apostle. He had commaunded that prayers and supplications should be made for all men, and especially for kings and those which haue publike authoritie, that vnder them we may liue a quiet life in all piety and chastity. And therefore to declare that no estate or kind of men is excluded, he added, *that God wyll haue all men to be saued*. As if he shoulde haue said, no man is letted by that vocation and degré wherein he is placed, so that



that it be not repugnant vnto the word of God, but that he may come to saluation, and therefore we ought to pray for all kind of men. But hereof we can not inferre, that God endueth euery man perticularly with grace, or predestineth euery man to saluation: as in the time of the flood all liuing creatures are said to haue bene saued in the Arke with Noe: for that only some of euery kinde were gathered together in it. Or we may vnderstand it thus, that God will haue all men to be saued, for that as many as are saued, are saued by his will. As if a man should say of one that teacheth Rhetorike in a city, that he teacheth all men. By which kind of speech is not signified, that all the citizens are learners of Rhetorike, but that as many as learne, are taught of him. And this also is like: If a man pointing to the gate of a house, should say, that all men enter in this way, we must not thereby vnderstand, that all men enter into that house, but that as many as do enter, do enter in by y<sup>e</sup> gate only. Farther there are some which interpretate these wordes of the Apostle of the will of the signe, or of the antecedent will: that all men are invited, for that preaching is indifferently set forth vnto all men, neither is there any in a manner, which inwardly seeth not some p<sup>r</sup>icke, whereby he is continually stirred vp to liue well. So that if we haue a consideration vnto this will of God, we will easily grant that he will haue all men to be saued. But they will not haue it to be vnderstanded of the hidden and effectuell will which they call the consequent will: and after this manner may those kindes of speech be vnderstanded, God illuminateth euery man which commeth into this world. Come vnto me all ye which labour and are laden. For all men are prouoked by the oracles of God, and all men are inwardly moued by some p<sup>r</sup>icke. All these interpretations are doubtles very likely, and also apt. And yet is there an other besides these, both reddy and playne. The holy scriptures set forth two societies of men, the one of the godly, and the other of the vngodly, and do of eche society pronounce vniuersall propositions, which ought of the wary reader to be contracted ech to their kinde. The Prophetes say, and Christ citeth the same, *All men shalbe taught of God. And all men shall know me from the least to the greatest.* Agayne, *When I shalbe lifted up from the earth, I will draw all thinges vnto my selfe.* These vniuersall propositions, vntles they be vnderstanded of the godly which are elected, are not true. As are these also, *I will poure of my spirite vpon all fleshe. And all flesh shall come in my sight and shall worship in Ierusalem.* Agayne, *All fleshe shall see the saluation of God.* Againe also, *God lifteth up all them that fall.* Now who seeth not that these things are to be vnderstanded only of the Saints? Contrariwise to the fellowship of the vngodly pertaine these sentences: *No man receaueth his testimony, and yet many beleued. He shalbe hated of all men.* Agayne, *All men seeke the thinges that are their owne.* Agayne also, *All men haue declined, and are all together made vnprofitable, there is none which doth good, no not one.* When yet notwithstanding holy men, and they that are now regenerate, are acceptable vnto God, and do endeuor themselves to exhibite vnto him some obedience of the law. But these vniuersall sayings ought not to be extended beyond their society. This distinction had Augustine a regard vnto in his booke de Ciuitate Dei, where he declareth and proueth that there haue ener ben two cities, namely, one the city of God, and an other the city of the deuill. Wherefore in these generall propositions we muste alwayes haue a consideration vnto what order or fellowship of men they pertayne. Whiche thing if we in this present place do, then shall we apply vnto the Saints and vnto the elect this sentence which we are now in hand with, namely, that God will haue all men to be saued: and by that meanes all maner of doubt is taken away. Otherwise that God with efficacy willett not the saluation of all men, very many infantes declare, which perish without Christ, and many also which are borne fowles and deafe, and had neuer in their life time the right and iust vse of reason. And it oftentimes happeneth that some haue liued long time indifferent honestly and faithfully, and yet in the meane time do at the last fall, and being taken out of the world do eternally perish. And contrariwise others, which haue perpetually led their

Two societies of men, whereof eche haue their vniuersality.

Two cities

Sound ob-  
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their life wickedly, being at the end of their life endued with sodaine faith and repentance, are saued. *Whē yet notwithstanding those first mought haue ben take away, that maliciousnes mought not haue chaunged their mindes. Who will in these examples say, that God with efficacy a like willett the saluation of all mē? They object also a sentence of Christ, How often would I haue gathered together thy children, as a hen gathereth together her chickens, and thou wouldest not? But here also is ment of the antecedent will of the signe, whereby God by his Prophetes, preachers, Apostles, and scriptures continually inuited the Jewes, to tye vnto him by repentance, which thing yet they refused to do. But yet God by his will of efficacy which they call the consequent will, perpetually dzeu vnto him those that were his: neither was there euer any age, wherein he gathered not together as many of the Hebrewes as he had predestinated. Therefore Augustine sayde, Those which I would I haue gathered together, though thou wouldest not.*

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They thinke also y this maketh on theyr side, which is writte in the beginning in his epistle cōcerning y Gentils, namely, y they were inexcusable: which they say could not haue bene saide, vnles vnto euery mā were geue so much grace & helpe, as might suffice vnto saluatiō. But this is to be known, y the Apostle in y place en treated only of knowledge, namely, that the Gentils could not excuse theyr sinnes for that they had not a law geuen vnto them of God, as had the Jewes, neither for y God had not in such sort opened himself vnto them, as he had opened himself vnto the people of the Jewes. *Ye knew God (saith he) by his creatures, & by the lighte of nature ye wanted not the knowledge of right & of wronge. Therefore ye are inexcusable.* Wherefore we must not thinke that this sentence extendeth farther, the wherefore Paul spake it. And if also thou weigh the matter better, thou shalt se that the Ethnikes and vngodly men, against whome the Apostle writeth, thought not that they wanted strengthes to perfoyme those thinges which they knew to be vpright forasmuch as they ascribed all thinges vnto free wil. Wherefore the Apostle very well concludeth against them. As if he should haue saide, do ye thinke that ye haue strength inough, so that ye iudge that ye haue no nēde of Christe? But forasmuch as I haue proued, that ye wanted not knowledge, and haue yet notwithstanding lined wickedly, I do thereof inferre y ye are in excusable. Furthermore infirmity and wante of strengthes excuseth not, seeing that we haue it not in our selues by creation, & by our first constitution, but by the fal and sinne which was brought in into our whole kinde by the firste man. The Ethnikes also were excusable, for that they perfoymed not that in ciuill iustice whiche lay in them to do. Wherefore nothing can be inferred of this place, whiche can proue the sentence of the aduersaries.

They thinke that this also maketh with the, which is spoken in this selfe same Epistle. *Is God the God of Jewes onely? and not of the Gentiles also? yes of the Gentils also.* The labour of this place to inferre, that God geueth vnto all men sufficient aide, for that he is the God of all men. But they shoulde consider, that Paul there reproboueth the Jewes, for that they thought that the beneuolence and grace of God was so bound vnto them, that the Gentils were vtterly excluded. Wherefore he declared that God hath not onely elected some of the Jewes, but also hath his elect amongst y Gentils. Neither followeth it therfore of necessity, that vnto all y Gentils should be geuen grace which mought suffice vnto saluation, when as neither were all the Jewes pertakers of suche grace. And we speake this, not as though we deny, that God is the God of all men: for we know that euen the wicked also, will they or nill they are subiect vnto him, neither can they auoyde his prouidence whome, although he bring not to eternall saluation, yet at the least way he punissheth for theyr euill desertes. But he is peculiarly said to be the God of them, vnto whome he hath geuen, to acknowledge him for theyr God, and hauing acknowledged him, to worship him. But that place seemeth to be of more difficulty whiche is written vnto Timothy, where God is called the saviour of all mē, and especially of y faithful. In which wordes this word saviour, that is saviour, is to be take, not

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as though God geueth vnto all men eternall saluation, but as it signifieth that he preserueth and defendeth all men from many euils, whiche otherwise the Deuill practiseth against them. For so great is his rage against mankind, that if he were not restrained of God, he would destroy all thinges. He would suffer no common wealth nor church, but would bring to nought both goods and al thinges whatsoever pertaine to mans life. Wherefore in such sort is God the Sauour of all men, in that he dyueth away so great euils from men. But as touching eternall saluation, that is to be vnderstanded of the elect onely: and therfore it is added, *And especially of the faithfull.* For soasmuch as they are predestinated, they aboue all others attaine vnto this benefite.

They wiest that also out of the Prophet Esay, whiche we shall haue a little afterward in this Epistle, *All the day long haue I stretched abroad mine handes to a people that beleeueth not, but speaketh against me.* Out of which place they can gather nothing els, but that which hath oftentimes bene saide, namely, that all men in vniuersall are invited of God: that the Prophets were sent indifferentlie vnto all men: that the holy scriptures are set forth vnto all men. But this maketh nothing to that grace of efficacy whereof we speake. We graunte also, that he standeth at the doore, and knocketh, and will enter in, if any man wil let him in: but this they should adde that there is no man, which can of himself open, but it is necessary that that be first geuen vnto him of the mere goodnes of him that knocketh.

And to commend also the mercy of God they bringe a sentence of Ieremye, *Thoughe a mother can forget her children, ye will not I forget thee.* Whiche sentence doubtles very little, or nothing at all pertaineth to this matter, whereof is now entreated. Who euer denied but God is constant of faith, and standeth to his promises and couenantes: This thinge doth God in that place promise of himselfe, namely, that he will not forget his promises. And we also euerie where hetherto haue taught, that the predestination of God is most certaine, wherefore whether this place of Ieremy be vnderstanded of predestination, or of the couenantes and promises, yet doth it not thereof follow that it is to be vnderstanded of all men.

Pigghius also cannot abide that which both Augustine and we saye, namely, that the reprobate do serue the purpose of God, to illustrate and to set forth the power of the seuerity of God, and saith farther that God hath no neede of thys cruell dealing to illustrate his name, whiche thing he laboureth to proue by a certaine sentence taken out of the booke of Ecclesiasticus. But that is thus to be interpreted, That none of vs ought to thinke, that God hath neede of the woorkes of men: for his felicity is perfect and absolute without the aide and helpe of anye creature: But that the iustice of God is made manifest by the vnfaithfulnes & wicked facts of men, when God taketh vengeance of them, who dare deny, when as Paul teacheth that most evidently and plainly.

He citeth also out of the selfe same booke of Ecclesiasticus, *God hath mercy vpon all men, and winketh at the sinnes of all men, because of repentance.* But the solucion of this obiection evidently appeareth by that whiche hath bene spoken, namely, that these wordes are to be vnderstanded of the vniuersallitie of the electe. For by the winking of sinnes, it is so farre of, that the wicked do aspire vnto repentance, that rather becomming euery day worse and worse, they fall hedlong into more greuous sinnes. But it pertaineth to the predestinate onely, to returne againe into the right way, after that God hath borne some while with them. And touching answering to obiections here will I finish and consequently end the third article. Howbeit this we will in the meane time put you in minde of, that the reprobate may sometimes in some degree do good woorkes, and that the predestinate on the other side may fall into sinnes most greuous. Of the firste parte Saul may be vnto vs an example and firm testimony: for he was at the beginning moderate, hauing a modest opinion of himselfe, as the scripture saith. Salomon also at the latter ende of his age fell greuously, yea he fell away from God, when yet at the beginning he was most holy, and had in his prayers when he was consecrated required those

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sinns.



## Cap. 9 A Commentarie vpon the

things which highly pleased God, wherfoze he was also heard. *Ahab* also repented, which repentance God talking with *Helias*, commended. And also *Ioas* the king so long as *Ioiada* the priest liued behaued himselfe well. *Ezechiell* also teacheth this selfe thing when he writeth, *If a righteous man depart from his righteousness, and liue wickedly, I will forget all his righteousness.* Yea and experience it selfe testifieth, that there are many which haue liued indifferent honestly, & yet do at the length in the last time of theyr life perish. Wherefoze it is manifeste, that in the reprobate good woorkes sometimes haue place, which yet come not fro a sincere and perfecte faith but from a fayth, that endureth but for a time: and therfoze they can not simply be said to be good, neither do they in very dede please God, but onely haue a shewe of goodnes, and may as touching outward discipline be praised. And that the predestinate do sometimes mosse greuously sinne, *Dauid* is a witnes, who committed adultery and murther: *Peter* also is a witnes, who abiured his sauour. *Moses* also & *Aaron* ar witnesses, who as the scripture testifieth committed no light sinne. We dayly also see, that they whiche are peradventure in the number of the predestinated, do fall into horrible crimes. And therfoze we may affirme, that good woorkes do sometimes serue vnto predestination, and sometimes also to reprobation. Predestination by them bringeth the elect vnto eternall life: and as touching reprobation, they are sometimes reasons why the fall is made the greuouser: for they whiche fall away from God, soasmuche as they were by him adorned with good woorkes, as they sinne is moze greuous, so also is theyr punishment moze sharpe. Sinnes also serue both to reprobation and vnto predestination: for they which are reprobate, are by them brought to eternal destructio: they which are predestinate, by the more illustrate the glory of God, when they are deliuered from the. And therby also is ministred vnto them occasion, moze and moze to know themselves, and to acknowledge the benifites that are geuen vnto them of God, and so to geue thanks for them, and to call vpon him for helpe. And yet are not these things so to be taken, that, for that God by his most singular wisdom bleseth these thynges most rightly to our saluatio, we should therfoze sin: we must follow the holy scripture, which commaundeth, that euill things are not to be done, that good may of them ensue.

Good woorkes do serue both vnto predestination, & vnto reprobation.

Sinnes also serue vnto the purpose of god.

Whether of predestination or reprobation be inferred necessity.

What is necessity. Distinctio of necessity.

Now let vs at the length come vnto the fourth article, in which we purpose to entreate of three things in especiall. First, whether by the predestination or reprobation of God is brought vnto vs any necessity: Secondly, if there be any necessity, whether the same do hinder free will: Lastly, whether by the foreknowledge or predestination of God be taken away his iustice, whereby he is sayd in the scriptures to render vnto euery man according to his woorks. These things being thoroughly declared, I trust, the article proposed shalbe fully satisfied. Touching the first part, this we sayd first, that necessity is defined to be that, which can not be otherwise: but the principles or grounds of necessity are sometimes inward, and sometimes outward. Things which of theyr owne nature ar of necessity, & of an inward principle, ether they are simply necessary, as God, and whatsoeuer things if they should be changed include contradiction as they speake. As, that fower is not an euen number, or that fower and three are not seuen. And this is called a geometrical necessity, for that it suffreth no variety. Other things are of necessity of an inward ground, but yet not absolutely and simply, vnles we followe the accustomed course of nature. Fire is sayd of necessity to burne that which is apt to be burnt. And the Sonne also of necessity perpetually moueth: but these are not simply necessary: for God is able to let them & to cause these physical & natural things sometimes to cease from theyr proper operation: as it is manifest of the three children put into the oven of fire, which were not burnt, although the flambe were most great. The Sonne also stayd from his course, whilest *Iosua* pursued after his enemies. And in y time of *Helias* it is most likely that there were vapors drawen out of the earth, & out of y sea, and yet for all that for the space of three yeares came not downe out of the cloudes



cloudes, deſo, oꝝ rayne. This alſo is manifeſt of *Ezechias*, that his diſeaſe was by nature to the death. And theſe things ſhall ſuffice touching inward neceſſity.

That neceſſity alſo which cometh outwardly is of two ſortes, the one violent, when things are compelled to abide oꝝ to worke contrary to theyꝝ nature, the other is by ſuppoſition: by occaſion whereof the ſcholemen haue ſayd, y there is one neceſſity of the conſequence, & an other of y conſequent. By which diſtinction they ment nothing els, but that the connerſion is ſometimes neceſſary, although that which is inferred be not of it ſelf neceſſary. The logicians alſo haue thus diſtinguiſhed them, that they call the one a compoſed ſence, and the other a deuided ſence: as, if thou wilt ſay y it is not poſſible that white ſhould be blacke, that will they graunte, if theſe two things be taken coniuually, and together: namely, that one and the ſelfe ſame thing ſhould be both white and blacke, which is by no meanes poſſible: but if they be taken a parte, then it may be ſayd not to be impoſſible. For that which is now white, may be changed and made blacke. Wherefore the ſcholemen thinke, that the whole difficulty of this controuerſy conſiſteth in the neceſſity of the conſequence, and of the conſequent, in the compoſed ſence, and in the deuided ſence. But we for moze perſpicuity will adde an other diſtinction, that there is a neceſſity of certainty oꝝ of infalliblenes, and an other of compulſion. Now let vs moze narrowly ſerch out, how thoſe diſtinctions of neceſſity may be applied vnto this preſent purpoſe.

Fiſt I ſay that our actions haue not neceſſity by an inward principle: for the ground of them is the will, which of his owne nature, that is, as God hath created it, is mutable and flexible vnto eyther part: howbeit they haue neceſſity by ſuppoſition. For that ſo ſone as thou conſidereth the foreknowledge and predeſtination of God, it followeth of neceſſity, that it ſo come to paſſe as it is of God foreknown and predeſtinated. Our will in dede hath an aptnes, that it may alike be bowed to eyther part: but it hath not the action therof, namely, the turning oꝝ bowing, but to that parte only which God hath foreknown. Wherefore the neceſſity ſalleth vpon the connerſion and continuation of the predeſtination of God with our workes: which thing they ment by the compoſed ſence, and by the neceſſity of the conſequence. For our workes, if they be conſidered a parte, and if we only haue a reſpect vnto theyꝝ neceſſary ground oꝝ beginning, that is, vnto the will, are not of neceſſity. Here alſo is confeſſed neceſſity of certainty, oꝝ of infalliblenes, for that God can neyther be changed noꝝ be deceaued. Neyther do we playnly graunt that predeſtination bringeth neceſſity of coaction: for coaction and violence is agaynſt the nature of the will. For if it ſhould vntwillingly do any thing, it ſhould not now be called will, but rather nill (if a man may ſo terme it) which were to deſtroy will. I knowe that the ſcholemen ſtrive amongſt themſelues, whether God foreknoweth thoſe things which he foreknoweth, neceſſarily, oꝝ contingently. But in this contention I will not entermedle my ſelfe, for that there is no ſuch matter ſet forth in the ſcriptures. It is ſufficient vnto me to diſcharge God from all maner of change and alteration, for the contingency and newnes is in the things: but God alwayes and perpetually abideth one and the ſelfe ſame. But that there is ſuch a neceſſity, namely of the conſequence oꝝ of the compoſed ſence, oꝝ of infallibility found in the holy ſcriptures, we will alledge certayne places which evidently proue the ſame, leſt any ſhould thinke it to be but a fayned inuencion. Chriſt ſayd, *It muſt needs be that he ſhould be deliuered vnto the Iewes to be mocked.* This neceſſity can be of no other thing inferred, but of the definite counſell of God: which thing Peter teacheth in his ſermon in the actes of the Apoſtles. Chriſt alſo ſayd, that it muſt needs be that the ſcriptures ſhould be fulfilled. In *Iohn* it is written, *The ſcripture can not be broken*, that is, *It is not poſſible, but that it muſt needs be fulfilled.* Vnto y *Hebꝛues*, *It is impoſſible, that they which once being illuminated, &c.* In which place is entreated of ſinne agaynſt the holy ghoſt, that it is impoſſible that they which are guilty of it ſhould eſcape, for that God hath utterly decreed

Neceſſity outwardly put to. Diſtinction of thys neceſſity. A ſence compoſed, and a ſence deuided.

Neceſſity of coaction & of certainty

Our actions haue not neceſſity of inward beginning. Our actions haue neceſſity by ſuppoſition.

The will can not be governed.

Proones of neceſſity by ſuppoſition.



These thin  
ges pertain  
also to pro-  
vidence.

Whether  
our actions  
are to be cal-  
led necessa-  
rye or con-  
tingent.

perpetually to forsake those which haue so sinned. Christ also sayd of the temptations of the latter times, *That the elect also if it were possible should be deceaued.* Agayne, *Heauen and earth shall passe away, but my wordes shall not passe away.* In which wordes is signified, that all those things which God hath spoken epther in the Scriptures, or in his eternall determination, can not be by anye meanes made frustrate. He answered also vnto his parentes, *Did ye not know, that it becometh me to worke those things which pertaine to my father?* Vnto Timothe Paul writteth, *The foundation standeth firme, God knoweth who are his.* And in Iohn *Whome the father hath geuen vnto me, no man can take out of my hand.* Lastly, *All things whatsoeuer he would be made, both in heauen and in earth.* Wherefore of all these things is gathered, how evidently this necessity of certainty and infalliblenes is set forth in the holy scriptures, nether is it as some thinke a deuise of man. And these things which we haue spoken of foreknowledge, pertaine also to prouidence: for although in this vniuersality of things many things are said to be done by chance, yet notwithstanding because that there is nothing, be it neuer so small, but it is subiect vnto the prouidence of God, therefore also hath it necessity, which we call necessity of certainty, and others call necessity of consequence. And if thou wilt aske: that forasmuch as things may be called partly necessary, and partly also contingent, or free, as we haue declared, whether of these conditions most agree vnto them? I answer, that that most agreth vnto them which is natural and inward. Wherefore forasmuch as the necessity whereof we nowe entreate cometh outwardly, and is onely by supposition, therefore things ought in no wise to be esteemed according to it, but according to those principles or groundes which are vnderstanded of vs: and so our workes, which procede of the will shall be sayd to be free: and those things which are so produced in nature, that also they contrary may come to passe are be counted contingent. Howbeit that necessity of certainty or of consequence which we put is neuer to be denied, nether must we plucke away our workes epther from nature, or fro foreknowledge, or from the prouidence of God. And as touching the will of God we must thinke that it in very dede governeth and moderateth all things which thing is of all men commonly graunted. For although we perceauie and fele, that they by the will decree and elect those things which they are minded to do, yet if they be men godly, they will alwayes saye, *This or that will I do, if God will permitte.* But if they be men that are yet without the religion of Christ, as were the Ethnikes, yet notwithstanding they alwayes make mention of Fate or destiny, of the three sisters called Parca, or of lot, which thing is oftentimes red in the Poets. Who, if (as we haue before sayd) by the word Fate or such like wordes they vnderstode the connexion of causes, ouer which God himselfe is the ruler, and moderateth and governeth it then is there no hurte in that opinion, although by reason of the abuse of the word, it be better, betterly to abstayne fro it. There are some also which dreame of a certayne fatall mighty and strong necessity affixed vnto the starres, and vnto naturall causes. Which God himselfe can not change: which opinion is erronius, impious, and also strange from the wise men of old time, who expressly declare, that by Fate they vnderstode the will and government of God. The verses of Cleanthes the Stoike which he wrote touching thys matter, Seneca in his 18. booke of Epistles hath turned into Latine. Whose sentence in English is thus.

Verses of  
Cleanthes  
touching de-  
stiny.

*Leade me (o soueraigne Sire, and Lord, that rulest the heauens hye)  
Where pleaseth thee: for I obey: to follow speedely.  
Lo prest I am without delay. Though loth thou makest me.  
Yet groning forward shall I go. And euill while I be,  
What being good I might haue done, to do I shalbe fayne.  
The willing persons, fates doo leade: unwilling they constrayne.*



Although in these verses be auouched fate, or destinie, yet is the gouernement thereof put in the hand of God: for he calleth vpon the moste high father, and desireth to be led of him. Whose will notwithstanding he affirmeth to be both certain and infallible. The selfe same thing seemeth *Homer* in his *Odisea* to haue ment in these verses which are thus in English.

*Such is the minde in earthly men, and so themselves they bend,  
As moues the Sire of men and Gods, that dayly doth ascend.*

And when we speake of foreknowledge we exclude not will, for, as we at the beginning admonished, God can not foreknow that any thing shall come to passe, but that which he willett shall come to passe, for there can nothing be, but that which God willett to be, and that which God willett, he also bringeth to passe in vs. For as *Paul* sayth, *He worketh in vs, both to will and to performe.* But this will ioyned to foreknowledge, neither inuerteth nor destroyeth things naturall, but so worketh in them, as is agreeing with them: and therefore forasmuch as the nature and propriety of the will of man is, to worke freely and by election, the foreknowledge and will of God taketh not away this faculty or power from it, although his predestination be the cause of all good actions, which are done of the elect, and in the elect. Which thing is not only proued by testimonies of the scriptures, but also the consent of the Church in their prayers affirmeth the same, for thus it prayeth, *O God from whence all holy desires, all good counsels, and iust workes do proceede.* &c. And sinnes, although after a sort they are subiect vnto the will of God, yet are they not in such sort produced of it, as good workes are. Howbeit this ought to be for certaine, that they also are not done vtterly without any will of God. For permission, which some put, differeth not from will for God permitte that which he will not let: neither ought it to be said that he permitteth vniwilling, but willing as *Augustine* saith. Wherefore in either kind of workes the will and foreknowledge of God in such sort bleth it selfe, that it ouerthroweth not the faculty or power of mans will. In the predestinate it prouideth, that nothing be of them committed, which may ouerthrow their saluation. And in the reprobate he taketh away from them no naturall power, which pertaineth to their substance or nature, neither compelleth he them against their wil to attempt any any thing: but he bestoweth not vpon them so much mercy nor so much grace as he doth vpon the elect, and as should be needfull for their saluation. But a great many hereat stamble, for that they thinke with themselves, If God haue foreknown that we shall meete together to morrow, then must it needes be that our will was vtterly determinate to this part, otherwise that could not be foreknown. But we answer as we haue already signified, that that determination in in such sort with God, as is agreeing with the propriety or nature of the will. But vnto it, is proper, so to will one part, that of his nature it can also will the other part. Wherefore we confesse that if we haue a respect vnto God, it is appointed and decreed, what we shal do. For his knowledge is not in bayne called foreknowledge for he hath not an opinion of things so that his knowledge can be changed, but hath a certaine and sure knowledge, or science, and there can be no science vnles as we haue said it be certaine and firme. But this determination and certainty of his we both haue said and do say, inuerteth not the nature of things, neither taketh away liberty from our nature. Which thing is proued by this reason. God foreknewe that many thinges are possible, which in very deede shall neuer be: and although they shall neuer be, yet the foreknowledge of God taketh not away from them, but that they are possible. Which thing we will declare by an example of the scripture. *Christ* when he was taken sayd, *I could haue asked of my father, and he would haue geuen me eleuen legions of Angels, which should defend me from these souldiors.* Wherefore *Christ* affirmeth, that it was possible for him to aske, and that vnto him might be granted so many legions of Angels: which yet was neither done, nor was by any meanes to be done. And yet notwithstanding God fore-

lik. iij.

knew

The foreknowledge of God is not to be separated from his will.

The foreknowledge of God ouerthroweth not natures

Predestination is the cause of all our good workes. Prayers of the church.

Permission pertaineth vnto will.

Note this that is spoken of the reprobate.

Whether our will be determinate to one part.

Many things are possible which neuer shall be.



knew that it mought haue ben done, and although it should neuer come to passe, yet was it not lettred by foreknowledge, but that it was possible. Wherefore as the foreknowledge of God letteth not possibility, so also taketh it not away contingency and liberty. This necessity of infallibleness is not only declared and proued by the holy scriptures, and by reasons, as we haue now shewed, but also is acknowledged of the fathers. *Origen* against *Celsus* in his second booke against the argument of *Celsus*, which he obiected against the Christians, saying. Your Christ at his last supper foretold, as ye say, that he should be betrayed of one of his disciples: if he were God as ye contend he was, could he not let the doing thereof? *Origen* here wondereth, and answereth, that this obiection is very ridiculous: for soasmuch as he foretold that that thing should come to passe, if he had lettred it, then had he not spoken the truth: and therefore he added, that it was of necessity, neither could it otherwise be, but that that should come to passe which was foretold. Howbeit because that this foretelling chaunged not the will of Judas, therefore is he worthely accused, neither ought the blame to be layd vpon Christ which foretold it. *Origen* in that place acknowledgeth either, namely, the necessity of certainty, and that the nature of the will is not lettred. *Ambrose* also when he interpreteth those words of *Paul*, *Iacob haue I loued, and Esau haue I hated*, referreth the sentence of the Apostle to works foreseene, and yet addeth, that it could not otherwise haue come to passe, but as God foresaw that it should come to passe. *Chrysostome* also expounding that which is writtten vnto the *Corinthians*, *It behoueth that heresies should be*, confesseth that this necessity is a necessity of foretelling, which is nothing preiudiciall vnto the power of our will and choyce. Neither is this necessity taken away by certayne places in the scriptures which otherwise at the first sight seeme to put a chaunge of the sentences of God: as is that of *Esay*, when he threatened vnto *Ezechias* the king present death, which prophesie yet God seemed to change, when he prolonged his life fiftene yeares. And vnto the City of *Binie* it was foretold that it should be destroyed within forty dayes: which thing yet came not to passe. Those things in very dede make nothing against the truth before taught: For God foretold vnto *Ezechias*, death which was euen at hand according to the causes of the disease whereof he was then sicke, and therein was made no lye. But as touching foreknowledge, as God foreknew that the king should be in danger of that deadly disease, so also foreknew he that his life should be prolonged fiftene yeares. And as he foreknew that the sinnes of the *Bininites* deserued present destruction, so also foreknew he, that of his mercy he would geue vnto them, to repent and to be preserued. By which self rule is to be expounded that place of *Jeremy* in the 18. chapter, wherein God sayth, that he also would chaunge his sentence, or repent him of the plage which he had threatened to any city, nation, or kingdome, if they would repent. But what shall we say of *Paul*, who writeth to the *Corinthians* that he chastised his body, and brought it into bondage, that he might not be made a reprobate. What ment he to chaunge that firme purpose of God? Merely *Paul* ment not, that he was able to inuert the order of the predestination or reprobation of God: and therefore he sayde not, ne & reprobatus efficiar: that is, that I be cast out as a reprobate, but ne reprobatus efficiar: that is, that I be not a reprobate. For he induozed himselfe by all industry and diligence to bee obedient vnto the predestination of God: for they which are predestinated vnto eternall life, labour to mortifye the flesh. And he sayde that he would not bee made reprobatus, that is, he would not bee founde and accused to leade his life otherwise then he preached: which kinde of vice all men disallowe, detest, and condemne. Wherefore in that place was not entreated of the reprobation of God, but of that kinde of crime, which they are guilty of, whosoever geue good monitions, and in the meane time they themselves leade theyr life most wickedly. Although if a man will needes referre these thinges to the iudgement of God, we might wel graunt the same as touching present iustice or iniustice, but not according to firme purpose, whereof we at this presente entreat.

The certainty of foreknowledge of god is constant, and is not chaunged.

The saints worke wel, to the ende to be obedient vnto predestination. Why Paul chastised his body. It is a dishonesty for a man to geue good monitions & to live wickedly.



treate. *Cicero* a man other wise full of wit and excellently well learned was exceedingly deceaued in this question, as it is euident by his second booke de Diuinatione: which thing *Augustine* declareth in his sixeth booke de ciuitate Dei, the 9. & 10. chapters. For he thoughte that it was not possible, that the foreknowledge of things to come should not ouerthrow the faculty or power of mans will: therefore he took away all manner of prediction or foretelling: whiche opinion how much repugnant it is vnto our religion all men vnderstande, when as it is staide vpon the oracles of the Prophets, as vpon sure foundations. And we read not that God did euer any thing, which was of any waight, but that he first reuealed it vnto the Prophets. He shewed vnto *Noe* the destruction that should come by the flood, long time before it came to passe. Vnto *Abraham* he foretold the burning of *Sodoma*; And vnto him he signified the oppression and deliery of his posterity in *Egipte*. And vnto the selfe same Prophets in a manner he gaue charge to foretell the captivity of *Babilon*, and the returne from thence. He also commaunded all the Prophets to foretell the comming of *Christ*. Therefore vnto vs so constant is the authority of propheties, that to deny it, is vtterly to ouerthrow all religion. Wherefore *Augustine* not without iust cause said, that those men which were called *Genethliaci*, which auouched the fatal necessities of the starres, were more tollerable than *Cicero*: for they gaue some place vnto God. But if he be denied to foreknow things to come, therby also is he denied to be God. *David* saith, the foolish man said in his hart There is no God. Which saying of the wicked he hereby proueth, for that they when they commit wicked facts, thinke that God seeth them not, and that he will neuer punish them. And *Cicero* hath geue vs occasion to suspect, y he was after a sorte infected with this impiety, for that in his booke de Natura Deorum, he bringeth in *Cotta*, and the high priest thus reasoning together, that *Cotta* desired much that he might haue vndoubtedly proued vnto him that there are gods. Howbeit because he saw that it was a thing odious, hatefull, and in a maner infamous to deny that there is a God: therefore towards the end of the booke, he gaue sentence on *Balbus* side, who defended that there are Gods: but yet he so gaue sentence, that he said vnto *Velleius*, that the opinion of *Cotta* seemed vnto him more likely. Merely a Godly man, and one confirmed in religion, woulde neuer say that that sentence is likely to be true, wherein the diuinity is called into doubt. But these are the cogitations or reasonings of our reason whereof *Paul* abundantly wrote in the first chap. But after ward *Cicero* himself in his booke de diuinatione vnder his owne person taketh away fro God y foreknowledge of things to come, and maketh answer to *Quintus* his brother, who had in y whole course of the first booke confirmed oracles and Propheties. But why denied he foreknowledge: was he diuine vnto it therefore for that he saw that he must needs graunt an order of causes and of effectes which should be vnmoueable and constante for other wise things to come coulde not be foretold. Now if suche an order shoulde be graunted, he supposeth that nothing should remaine in our hande and power. But as in God there is to be put a most singular wil ioyned with a most singular power, so also vnto him is to be attributed the knowledge of all thinges: yet let vs not therefore be afearde, but that we do those thinges which we do, by our owne will and choyse. The Stoikes which did appointe fate or destiny, seeme also to haue bene somewhat moued with *Ciceros* reason, for they did place the motions of the will of man not to be vnder fate or the connerion of causes, Not that they vtterly made free the wil of man, but only they affirmed that in it lay, by the choyce thereof to meddle or not to meddle with some thinges: which if they meddled with straight way they were wrapped into the necessity of fate. By an example the thing may be made more plaine. They say that it was in the power of *Oedipus* to haue fellowship with a woman, or to temper himselfe therefore. But if he once should haue fellowship w her it could not be auoyded, but that he should committe incest, of which inceste shoulde be bozne children, which shoulde pollute themselves with murdering one the other, and shoulde ouerthrow they fathers kingdome. The auncienter Philosophers, as *Democritus* and

*Cicero* was  
deceiued.

God reue-  
leth vnto  
Prophetes  
the greates  
works whi-  
che he will  
do.

The au-  
thority of the  
Prophet is  
constant.

If God be  
denied to  
know things  
to come  
then he de-  
nied to bee  
God.

Note this  
that is spo-  
ken of *Ci-  
cero*.

Why *Cice-  
ro* denied  
the foreknow-  
ledge of  
God.

How the  
Stoikes  
discharged  
the will of  
man fro fate.

An example  
of *Oedipus*



*Empedocles* affirmed that the will also is subiect vnto fate, or vnto the connerion of causes. But *Chrisippus* the *Stoike* hereunto rather inclined, to excepte the will of man, as *Oenomaus Cynicus* (as *Eusebius Casariensis* de *Preparatione Euangelica* citeth him) saith, that *Democritus* made men bondmen, and *Chrisippus* halfe bondmen. But leuing these, let vs retorne vnto *Cicero* who said, If there be foreknowledge, then thinges should in such sort come to passe, as they were foreknown; neither can the euent foreseene be auoyded: so that then the liberty of men is utterly take away. Lawes the are in vaine, admonitions are in vaine, rewards, punishments, and such like thinges are in vaine: wherfore he setteth forth a choyce, that a man should chuse, whether he would rather admytte foreknowledge, or liberty of the will, for that they could not consist both together, as farre as he iudged. And because he was man hauing to do in ciuill matters, and delt in lawes & iudgements, he rather reiected the foreknowledge of God, then he would lose the liberty of the will of man. Wherfore *Augustine* sayth of him, Those which will be free be maketh sacrilegious persons, so that to defend their liberty they spoyle God of his foreknowledge. *Cicero*s reason was, If the will be free, there can not be a certaine and sure connerion of causes: for if it were certaine, it could not be broken of our will, and if there be no certaine connerion, then can there be put no foreknowledge: and therfore he affirmed that God also foreknoweth not what thinges shall come to passe, for if he should foreknow them, then should there be a certaine and firme order of causes, which being graunted, there should be nothing remayning in the power of our will. But we ought to hold either of these sentences: for of the one we haue by sence experience. For every man may consider in himselfe, how he woorketh by counsels and deliberation, and electeth that whiche pleaseth him. But the other, that is, the foreknowledge of God, we hold by faith, whiche knowledge is of no les force, then the apprehension both of sence and of reason. Wherfore we deny vnto *Cicero* this consequence. There is a certaine and constante order of causes whiche God foreknoweth, therfore there is nothing in our will. And we therfore deny the argument, for that our will also is to be placed amongst the causes of thinges, yea it hath not amongst them the vnworthiest place. Wherfore euen as God can foreknow, what shall come to passe of other causes, in like sort is he able plainly to see what our willes wil elect. And as in foreseeing other causes and theyr effectes he in no wise destroyeth nor chaungeth the natures of them: so also leaueth he in their full state the willes of men. This also moued *Cicero* that then nothing should come by chaunce: But soasmuch as very many thinges happen by chaunce and fortune it is manifest that there cannot be a certaine or sure order of causes, neither also any foreknowledge. In this sort reasoned he. But we aunswere, that those thinges which are said to come by chance, or so called thinges coming by chance, as they are referred to our vnderstanding, whiche soasmuch as it is weake, by reason of the dulnes therof seeth not the course or connerion of causes: but if they be compared vnto the mind of God from which nothing is hidden, they can not be said to come by chance or rashely. The infirmity of the mind of man is that it maketh fortune or chance to be, with thing we wil declare by an example. If a maister should sende his seruauent to the market, and commaunde him to be there by fyre of the clocke, and should also commaund his Balie apart to doo the self same thing, doubtles both the Balie and the seruauent should mete together, which to either of them should come by chaunce, for that they knew not of their maisters commaundement: but the maister he selfe who knoweth the matter, will not iudge this to come by chance: which thing hereby also may be made more plaine. Suppose that I knewe that there were treasure hidden in a place, and I should commaund one to digge in that place, when he should finde the treasure, he would cry god fortune, but I which knewe the matter would attribute nothing vnto fortune. So God soasmuch as he knoweth the course and connerion of all causes neuer ascribeth any thing to fortune. Wherfore let vs put all thinges to be subiect vnto the purpose of God, and amongst all o-

ther

The electi-  
ons & coun-  
sels of man  
are not a-  
gainst the  
providence of  
God.

The will of  
man is pla-  
ced in the or-  
der of cau-  
ses.

God by his  
foreknow-  
ledge chan-  
geth not the  
nature of  
causes.

Fortune &  
chaunce are  
referred vn-  
to vs & not  
vnto God.



ther thinges our wills, also which we affirme haue that power which God wil-  
 led, who tempereth the natures of all thinges. There is a certayne cause, as  
 sayth *Augustine*, which so worketh, that it is by no meanes wrought, and suche  
 a cause is God. And there is an other cause which so worketh, that it also is  
 wrought of an other, of which kinde is our will, which so willerth and worketh,  
 in that that it also is wrought of God. Wherefore we ought neyther to assent  
 vnto *Cicero*, nor to the *Stoikes*, for as we ought to withdraue nothing from  
 the foreknowledge of God, so lest of all are our willes to be exempted from it:  
 for they pertain to y better part of the world. For what should he haue a care  
 of, or what should he foreknow, if he should neglect men? Our willes (as sayth) *Aug-*  
*ustine*, are able to doo so much, as God would and foreknew they should be able to doo:  
 and therefore whatsoever they are able to doo, they most certainly are able to doo, and  
 whatsoever they shall doo, they shall without all doubt doo, for that he whose foreknow-  
 ledge can not be deceaued foreknew that they should be both able and also do it. And in y  
 10. chap. of the fifth booke before cited, he denieth, as we also did, a necessity in  
 to two parts: one whereby we are compelled to suffer those thinges whiche we  
 would not, as is the necessity of death, wherunto will we or will we, we must  
 geue place. The other necessity he sayth is that, according to which any thing  
 is sayd to be necessary, that is, shall vndoubtedly come to passe. And touching  
 this there is no nede that we should be aferd concerning our will, for by it the  
 will is not diminished, the first indeede is repugnant vnto it, for it is not possible  
 that it should will anye thing vniwillinglye. But this latter is nothing at all a-  
 gaynst the nature of the will. The life and foreknowledge of God, although they  
 are necessarily attributed vnto him, yet they nothing hurt his nature nor will:  
 He can not neyther be deceaued nor dy, and yet suffereth he not any thing which  
 he willet not. So also we say y when we will any thing, by will we necessarily  
 wil it, and yet do we not thinke that hereby our choyce is violated. And how the  
 foreknowledge of God hurteth not our will, *Augustine* in his 3. booke de libero  
 arbitrio in the 2. and 3. chapters very well declareth. And first he sayth, that by  
 this question are exceedingly set a worke a greate many wicked men, which ey-  
 ther would, that if the will be free, God had no prouidence nor care of thinges  
 pertainyng to men, that they might with the more licentiousnes geue theselues  
 vnto lusses, in denyng the iudgments both of God and of man, and to the bitter  
 moost of they power auoyding them: or if it can not be auoyded, but that it must  
 nedes be graunted that God prouiderh and vnderstandeth the thinges which are  
 done of vs, yet at the least they would obteyne this, that his prouidence should  
 so compell the willes of men, that they may be excused from blame of they  
 wicked factes. But how these mens deuises are deceaued he easely declareth in  
 setting forth, how the foreknowledge of God may stand with will, and that a  
 free will. He demaundeth of him with whome he reasoneth, whether he knew  
 that he should haue to morrow a will vpright or corrupt? He maketh aunswere  
 that he could not tel. Doost thou thinke, sayth *Augustine*, that God knoweth thys?  
 The other confelleth, that he thinketh that God knoweth this. Wherefore sayth  
*Augustine*: forasmuch as God foreknoweth this, he also foreknoweth, what he will doo  
 with thee, that is, whether he will glorifie thee at the end of thy life: and if he foreknowe  
 and can not be deceaued, then of necessity will he glorifie thee. But in the meane time tell  
 thou me? Shalt thou be glorified agaynst thy will, or with thy will. Verely (sayth he) not  
 agaynst my will, for I most earnestly desire the same. And hereby is concluded, that  
 that which God wil of necessity do in vs, hindreth not the wil. He sheweth also  
 that this shal be more plaine, if we consider of foreknowledge as though it were  
 ours, Suppose that I foreknowe that a certayne man shal come vnto me to  
 morrow, shal this my foreknowledge take away from him wil, but that if he  
 come, he cometh thorough his owne election: Doubtes we can not so say: for  
 he willingly cometh, neyther shal my foreknowledge diminish any thing of  
 his liberty. And as our memory compelleth not thinges past to be past, so fore-  
 knowledge

Our wills  
 are not free  
 frō the fore  
 knowledge  
 of God.  
 Note a say-  
 ing of *Aug-*  
*ustine*.

Necessity of  
 two sortes.

Not every  
 necessity  
 hurteth the  
 will.

What thin-  
 ges wicked  
 men wish  
 for in this  
 question.

Our memo-  
 ry compelleth  
 not thinges  
 past to be  
 past.



knowledge compelleth not those things which shall come to passe to come to passe. This thing also may an other way be declared. If a mā should se *Plato* disputing with *Socrates*, or the *Sunne* or *Moon* to be eclipsed, the sight of the beholder causeth not that they which dispute together, should of necessity or agaynst they willes dispute together, neyther also causeth it that the *Sunne* or *Moon* should be eclipsed by chance, when as those eclipses of the heauenly lights haue they necessary causes. Wherefore he which seeth both, maketh not by his sight that which is contingent, necessary, neyther maketh he that which is necessary, contingent. Neyther ought we to imagine that the foreknowledge of God obteyneth his certaynty of the necessity of things, for so greate is the perspicuity of the minde of God, that it can also most certaynly vnderstand things contingent. Neyther is this reason any thing hindred by that which we before oftē admonished, namely, that the foreknowledge of God hath alwayes will forned with it, when as nothing can be foreknown of God to be, which he him selfe will not to be. But yet this will, wherby God worketh all in all, applieth it selfe to the natures of things. For in meate it nozareth, in the *Sunne* it shineth, in the vine it bringeth forth wine, and in the will of men it causeth, that they of they owne accord and freely wil those things which they wil. *Paul* as we rede in the *Actes*, cited that sentence of *Aratus*, *In him we live, are moued, and haue our being.* Whereof it followeth, that the will of man, hath his motions of God. But if a mā wil say, that it receauneth of God such motions, as it selfe before willet, then shal he speake things absurd: for the should our wil measure and gouerne the influences of God, which thing is far from the truth. But rather let vs say that it receauneth of God such impulsions and motions as he will geue. And let vs in y meane time marke, that God so worketh in our will, that it gladly, willingly, and of his owne accord receauneth the motions which God putteth into vs. But how it cometh so passe, that God most certaynly foreseeth things to come, when yet the willes of men, and many naturall causes are doubtfull, and worke contingently, it may thus be declared. It is true in dede, that those which consider things onely in they causes, are oftentimes deceaued, for that all causes do not necessarily produce they effectes: for sometimes they are letted, and enclpne an other way then they were supposed. Wherefore men are not deceaued, when they now behold the effect brought forth: but they are deceaued when they iudge of effectes lying hid in their causes. But the foreknowledge of God not only knoweth what things shall come to passe in their causes, but also thorowly seeth the, as if they were already brought forth, and of their causes made perfect: and hereof it cometh that we may of the foreknowledge of God infer necessity of certaintie and of infallibleness, and so can we not do of the second and nest cause. For when we say, that God foreknew that this or that thing shal come to passe to morrow, we wel conclude, y therefore it shal of necessity be. Necessity is not applied vnto a thing known, but as it is foreknown of God as present and already brought forth, which maketh not onely to perspicuity, but also to necessity. For enery thing whilist it is, is of necessity, neither must we afterward graunt, that y thing is of necessity, for that it is not taken in such sort as it was foreknown of God. Vther to haue we defended the power of mans will, whiche yet we wil not should be taken vniuersally, but only as touching foreknowledge and predestination. For although therby (as it is proued) be not letted free wil, yet doth not it otherwise want impediments or lettes. For we are bozne in sins, & wil we or nill we, we are wrapped in original sin, neither can we by any meanes wynd our selues out of sinne. And before regeneratio what maner of power so euer we geue vnto the will of man in things indifferent & ciuill, this first we ought to thinke, y which way soener it do turne it selfe, it of necessity sinneth, neither ca it do any thing which is in very dede acceptable vnto God, neither also can it geue vnto ciuill works y successe which it purposeth. Wherefore *Augustine* workethly wrote in his

How the will of God bringeth not necessitie to things.

The will receueth such motions of God as he will. Second causes may be doubtfull, whē yet the will of God is certaine.

All things are necessarily whilist they are.

We do not defend free will.



Enchiridion, that the first man in sinning, lost the liberty of choyse or will. This moreouer is to be considered that the willes, motions of the mind, & actions euen of men not yet regenerated, are directed of God, and so directed, that by his prouidence they are brought vnto the ende by him prefixed and determined. Yea also when we are regenerated, althoughe after a sort we obteyne liberty thorough Christ, yet is not it full, but only begonne. For the first motions whiche stirre vs vnto sinne, crepe vpon vs agaynst our willes: whiche motions to be sinnes, we haue in the seuenth chapter proued. And Ambrose plainly confesseth, that our hartes are not in our owne power, neyther is there any of the beleuers, which continually falleth not, when yet he would stand. Wherefore we ought all to pray, *Forgiue vs our trespasses*. And vnto the Galathians Paul sayd, *The spirite fighteth against the fleshe, and the fleshe agaynst the spirite, so that ye do not those things which ye would*. And in his epistle as we haue heard it is written: *The euill that I hate, that I do, agayne, I feele an other law in my members struing with the law of my mind, & leading me a way captiue into the law of sinne*. Which wordes can not be vnderstanded but only of a man regenerated. For he had sayd, *In minde I serue the lawe of God, but in flesh the lawe of sinne*, which in no wise can be referred to a man not yet iustified. We graunt in deede, that God coulde if he would geue vnto men so much ayde that they should not sinne at all: but that hether to hath he not done, neyther hath he promised that euer he will do it. Wherefore our will is subiect yet vnto some seruitude which as we desire to remaine certayne and vndoubted, so on the other syde we affirme, that by the foreknowledge and predestination of God the will is not letted.

God coulde kepe vs fro all maner of sinne but he doth not.

We haue hether to in this third article sene, what necessity cometh of the foreknowledge and predestination of God, namely, such a necessity which is not absolute, but by supposition, which we call necessity of consequence, of infallibleness, and of certainty, but not of coaction. And seeing that it is so, it is now euident, that no iniustice is committed of God, when he condemneth sinners, and glorifieth the iust, For vnto euery man is rendred according to his woorks: so that no man can say that his sinnes are not his owne woorks, when as he is not compelled to committe them, but exceedingly alloweth them and willethe them. Neither are lawes, admonitions, promises, and punishments in vaine, as it was objected: for they are so much of force as God hath decreed they shall be of force, as Augustine writeth in his fifth booke de Ciuitate Dei, in the chapter before cited. For Gods will is to vse them to the saluation of many: and though they profite not some, yet they want not theyr end, for they conduce to the condemnation of the wicked. Prayers also are not made vnprofitable, for by them we obteyne those things which God hath decreed to geue vnto vs by them. Wherefore this is an excellent saying of Gregory in his dialogues: *That by prayers can not be obtayned but those things onely which God hath predestinated to geue*. And howe by predestination, or foreknowledge, or predictions sinnes are not excused, we are taught by very many testimonies of the holpe scriptures. Christ foretold that Judas should betray him: verily that foretelling neyther toke away from Judas his wickednes, nor also powred it into him. He followed the entisements of couetousnes: he betrayed not the Lord to the end to fulfill his prophesie. Christ also was by the will of God slayne. For he sayd in the garden: *Let this cup passe away from me if it be possible, but not my will be done but thine*. And touching himself he foretold: *I will geue my life for my shepe*. Yea Herode and Pilate are in the Actes of the Apostles sayd to haue ioyned together, to do those things which the counsell of God had decreed. Are by reason of thys eyther the Iewes or those princes to be acquitted from sinne, when as they condemned and slew an innocent man? Who will say so? Can any man also discharge of villany the brethren of Ioseph, whē they sold theyr brother, although God would that by that meanes Ioseph should come into Egypt? Neyther shall the cruelty of the king of Babilon be excused, although the iustice of God decreed

Monitions, lawes, and punishments are not in vaine.

Prayers are not vaine. Sinnes are not excused by the predestination and counsel of God. An example



creed to haue the Jewes in such sorte punished. He which is killed, is sayd to be of him deliuered into the hande of his enemy. And God is also sayd to deliuer a city, when it is wonne by assault. And Iob said that those thinges, which were by violence and theft taken away from him by the Caldeans and Sabeans, were taken away by God. *The Lord* (sayth he) *gaue, & the Lord hath taken away.* Wherefore of that counsell of God, whereby he vseth sinnes to theyr appointed endes, can not be inferred any iust excuses of sinnes. For wicked workes are iudged and cōdemned, bycause of the vitiate and corrupt harte from whence they are deriued. Wherefore let no man be offended with the doctrine of predestination, when as rather by it we are led to acknowledge the benefites of God, and to geue thanks vnto him only. Let vs also learne not to attribute more vnto our owne strengths then we ought: let vs haue also an assured perswasion of the good will of God towarde vs, whereby he would elect his befoze the foundations of the world were layd: let vs mozeouer be confirmed in aduersities, knowing assuredly that whatsoeuer calamity happeneth, it is done by the counsell and will of God, and that it shall at the length by the gouernment of predestination turne vs to good, and to eternall saluation.

### The tenth Chapter.



Brethren myne hartes desire and prayer to God for Istraell is, that they might be saued. For I beare them record, that they haue the zeale of God, but not according to knowledge. For they being ignorant of the righteousness of God, and going about to stablish their owne righteousness, are not subiect vnto the righteousness of God.

The summe  
of this cha-  
piter.

Brethren mine hartes desire and prayer to God. &c.] Forasmuch as in the ninth chapter he had declared that the promises were not proper vnto the Jewes which perished, and therefore their distruction was no derogation either to the certainty of Gods promises or to the doctrine of iustification by faith, which he had befoze taught: for they to whome the promises pertain, do by faith come vnto Christ: now in the 10. chapter he remoueth another doubt, and ouerthroweth a strong hold, where with the Jewes were wont proudly to defend themselves, who without end boasted of ceremonies, workes, and outward righteousness: and he declareth that they being ignorant of the true righteousness, which is called the righteousness of God, in vayne went about to establishe their owne righteousness. And for that he vnderstande that it would be vnto them a thing very hard and sharpe, to be not only spoyled of the promises, but that also the righteousness of workes, which they chiefly embzased, should be abrogated: first by a preuention he lenifieth their mindes, in testifying his good wil towarde them. After that, for that they were infected with ignorance, he enstructeth them with a plaine and euident distinction of righteousness. And least he should seme of his owne hed to haue deuised the righteousness of faith, he confirmeth it by a testimony of Moses and of Osea the Prophet: which righteousness, he saith, God would haue to be brought euen vnto the Gentles which were farre and wide disperfed abroade: But so that it should not be hid from the Jewes, when as it was first manifested vnto that people. Which thing Esay testifieth, when he writeth, that God all the day long holdeth abroad his handes to a nacion, which perpetually resisted hym. This is the summe of the doctrine of this chapter.

We testifi-  
eth that he  
loueth the  
Jewes and  
hateth the  
not.

And in the first part thereof to comfort the Jewes he taketh in hand to proue this proposition: I beare a singular good will towards you, neither am I led by hatred to write these things. And this he thereby proueth, for that he with a cer-  
taine



faint perpetuall desire had then alwayes in mynde, and was so carefull for their  
 saluation, that he continually by prayers desired it. Unto them that geue admo-  
 nitions, and also vnto them that preach the Gospell, these are necessary prepara-  
 tions of mens minds. For oftentimes the things that are spoken hardly profit,  
 vnles the hearers feele or perceauie that they are beloued of him that speaketh vn-  
 to them. For euen as phisitions when they mind to minister strong purgations,  
 to bring forth hurtfull humors out of the sicke body, do first lose the body by cer-  
 taine drinks: so also their mindes with whom we deale, are first to be lenified  
 with gentle speech, before we come to the bitterness of reproofing. So did Paul,  
 when he wrote vnto other Churches, and especially vnto the Corinthians, whom  
 at the beginning he commendeth as holy and elected, instructed in all wisdom  
 and knowledge, and finally adorned of God with all good gifts. But afterward  
 he vehemently and sharply accuseth euen the selfe same men of most haynous  
 crimes: that they had sects and contentions amongst themselves: and that by hu-  
 mane wisdom they obscured the Gospell: that they punished not most horrible  
 incest: that they disturbed the supper of the Lord: and that they did iniuries, and  
 prosecuted matters of contention before infidels: and many such other like hay-  
 nous facts he reproveth that Church of, to the end they should correct them. Where-  
 fore it is no meruayle if in this place he vse the selfe same maner: and do say, that  
 he writeth not those things with a hatefull mynde. Alwayes in his epistles after  
 gentle and louing preuentions follow grauous and sharpe reprehensions: which  
 maner we ought also to follow, that those things which we intend to admonish  
 may the more profit. The hereticians vse this policy, neuer to speake any thing that  
 is sharpe or vnpleasant but first do mollesy it by some colour. And forasmuch as  
 the Scorpion that deadly stinging beast embraeth with her fore clawes, that he  
 may the better strike with his tayle, and sticke in his benemous sting, why do not  
 we also most earnestly with loue and charity embrace our neighbour that we  
 maye heale hym. The Apostle to proue his loue towardes the Iewes sayth,  
 that in his harte he had a behemente desire, and an incredible redines (whiche  
 he calleth *ῥοχαλα*) towardes their saluation, wherof sprong prayers. These are as-  
 sured tokens of Christian loue. And this is worthy to be noted, that Paul ioyneth  
 these two things together: for prayers are neuer lively nor seruent vnles in the  
 hart go before a most seruēt desire of the things which are to be prayed for. Some  
 desire of God, that they mought abstaine from sinnes, but because they desire it  
 not, with serueny, their prayers are faint. Others pray, that they may not be vn-  
 worthy ministers of the Church, but forasmuch as they are but lightly touched  
 with this desire, their prayers are cold. And therefore it is no meruaille if they be  
 so rarely hard. Wherefore Paul to declare that his prayers were no slender pray-  
 ers, said, that there went before them a seruent desire. Hereby moreouer we  
 learne, that they which preach the Gospel must auoyde offences geue out of time:  
 and if offences must needes be geuen, the same ought to be lenified and made soft:  
 vnles peraduenture the saluation of the hearers be past all hope, or that they are  
 so obstinate and peruerse, that they can not be moued to God, but by most sharpe  
 reprehensions: So Christ somtimes said of the Phariseis: *Let them alone, they are  
 blind, and leaders of the blind, This wicked and adulterous generation seeketh a signe, but  
 none shall be geuen vnto it.* Of Herode also Christ sayd, *Go and tell that foxe.* Iohn  
 Baptist also said vnto the selfe same men, *Ye generation of vipers. who hath taught  
 you to fye from the wrath to come?* Our Paul also when he was stricken as he strode  
 before the iudge sayd, *God strike thee thou paynted wall.* And vnto Elimas, who was  
 also called Barien he sayd, *Thou sonne of the deuill, full of all guile, how long continu-  
 est thou to peruert the straight wayes of the Lord? Behold the hand of the Lord is vp-  
 on thee, and thou shalt be blind, and shalt not see.* But when we come to this poynt,  
 we must examine the spirit wherewith we are moued, least peraduenture we be  
 deceaued, and vnder a godly pretence serue a wicked affect. And we must take  
 heede, that our brethren be not rashly turned away from the doctrine of the Gos-  
 pell, and we must chiefly beware that we geue not them occasion to suspect that

Necessary  
 preparations  
 of the hea-  
 rers.  
 A simila-  
 tude.

An example  
 of heretici-  
 ans.

What pray-  
 ers are ser-  
 uent and of  
 efficacy.

Preachers  
 must auoyde  
 offences.

When sharpe  
 reprehensi-  
 ons are to  
 be vsed.

The spirit  
 is to be exa-  
 mined.



We must  
not flatter  
them that  
sinne.

An example  
of Christ.

The auto-  
ritie of the  
Jews was  
great in the  
Church.

A difference  
worthy to  
be noted.

What was  
the igno-  
rance of the  
Jews.

What zeale  
signifieth.

Definition  
of zeale.

we are by hatred, enuy, & desire of vengeance or by some wicked lust moued to speake those things, which we seme to speake somewhat vehemently. Furthermore on y other side we must beware of y other extremity, y we flatter not the y sinne, making a marchandise of y word of God either to win mis fauour, or for lucre sake, or for pleasure sake. For doubtles the truth as touching doctrine ought neuer to be kept in silence, neither are they which sinne to be spared, although troubles should therof arise, or that we should therefore suffer greuous things. Christ knew right well, that by teaching the truth and by reproving of vices, he should at the length be crucified, and be also forsaken of his disciples, and yet did he not therefore cease either from necessary doctrine, or from profitable reprehensions. Of that, that the Apostle so diligently seeketh to auoide the offending of the Jewes, we gather, that the authority of that nation was great in the primitive Church: for they before other nations beleued the Gospell, and the iudgement of them was had in great estimation. For the Jewes were studious in the scriptures, and most diligent obseruers of the worshipping of God, wherefore the offence of them could not be incurred without exceeding great hurt to the Gospell.

He calleth them bretherne, the more to conciliate them vnto him. For these are no small degrees of beneuolence, to wish well vnto a man, to pray for him, and to call him by a gentle and louing name. Nowbeit there is a difference betweene the reaso which he vseth in the ninth chapter, and betweene that which he vseth in this chapter to proue his loue towardes the Jewes. For there he saide, that he so feruently loued them, that for the redeeminge of theyr destruction he desired to be made accursed: but here he writeth that he prayeth out prayers for theyr saluatio. Of this difference this is the reason. In the 9. chapter he entreated of election or predestination, which is not chaunged by prayers: and therefore it had bene in vain there to haue made mencion of them. But in this place is entreated of the righteousness of fayth, which faith forasmuch as it is the gift of God, there is no doubt but that by faithfull prayers it may be obteyned for our neighbours.

He bringeth moreover an other argumente of his loue towardes the Jewes, whereby he excuseth theyr incredulity, as much as the nature of the thing suffreth, but yet he so excuseth it, that thereunto he addeth a most greuous accusation.

I beare them record (saith he) that they haue the zeale of God, but not according to knowledge. And yet must we not thinke, that all the Jewes had this zeale, for in that nation there were a greate many which were manifest wicked & filthy liuers. But when Paul thus wrote he had a consideration to the sounder sort: and vnder this common name ment them onely. And to be brieue he vseth the figure Synecdoche, whereby an indefinite proposition is by reason of some partes y it containeth taken for true. This selfe same excuse Peter in the Actes vled, when he said, For I know that ye did it thorow ignorance. &c. Paul nowe attributeth vnto them zeale, but he repponeth their ignorance as an haynous sinne. For seeing that they were by the law and by the scriptures dayly taught, they ought not to haue bene ignorant of those thinges. Theyr ignorance he hereby proueth, for y they knew not the difference betweene the righteousness of God and their owne righteousness, neither saw they that by establishing their owne, they fell away fro the true and perfect righteousness. That they had a zeale, he therefore saith, for that they sought to worship God, and that diligently: but they knew not the manner of true worshipping, wherefore their zeale was a blinde zeale. And to declare what zeale is, we will first consider the etimology thereof. Ζηλος, that is zeale, is a Greeke word deriued of του ζηλῶν. And this word signifieth to loue, but yet vehemently to loue, so that after loue followeth admiration, after admiration imitation, and the after that a grief if he may not enioy the thing which he loueth, or if others be admitted to enioy the same. This is the proper signification of the word. Wherefore we may thus define it. Zeale is an affection, whiche consisteth in that parte of the minde which lusteth or desireth, after which by reason of the vehemency followeth grief, both because of the fellowship of others, and also for the wante of the thinge which



which is desired. But the nature of it is not of one sort. For there is a good zeale, & an euill zeale. Of the good zeale Paul spake, when he saide, *I am zealous for you with the zeale of God, for I haue betrouned you, that ye should geue your selues a chaste virgen vnto one man Christ.* Also in the first to the *Corinthians*, *Be zealous of the better gracious gistes.* God himselfe also is affected towards vs with a most perfect zeale, as the scripture oftentimes teacheth, although affectes are not properly attributed vnto him. But of the euill zeale is not at this presente entreated: But of it Paul to the *Galathians* thus writeth, that the false Apostles loued them with a zeale, that they might glory in theyr flesh, and leade them away from Christe into the bondage of the law. And in many other places is mencion made of it. But the cause wherof either a good or euill zeale springeth, may be thys. The manner is a lyke in thys affection, as it is in other affectiōs. Wherefore euen as boldnes, lust, and anger are so long time good or euill, how long they keepe themselves within certayne bondes prescribed vnto them by prudence, or passe those bondes: so also cometh it to passe in zeale. But this we ought to know, that accordinge to morall doctrine, prudence cometh by naturall vse or discipline, but in very dede as it is here considered, it can not be gathered but out of the holy scriptures by the breathing of the holy gost. Wherefore zeale is then good, when it is thowlo saith bydeled by a iust and godly knowledge: and it is then euill whē it is not by such knowledge restrayned: as a ship when the maister or gouerner is present is preserved, but he being absent goeth to wracke. Wherefore Paul spake most warely: for when he condeneth their zeale, he taketh away from them knowledge, and by one word, that which mought haue bene an excellent vertue he noted as a vice, and that dangerous. And as the difference is greete betwene a good and an euill zeale, so also the effectes which are of either deriued are much diuers. Christ was kindled with a good zeale, when he drave the biers and sellers out of the temple, ouerthrowinge theyr tables and chayres. With the selfe same zeale was Phinees moued when he thruſte thowlo the moste filthy whozemongers. Contrariwise the effect of an euill zeale we may beholde in Paul, who through zeale persecuted the church of Christ. And in John it is writen, that the time should be, when they shoulde thinke if they do Gods highe seruice, which afflict the faithfull of Christ. Peter also being kindled wth an immoderate zeale drue out his sword, to kill them which laid hands vpon Christe. There is also an other difference, for an euill zeale engendreth hatred: but a good zeale hath ioyned with it charity. For Samuel although with a great zeale he worshipped God, yet a long time he mourned for Saul. And nothing is more repugnant vnto euill zeale then charity: as vnto a good zeale is chiefly repugnant selfe loue. They also are of a contrary affect, which are either so blockishe, that they are stirred vp with no desire of good thinges, or els are so corrupt, that they are not asfearde to boast of wicked and villanous factes. These thinges generally spoken, we will now applye vnto the Jewes. They had a zeale forwarde the lawe, ceremonies, and outward workes, for that they exceedingly loued, and had in admiration, and onely embraced these thinges: wherefore it wonderfully greued them to be excluded from them, neither could they abide that the Gentiles shoulde be admitted into the fellowship of true religion. Wherefore they were affected with a zeale, but yet with an euill zeale: for that (as Paul saith) it wanted knowledge. But forasmuche as Paul seemeth to be moued with a desire and good wil towards the Jewes by reason of this zeale, there ariseth a question, whether anye sinnes may so please vs, that of them we shoulde take pleasure, or that therefore shoulde be engendred any good will. We must put a difference betwene sinnes, for there are certayne sinnes enoimious and grosse, which all men vnderstand to be sinnes: and there are other sinnes which although they be condemned before God, and are in very dede sinnes, for that they are committed of men not regenerate, who are as yet euill trees, neither directe they their workes vnto God as they ought to do, yet are they morally good. Wherefore if we meane of grosse sinnes, and speake of sinnes as they are of theyr owne nature properly and truly, then none that is godly will delight in this kind of sinne. For if a

A good zeale  
& an euill.

The cause  
of a good &  
euill zeale.

A similitude.

Effectes of  
good & euill  
zeale.

An euill  
zeale of the  
Jewes.

Whether it  
be lawfull to  
take pleasure  
of sinne.  
A distinction  
of sinnes.



man loue God with all his hart of necessity, he wil abstaine from al sinnes, which are manifestly repugnant vnto the will of God and vnto his law: but per accidens that is, by chaunce it is possible that some pleasure may bee taken in them: as if we be now deliuered, the moze & greater the wicked actes are whiche we haue committed, the moze shal we therfoze reioyce. And if a man haue ben before proud and arrogant, & after some fal being repitant do behaue himself moze modestly, he wil somewhat reioyce by reason of his sinne. Which thing also happeneth, if after faultes committed be made good lawes, and an order appointed, that such faults be not after ward committed. For we reioyce that such an occasion was offered. And

We reioyce  
in sinnes  
p accidens.

Good mo-  
ral woꝝkes  
delight vs,  
although  
they be sin-  
nes.

A simili-  
tude.

We are al-  
so soꝝe by  
reason of  
the moꝝall  
woꝝkes of  
Ethnikes.

because that, as Paul saith, where sinne hath abounded, grace also shall abound, and vnto them that loue God all things worke to good, we will graunt that by a phrase of speech although not proper but per accidens, the godly may sometimes take some pleasure of sinnes. But if we speake of moꝝall woꝝkes which are done of them that are not regenerate, if we consider them simply, we can not but reioyce in them. For euen as it is a pleasure, and that no small pleasure, to consider y natures of herbes, the pꝛopieties of liuing creatures, of pꝛecious stones, and of the starres, so also is it a delight, to see the actes of notable men, which actes God would haue to be in the nature of man, for the pꝛeseruation of common wealthes, and of ciuil discipline. Who taketh not pleasure, when he readeth the honest life, and vertuous actes of Socrates? Or when he weigheth with himselfe the notable actes done by Scipio Africanus? and also when he seeth the things which are in our time done of notable men, when yet they are boyde of Christian religion? Pea soꝝe much as they haue a certaine shew and countenance of sounde vertues, the godly so much delight in them, that they are not seldome moued earnestly to pray for the saluation of those me, thus thinking with themselves: If God would vouchsafe to change these men, and to bꝛaue them vnto Christ, they should be a great oznamēt and help vnto the Church, neither do they easely dispayre of theyꝝ saluation. As a skilfull husbandman, if peraduenture he see a ground very ranke with bzakes and weeds desireth to buy the same: soꝝ he thus thinketh: What if the noughty herbes were weeded out, and the bzakes with a plowe rooted out, that grounde woulde plentifullye bꝛing forth the good corne. And so also will he doo, if he see wilde vine trees, or wild olive trees of their owne accord spring in any place, soꝝ he will thereby iudge the ground to be meete both for vine trees, and for fat olive trees, if it should be well husbanded. Christ also our Sauioꝝ, when a young man had asked him counsell, what he should do to attaine vnto eternall life: and he had answered kepe the commaundements, and the young man made answer, that he had thereunto endeuored himselfe euen from his yowth, which yet was not true, Iesus notwithstanding delighted in that his endeuour such as it was of enquiring touching saluation, and of obeying the commaundements of God as much as lay in him. For this is the meaning of that which Marke writeth in the 10. chapter, that Christ loued him: namely, being moued with mercy by reason of his present calamity, soꝝ that he labouring and going about to attayne vnto the righteousness of woꝝkes, fell away from it. And the Lord also, when he had made answer, that the greatest commaundement is, that we should loue God with all our hart, with all our soule, and with all our strengthes, and that the next commaundement is, that we should loue our neighbour as our selues: and a certaine scribe had commended this answer of the Lord, he sayd vnto him, Thou art not farre from the kingdome of heauen, although he yet beleued not, neither was yet by Christ iustificed. But the Lord would declare, that this his assent to the truth resembled some certaine shew of piety and of duty. Wherefoze in such woꝝkes which are moꝝally called good, the minde of the godly delighteth: although therewithall also it soꝝro- weth that those woꝝkes are not done as they ought to be done. And as touching this present sentence of the Apostle we must not gather, that he of sinne, that is, of seale without true knowledge conceaued a loue and good will forwarde the Jewes: soꝝ he reasoneth not from the cause: pe a rather by the effect he declarerh his



his loue towarde them: namely, in that he not onely prayeth for saluation for them, but also agrauateth not the crime which they were guilty of, but rather as much as the thing suffreth excuseth it. It should be a false kind of reasoning a non causa vt causa, (that is, taking that for the cause which is not the cause) if a man would hereby proue, that Paul had a delight in the sinnes of the Iewes. But if a man will nedes contend, that this argument is taken from the cause, we say that *iudoxeia*, which is englished, harts desire, is in this place an affect which pertaineth to mercy: and so Paul had compassion vpon the Iewes, for that he saw the Iewes so miserably erred. And this sentence is of no small force to proue, that that zeale of the Iewes, though it were goodly to the Iew, was sinne: for nothing stirreth by mercy, but only misery and calamity: neither are we moued to pray for any that they might be conuerted from euil woorkes, vnles the same woorkes were sinnes, and that very hurtfull. Wherefore I wonder at the Nicodemites of our tyme, which obiect the hystory of *Elizus*, and of *Naaman* the Syrian, to proue that it is lawful for them, so that they thinke wel in their hart, to be present at vngodly superstitions. For *Naaman* the Syrian although he were newly conuerted yet he vnderstode that that was sinne, and for that he had not as yet so farre gone forwarde to departe from his commodities, he required of the Prophet to pray for him: which declareth that he iudged that such a sinne neded pardon. Wherefore we conclude that this zeale of the Iewes, whereunto the Apostle now beareth record, was in very deepe sinne: and although it haue some shew of vertue, yet is it very farre of from it. For as it is plaine by moral philosophy that vertues and vices are, as touching where about they are occupied, one and the same, but in some much differ: as fortitude and feare, temperaunce and intemperance, iustice and iniustice. For one and the selfe same affectes, when they are by right reason bidden to a mediocrity, and when thorough vice they either want or exceede, differ not in matter, although the habites or qualities which are occupied about them are much differing. And that which the Philosophers speake of vertues and of vpright reason, we ought to transference also vnto the holighost and vnto faith geuen vnto the scriptures. And although in a good and euil zeale the affect be one and the same, yet is the difference most great, when it is gouerned by true knowledge and faith, and when it is gouerned of it selfe, and wanteth true knowledge. As the water of the sea, and rayne water, although they agree together in matter of moisture, yet are they sundred by very many proprieties & differences. These thinges haue I therefore alleadged to confute those, which oftentimes defend wicked ades, for that they are done of a good minde & purpose, or as they say, entent: as though euery zeale were sufficient to make the worke good. Whose sentence, if it were true, mought safely excuse the Iewes, in that they killed Christ, and afflicted his Apostles: for they beleued that by these meanes, they defended the lawe of God, and ceremonies of their fathers. But the Apostle saith other wise: when he attributeth vnto them zeale, but yet a zeale ioynd with error: but when error lighteth in matters of faith, it is a deadly sinne. Wherefore let them well aduise themselves, what to say which so stoutly defend woorkes preparatory, doubles their meaning is nothing els, but that men although before iustification they absolutely worke not good woorkes, yet, by reason of a certaine vpright purpose and zeale, of congruity they deserue grace. Such woorkes for as muche as they want true knowledge, whiche is sayth, it followeth that they are such a zeale as the Apostle nowe speaketh of. We deny not, but that God sometimes bleseth suche our wycked woorkes, by the at length to bring vs vnto iustification: but that we our selues do thow we deserue iustification, it is farre from the truth: yea rather oftentimes it cometh to passe, that such woorkes are a great let vnto saluation. For the Philosophers and Pharesies being drunken & gluttred with those goodly woorkes, were ouermuch puffed vp: and for that they delighted in the selues, they

Paul loued not the Iewes for their euill zeale.

What *iudoxeia* in this place signifieth. The zeale of the Iewes was sinne.

The Nicodemites of our tyme. The fact of Naaman the Syrian, very ill cited.

Vices and vertues are occupied about one & the same matter.

A similitude.

A good intent is not sufficient to make the worke good

Errors in matters of faith is hurtfull.

Against woorkes of preparation

Goodly woorkes are sometime a let vnto saluation.



## Cap. 10. A Commentarie vpon the

they contented them selues with those woꝝkes, neither endeoured they to ascend vnto the true degree of righteousness. We are by this doctrine also of *Paul* admonished not straight way to geue place vnto zeale: we must first trye and diligently examine it: for oftentimes vnder the goodly shew thereof lyeth hid den most great impietie: as it is manifest in the Iewes which shew Christ, and persecuted the Apostles, and as this place evidently declareth.

We must  
not straight  
way geue  
place to zeale

It is a gre-  
uous sinne  
to refuse to  
be subiect vnto  
God.

A rule to  
try zeale.

For they being ignorant of the righteousness of God, and going about to stablish their own righteousness, are not subiect vnto the righteousness of God. What more wickednes could haue bene deuised, then to refuse to be subiect vnto God, and to seeke to prefer their own righteousness, before the righteousness of God.

The Apostle in these woꝝdes geueth vs a rule, whereby we may be able to trye and examine our zeale. And that rule is this, to see whether we will be subiect vnto God, whether we can abide that all thinges shoulde bee attributed vnto God, and claime nothing vnto our selues, as the true knowledge of God requi-  
reth. There are a great many in our daies, which as it were by a certain zeale labour to defend woꝝshipping of Images, pilgrimages, and other suche super-  
stitious actes: vnto whom if a man manifestly declare, that those thinges are repugnant vnto the woꝝd of God, they will not be subiect vnto it, but straight way flee to the custome of their Elders, and to the helps of humaine traditions. There are some also which are moued with a zeale to defend sole lyfe of the spi-  
rituals of the Church, vnto whom if a man do shew that the bed of matrimony ought to be vndefiled in all men, as it is sayde vnto the Hebrewes, and as it is written vnto the Corinthians, *It is better to marry, then to burne: They which canoe lyue continent, let them marry. Let every man haue his owne wyfe, and euery woman her owne husband to auoide fornication:* they wyl not be subiect vnto this know-

Men will  
not be sub-  
iecte vnto  
God.

ledge of the lawes of God, but bring forth the Fathers, Councils, and humane inuentions. Whereby it is plaine, what is to be iudged of their zeale. It is vn-  
doubtedly a very euill zeale, and onely leaneth vnto selfe loue, and geueth it selfe to his own thinges, and nothing regardeth the thinges that pertain vnto God. Such are the *Pharisees*, which preferre their institutions, rules, and woꝝkes be-  
fore all other thinges, which are commonly done of Christians, and much de-  
light in condemning all others in respect of them selues. With this blind zeale are the miserable people euery where infected, whom the Pastors and preachers ought to succor and helpe, in discovering their want of knowledge, and setting before them the true knowledge of the scriptures, and that of a singular affec-  
tion, and true Christian mercy, wherewith they ought thorowly to be touched in so great a dissipation of Churches, which can of no man bee sufficiently la-  
mented. We haue neede of *Jeremy* to bewaile the calamities of the Church.

We must  
euen of mer-  
cy be moued  
to fall to  
prayers.

An example  
of Christ.

And from this mercy we must go forward vnto prayers, as *Paul* sayth he dyd: and in imploꝝing the ayde of God, we ought there to recoꝝd before God, that which is in this place written, *They haue the zeale of God, but not according to know-  
ledge, which selfe thing our Saviour did vpon the crosse, when he prayed, Fa-  
ther forgue them, for they know not what they do.* Further, seeing that we delight in the good moral woꝝkes of men not yet regenerate, and are soꝝy for that they are not done as they ought to be done, we maye thus gather: If these men dis-  
please God, and are condemned, which yet of a good entent (as they speake) doo these so honest thinges, when yet notwithstanding they want true knowledge, what shall at the length become of vs, which being endued wth knowledge, liue filthily, yea euen against our conscience. They are able to pretend a zeale, but we *Pharisees*, what excuse shall we make, when as wee professe the Gospell: Howbeit this is not to bee passed ouer, that the Iewes, of whom the Apostle

The Jews  
had not the  
zeale of God.

speaketh, had not, if we wyl speake properly, the zeale of God: for there hath not bene at any time, nor euer shal be any true God, which wyl haue the law of *Moses* to be defended against Christ and his Gospell. Wherefore they abused the name of God, when as they defended not him, but rather their owne opi-  
ons



ons. As the Turkes also, although they boast that they worship and call upon the true God, yet they lye, for there is no where such a God, which hath not our Lord Jesus Christ, and the holy ghost of one and the same substance with him: which forasmuch as they take away from the God whom they worship, they worship they owe inuencion for God, & fight and are zealous for it & not for the true God. And Paul speaketh according to the accustomed manner of the scriptures, which oftentimes nameth things not as they are, but as they seeme to be. Seeing therefore that those men thought that they were moued with the zeale of the true God, neyther did they for any other cause enter into these zeales but for that they thought them to be acceptable vnto God, therefore Paul sayth, that they had the zeale of God, when yet they were deceaued. For if they had bene kindled with the zeale of the true God, they would neuer haue resisted Christe. Wherefore in Iohn the lord sayd excellently well vnto those which boasted that they would beleue Moses and not him. If ye beleued Moses, ye would beleue me also: for he wrote of me. Wherefore Chrysostome in this place very well noteth, that Paul gratified the Iewes, but yet in wordes only. Further let vs consider, that the arte vsed of the Apostle farre differeth from that which the Rhetoricians vse. They to couer and to extenuate vices, adorne them with the name of the vertues nexte vnto those vices, defending a conetous man, by the name of frugallity, a bold and rather person, as valiant, and so in other vices. But Paul because he had named an effect, which seemed to approach nigh vnto vertue, to the end he would not deceaue, made open the vice thereof, in taking away from it knowledge. And this he proueth, adding thys.

For they being ignoraunt of the righteousness of God, and going about to stablish theyr owne righteousness, are not subiect vnto the righteousness of God, Agayne when he maketh mention of ignorance, he seemeth to gratifie the Iewes. And indeede he sheweth that they were not so culpable, as if wittingly and willingly they had resisted the truth knowen: albeit notwithstanding he most greuously accuseth them. It is certayne that ignorance signifieth defect or wante of knowledge, not indeede fully, but requireth a subiect or matter apte to know. For betwene naturall prouations and morall there is greates difference for in phisicall or naturall prouations, the greater the nighnes & aptnes is vnto any perfection, so much of more valew is the thing counted. For for the drink or liquor of frutes is more apt to resemble wine, therefore of so much the more worthines is it. The gold of the Alchymistes is better then yron: because with a greater aptnes or nighnes it draweth nere vnto true gold. But in morall things if a man seeme to be more apte to receaue vertues, or to attayn vnto knowledge then other are, and by his owne default or folly, will not take any paynes in them, he is more to be accused then others are, which are farther off from that commodity. Wherefore seeing that the Iewes had aboue all other nations giuen vnto them the scriptures, the Prophets, the Apostles and Christ himselfe for theyr erudition, and were taught by ceremonies, preaching, and miracles, the ignorance of Christe coulde not but to theyr moste greates rebuke be objected vnto them.

Paul in this place maketh a diuision of righteousness, and the one he maketh proper and theyr owne, and the other he maketh to be of God: of which diuision he maketh mention also in an other place. For in the thirde chapter he speaketh of the one parte when he saith, The righteousness of God is reuealed by sayth, And in the same place of Abraham he writeth, And if he were iustified by woorkes, he hath wherof to glory, but not before God. And vnto the Phillippians in the thirde chapter, when he saith, That I may be found in him, not hauing mine owne righteousness which is of the law, but the righteousness of God. And the Apostle when he would declare the ignorance wherewith the Iewes were infected, the more to lay the blame thereof before theyr eyes, saith that they had erred in y thing which is the chiefest in mans life, namely, in that righteousness which hath saluation and felicity ioyned

with

The turkes  
worship not  
God.

The scrip-  
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not as  
they are,  
but as they  
seem to be.

Paul decea-  
ueth not as  
Rhetoricians  
do.

What igno-  
rance is.  
Difference  
betwene na-  
tural proua-  
tions & mo-  
rall.

A distincti-  
on of righte-  
ousnes.



The Jewes  
erred con-  
cerning the  
chief good  
concerning.

What our  
righteous-  
ness is.

Our right-  
eousness is  
of two  
sortes.

The good  
workes of  
the faithful  
are both im-  
perfect, and  
also do fol-  
low iusti-  
fication.

What is  
the righte-  
ousness of  
God.

Definition  
of sinne.

What is to  
be absolved  
from sinne.

Absolution  
taketh not  
away the  
defect.

Definition  
of absolutio

The right-  
eousness  
wherby we  
are iustified  
is without  
vs.

The righte-  
ousness of  
God cannot  
properly be  
called ours.

The right-  
eousness  
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may be cal-  
led both  
ours & the  
righteousness  
of God.

We are not  
iustified by  
faith as it  
is a worke.

with it: they had no byright iudgement of the ends of good and euill, nor also of the fountaine of all piety. And of this thing were the Jewes ignorant, who about all other nations seemed to haue a care of religion. Wherefore he deuiceth righteousness into two partes: whiche thing they could not do: and by our righteousness he meaneth that righteousness which is gotten by workes. And that righteousness may be considered two wayes, either as it goeth before regeneration, or as it followeth it: of which partes onely the first maketh to the purpose. For this place can not be vnderstanded of workes whiche follow regeneration: for Paul dealeth againste those which reiected Christ. And y righteousness which was allowed of the Jewes before faith, for that it was no righteousness, coulde not stande before God. For that can not be constituted or stablished which is nothing. But that righteousness which followeth faith, may indeede after a sorte be established, for that it pleaseth God: howbeit it is such, that by it we cannot be iustified: both because it is vnperfect, and also for that it followeth iustification. Now resteth to see, what is the righteousness of God. And it may thus be defined, that it is an absolution from sinnes by faith through Christ. And that we may the better vnderstand the nature of this absolution, we muste on the other side weigh the nature of sinne: for this being knowne we shall the easier know, what it is to be absolved from it. Sinne is a defect or falling away from the law and will of God, which ought to be the rule both of vs & of all our doings, and to this defecte is necessarily annexed an obligation to eternall death and damnation. Wherefore when by the mercy of God this obligation and guiltines is taken away, a man is absolved from sinnes: for the defect is not taken away, for there abideth in vs an infirmity, and therefore our actions alwaies want of that perfection, whiche they oughte to haue. And it is not possible but that the thinges which we haue already committed haue they defect or want. Wherefore God when he forgiveth sinne, taketh away the obligatiō, wherby we were bound vnder the curse. Now by these thinges it is manifest what absolution is: namely, an action of God, wherby he so deliuereth and acquiteth vs, not indeede from the discommodities of this life, but from sinnes, that is, from guiltines, and obligation vnto eternall death. But that we should not thinke that so greate a benefite cometh thorough our desert, therefore there is added, *through Christ*. For him as an instrument, both God vse to this deliury of ours. And that we shoulde not be ignorant how the sacrifice and redemption of Christ is applied vnto every one of vs, it is added, by faith. This definition is a great helpe to the right vnderstanding of iustification. This righteousness Paul saith is the righteousness of God. And if thou demaund, whether it may be called ours: I aunswere, that properly it cannot be called ours, forasmuch as it is without vs. For it is an action of the will of God, the respecte whereof, although it be directed vnto vs, yet is it not in vs. And if at anye time it be called ours, that is by a figuratiue speech, namely ether because that we haue the fruition thereof, or for that we by faith whiche is in vs embrace it. But the righteousness whiche followeth regeneration may be called both ours, and the righteousness of God. Of God, because it is done by his spirite and grace, which he geueth vnto vs in regeneration: for by it we are impelled to leade a godly and holy life, and to attaine to true vertues. It is also called ours, because our strengths being renewed we worke together to the attaining vnto it, and it is done in vs, and resteth in our hartes. But if thou say, that forasmuche as the righteousness of God is applied vnto vs by faith, we seme to worke together to the obtaining thereof. We aunswere: that faith indeede is a worke wherby in the minde we geue assent vnto the wordes of God: but we are not by the merite and worthines of this worke absolved from sinne: for, that commeth of the clemency of God and force of his promise, which by faith we embrace. Wherefore when the scripture sayth that we are iustified by faith, as soone as we heare the name of sayth, we must straighte waye haue a consideration vnto the object or correlative thereof, namely, vnto the mercy of God, and promise thorough Christ. By these thinges let vs gather, that this righteousness of God is most farre distant from the righteousness which is knowne by nature



nature: for neither reason nor Philosophy knoweth any other righteousness, but that which hath his abiding in the minde. Not that they were ignorant of absolution of the pacifying of God, for, that thing did they sacrifices testifie, which doubtles tended to other ende: but they called not that pacifying of God our righteousness, neither euer understood they the true pacifying of God, nor in whom it consisted. But why the righteousness of works is called ours, *Chrysostome* saith, that the cause thereof is, for that it dependeth of our works, neither waicteth it for the helpe of God: but the other righteousness is called the righteousness of God, for that it utterly dependeth of grace, and cometh without our labour. He moreover noteth this word *gratia*, which signifieth to establish, and that *Paul* by that word meēt to declare the vnsustainednes of humane righteousness. For we labour not to confirm and establish, but onely those thinges which are weake and are not able to consist of themselves. But they which are godly, do, after the example of *Paul* to the *Philippians*, count theyr works, especially such which they do before iustification, for losse and donge, so farre is it of that they seeke to establish them, or to cleave vnto them, as vnto sound and true righteousness. In this place also is to bee noted an excellent *antithesis*, or contrary position. For here the Apostle counteth, to be iustified by works, and to be subiect vnto the righteousness of God as opposites or contraries, which can in no wise stand together. So y<sup>e</sup> I wonder at those which in our time dare mingle these two together, namely, that we are iustified both by grace, and also by our works. If these two might stand together, they should the reprehension of *Paul* be smal, yea rather none at al, who affirmeth, y<sup>e</sup> they which seeke to establish their own righteousness can not be subiect vnto the righteousness of God. And by this word subiectio he vnderstandeth nothing els, but not to be a receiuer or partaker thereof: yea & he speaketh most properly. For they which are iustified by faith do verely make themselves subiect vnto God counting themselves as sinners and such as haue neede of his grace. And hereby is geuen vnto him glory: for although they seme to glorify God which confesse the truth, and which for the truths sake put either their goods or life in danger, yet herein chiefly consisteth his glory, where we attribute not vnto our selues any vertue or holynes, but acknowledging our selues most miserable do attribute vnto him only, whatsoever goodnes or saluation we obtaine. The commentaries which are ascribed vnto *Jerome* herein very well agree. They are not subiect, say they, vnto the righteousness of God, that is, vnto the absolution from sinnes, as though they were not sinners, and had no neede of *Christ*. And *Chrysostome* saith, that *Paul* not in daide manifestly, but yet not obscurely noteth the most greivous punishment of these mens ignorance: namely, that through their own peruerse endeour they were left naked of all righteousness: for they could not attayne vnto their owne righteousness by works, and fell away from that righteousness, which by the faith of *Jesus Christ* they mought haue had. And doubtles the condition or state of such men is most miserable: for soasmuch as they are not iustified by faith, although they may after a sort apply themselves vnto outward works, yet notwithstanding when they see that they litle profit, they at the length cast away all endeour to liue godly and religiously, and in this life liue filthily, and at the last in an other life are most miserably tormented.

For the ende of the lawe is *Christ* vnto righteousness to euery one that beleueth. For *Moses* thus describeth the righteousness which is of the lawe, That the man which doth these thinges shall liue thereby. But the righteousness which is of faith speaketh on this wise: Say not in thyn hart, who shall ascende into heauen: that is, to bring *Christ* from aboue. Or who shall descende into the deepe: that is to bring *Christ* agayne from the dead: But what saith it, The worde is nere thee, euen in thy mouth and in thyn hart. This is the worde of fayth which we preach.

For

The righteousness of God is not known by nature.

Humane righteousness vnsustained.

The godly stablish not their owne righteousness. These thinges are not to bee mingled together which *Paul* putteth contrary.

What is not to be subiect vnto the righteousness of God.

They which are subiecte vnto the righteousness of God doo most of all glorify him.

The most miserable condition or estate of the which trust so theyr owne righteousness.



## Cap. 10 A Commentarie vpon the

Why  
Christ is  
the ende of  
the law.

End signi-  
fiethe two  
things.

The scope  
and ende of  
lawes.

The law by  
it selfe can  
not attaine  
vnto hys  
ende.

The law is  
our schole-  
master to  
Christ.  
A scholema-  
ster muste  
not be tur-  
ned into a  
father.

In every  
command-  
ment of  
the law two  
things to  
be conside-  
red.

The summe  
of Christian  
religion.

If frō acti-  
ons be take  
away they  
lust ende,  
they are not  
vpright.

For the end of the law is Christ vnto righteousness to every one that be-  
leueth. Now he confirmeth the proposition which he took in hand: namely, that  
they which will be iustified by works are not partakers of the righteousness of God;  
for the end of the law is Christ vnto righteousness. This is a causall proposition,  
for Christ is called the end of the law, because y he bringeth the perfection and ab-  
solution of fulnes thereof. The property also of this word τέλος, that is, end, is to  
be noted, for it signifieth two things: namely, the extreme or uttermost part or  
limite of a thing: and after this manner death is called the end of living creatures,  
not doubting that we should liue to dye: for that which is the worse can not be the  
cause of that which is better. It moreover signifieth the perfection, and absolu-  
tion of fulnes of any thing, when it is brought to the uttermost of his action or mo-  
tion. Now although as touching the first signification Christ by his coming set  
an end to the law, for he took away the ceremonies, and curse therof: yet in this  
place Paul meaneth not that Christ is in such manner the end of the law, but hath  
a respect vnto the other signification of this word, namely, vnto perfection and ab-  
solution, for that Christ hath made perfect and full that which the law could not.  
And that this may the better be vnderstanded, let vs consider the end and scope of  
lawes. Lawes are made to make men good and iust, for for no other cause do they  
set forth things right and honest, but that they should be put in vze. But amongst  
other lawes, this law which God made chiefly requireth at mens hands righte-  
ousnes & holines: but this thing it can not attayne vnto, not in dede thorough hys  
owne default, but by reason of our corruption. Howbeit that which it can do  
it doth: namely, vrgeth vs, it accuseth vs and it condemneth vs, that at the least  
being ouerpresse with so great waight, we should thinke of one to deliuer vs,  
and by that meanes should be conuerted vnto Christ, by whome we may both  
be absolved from sinnes, and also may thorough his spirite and grace be able  
as much as y condition of this life wil suffer to be obedient vnto his law geuen  
vnto vs. Which two thinges Christ most liberally geueth vnto them that be-  
leue in him, and so is called the end, that is, the consumation and perfection  
of the lawe. This, Paul in plaine words noted when he before sayde, That which  
was impossible vnto the lawe, in as much as it was made weake thorough the fleshe, God  
sending his owne sonne in the similitude of the fleshe of sinne, by sinne condemned sinne,  
that the righteousness of the lawe might be fulfilled in vs. Hereunto also had Ambrose  
a respect, who thus interpreteth this place, that Christ is called the end of the  
lawe, for that God by him bringeth to passe those thinges which he had promis-  
sed and commanded. These wordes of the Apostle teach, that this is the prin-  
cipal office of the lawe, to direct vs vnto Christ: wherefore vnto the Galatians  
it is called a scholemaster. Wherefore they are worthely to be reprobued,  
which of a scholemaster make it a father, seeking righteousness at the lawes had,  
which ought to be looked for at Christs hand onely. Let vs therefore hereby  
learne in every precept of the lawe to consider two thinges: namely, our sinnes,  
and Christ our deliuerer, whome all the commandementes thewe forth, for  
otherwise we shal vnprofitably consider of the lawe. And the Jewes, for that  
they excluded Christ, in vayne boasted of the lawe, as they which had not the  
lawe, but only a shadow thereof. And when that is added:  
Vnto righteousness to every one that beleueth. Paul putteth vs in mynde  
of the calling of the Gentiles, affirming that all kinde of men, so that they be-  
leue, shalbe partakers of this ende of the lawe. Further let vs for a certainty  
know, that of this proposition dependeth the summe of Christian religion. For  
the Jewes in vrging the lawe of Moses and the Ethnikes in following the lawe  
of nature mought peradventure boast of some righteousness: but that righte-  
ousnes is straight way reprobued, when as we heare that Christ is the ende of e-  
very iust lawe. And I thinke no man is ignorant, that if from vertues and  
humane actions be taken away their due ende, all the vprightnes of them say-  
eth. Wherefore this place moreover proueth, y all the workes of infidels are  
sinnes



sinnes, for that they want their end. They which are endued with the righteousness of faith, attaine also vnto the righteousness of the lawe. For being iustified, they labour with all industry and diligence to obey the will of God. And contrariwise they which haue not the righteousness of faith, utterly want the righteousness of the lawe. For the thinges which they do, they can not make to frame, whē as they want their end. But if these two righteousnesses be so ioyned together, how are they by an antithesis opposite the one to the other. The answer is that the righteousness of faith, and that righteousness which followeth iustification are not opposite as contraries: for although the one be not the other, yet are they both one. But the antithesis is contrary betwene the righteousness of faith, and that which goeth before iustification. And the end is to obtayne iustification by this or by that, hath such a contrary oppositiō, that the one can not stand with the other. And *Chrysostome* is in this place warily to be read, when he saith, that the righteousness of faith, and the righteousness of the law differ not in very dede, but are one & the selfe same: for he is decreed: for it is not possible y it should be so, for y the righteousness of God (as we haue said) is the absolution from sinnes, but the righteousness of the lawe requires consisteth of good workes done after regeneration, or before regeneration. But peradventure he meet y which we now teach, namely, that y righteousness of faith is ioyned together with y righteousness which followeth iustification. We may by a similitude not vnaptly see in what sort this twofold righteousness is vnto iustification, namely as differentia, that is difference, and proprium, that propre is in Logike. For as differentia maketh the nature or kinde, so the righteousness of God maketh our iustification: for that when we are by him absolved from sinne, wee are iustified. And as proprium followeth the nature already made, so the righteousness of good workes followeth iustification now obteyned, and receaueth his force of it, and not of the lawe. For although the Lawe of God doo labour to make vs iust, yet by reason of the prones to euill, which is grafted in vs by nature euen from our infancy, it looeth his labour: for that the lawe amongst other thinges requireth good and spirituall motions, which they that are not yet regenerate can in no wise haue. And the Apostle by this his doctrine semeth not a little to comfort the weaker sort of the Jewes. They were somewhat asfearde lest by comming vnto Christ, & embracing the righteousness of faith, they should be excluded from the true righteousness of the law, but he saith, he not aserdy by comming vnto Christ, ye shall transgresse the lawe, for through Christ ys shall both fulfill it, and also be made partakers of the righteousness of God. And that he might not seeme to bring in a new or sayned distinction of righteousness, he alledgeth *Moses*, who maketh mention of either righteousness. First of the righteousness of the law he entreateth in *Leuiticus* in the. 18. chap. the wordes are these, *Kepe my commaundements, and do myne ordinances, which if a man doo, bee shall lyue in them.* The selfe same sentence also we reade in the. 27. chapter. *They haue cast away my commaundements, which commaundements who sakepeth, shall lyue in them.* But we must remember, that when lyfe is promised to them that doo or kepe the commaundementes, that is not to be vnderstanded of a certayne lyght and slender obedience, but of a most perfect: for suche an obedience the lawe requireth. But this obedience can no man performe. And where as vnto the obseruers of the law is promised life, some haue vnderstand thereby thys corporall and temporall life. For the transgressors of the law of *Moses* were put to death. For it is commaunded, *He which curseth father or mother, let him be slayne.* Blasphemers also, adulterers, and breakers of the Sabaoth daye were put to death, but they which obeyed, remayned on lyue. And hereunto it seemeth that the epistle to the *Hebrues* had a respect in the. 10. chapter, where we reade, *He which maketh frustrate the law of Moses, perisheth without any mercy.* This sentence, although it be *Augustines* and certayne others, yet I can not easely admit, for that I see that the life which God promised, was not onely temporall, but also eternal. For there is no doubt, but that they pertaine vnto God, which doo his will. Neither is it conuenient, that God should geue vnto them whose God he is, a saluation

The workes of infidels are sinnes. They which are endued with the righteousness of faith attaine also vnto the righteousness of the lawe but not contrariwise. The righteousness of faith and of the law in what sort they are opposite.

The righteousness of faith may be ioyned together with that righteousness of the lawe which followeth iustification. A similitude taken out of Logike.

They which are not regenerate can not haue good motions of the minde. Hereout is gathered a consolation of the Jewes

The law requireth a most perfect obedience.

What manner of life the law promisseth.

The lyfe which is promised, is not only temporall, but also eternal

tion



tion which endureth but for a tyme, for this thing haue brute beasts at his hand, and the wicked also. Wherefore Christ the most true interpreter of the law, teacheth the selfe same thing. For a young man demanding of him, what shall I do to possesse eternall lyfe. He made answer, *Keep the commandementes, if thou wilt enter into lyfe.* This place moste plainly proueth that the falke was of eternall lyfe. Neither is it anye meruaile, that the Lawe is the worde of God, whose propriety is to bring lyfe with it, so that it be receaued. Although the Lawe and the Gospell are not receaued after one and the selfe same maner. For the Lawe is receaued by doing, and moste exactly performing that whiche is commaunded: But the Gospell is receaued by a lyuely and effectuell assent of sayth. And that the propriety of the worde of God is to bring lyfe, it is manifest by the creation of thinges, wherein God called those thinges whiche were not, and straight way they had being. And Christ also many tymes said, *his wordes are lyfe*, which thing the Apostels also ment, when they sayd: *Thou hast the wordes of lyfe.* And Paul most manifestly before in this selfe same Epistle, in ch. 7. chap. writeth of the Lawe, *that it is spirituall.* And of the commandement of God he affirmeth, *that it is iust, holy, and good, and ordayned vnto lyfe.* Moses also in the 30. chapter of Deut. writeth of the selfe same lawe, *that he had set before the people lyfe and death*, manifestly declaring, that if the Lawe were receaued and fulfilled, it would bring with it lyfe, and that eternall lyfe. But for that wee are debarred of this commoditie, our mercifull God hath prouided an other worde, namely the word of sayth, which if by assenting vnto it, it be receaued, hath with it lyfe. By this place it is euident that the promises of the Lawe are given by supposition or condition of workes going before. So that if these workes be not performed, the promises are made voyde: yea rather in steede of them succeedeth a curse, which thing was declared in Deutero: when vpon Mount Garizim and Hebal were recited the blessinges and cursinges. But in the Gospell, if vnto promises be annexed workes, they are not to be taken either as desertes, or as causes of those promises, but we must thus thinke, that those giftes of God which are promised follow after workes although those workes be not perfect and absolute, as they are commaunded in the Lawe.

But the righteousnes which is of faith speaketh on this wyse: Saye not in thine hart, who shall ascend into heauen, that is to bring Christ from aboue. &c. As the first righteousnes is sayd to consist in doing, so this all whole standeth in beleuing. For if thou haue the word nere thee, that is, if thou beleue in thine hart, thou shalt obtaine saluation. The Apostle learneth by the figure Prosopopzia to bring in the righteousnes of sayth thus speaking, as though it should say, Say not in thine hart. &c. Although we may reade it other wyse, namely that Paule putteth forth this sentence absolutely.

But the righteousnes which is of faith. And straight way he addeth, this he sayth, as though Moses should speake of it. But which way so euer we reade it, it is no great matter. But this is certain, that he declareth the nature of faith by the propertie thereof, that we should not thinke that euery kinde of faith bringeth righteousnes, but onely an assured and constant sayth. For this is the nature of sayth, to exclude all ambiguitie and doubtles. For if we should with feare and suspicion geue our assent, that assent should be but an opinion, and not faith. Being therefore that there are two principall thinges set forth vnto vs to be beleued, namely that Christ perpetually obtaineth of the father grace and reconciliation for vs, and that by his death he hath overcome eternall death: Of these two humaine reason doubteth, and therefore it is brought in of Paul as though it should say, *And who shall ascend up into heauen, to see that God is pacified towards vs through Christ? Or who shall go downe into the deepe, to see that eternall death is by hym broken and extinguished.* After this sorte is the unbeleuing mynde woont to wauer, which thing Paule by the figure Mimesis expreth. These cogitations ought sayth to dye away, and onely to looke vpon the goodnes and power of God. Which thing our Apostle before did notably teache that Abraham did, for when he had sayd that Abraham beleued, & it was imputed vnto him to righteousness, he declared how his sayth resisted such reasoninges. He considered not

(sayth

The lawe & the Gospell are diuersly receiued. The worde of God bringeth lyfe.

The promises of the law are by supposition. The promises of the law were vnto the trasgressors of the law turned into a curse. The promises of the law freely follow the good workes of the that are fulfilled.

What is that sayth which ringeth righteounes.

Incredulity of mans hart.

In example of Abraham.



(saith he) his body now in a manner dead, nor the wombe of Sara now past child bearing, but gaue glory to God, most fully knowing that he was able to performe the things which he had promised. And so in hope he beleued against hope. Wherefore the proptie of fayth is, to mortifie these assaultes of reason.

Say not in thine hart. The Apostle therfore wrote this, so that althoughe these cogitaciōs of reason be not exprest by y<sup>e</sup> mouth, or by the wordes, yet they wander abroad in the harte. Neyther doubtles can we let, but that such cogitaciōs will assault our minde, howbeit we are taught to resist them. For he which geueth place to these thinges, both denieth Christ, and also despayreth of saluation. Paul not without iust cause cited Moses. For he was accused as though he were an enemy to Moses, and preached that men should fall away from him. Wherefore his meaning is to declare, that he is not agaynst Moses, but rather teacheth the selfe same thinges that he taught: wherefore we may say that he turneth y<sup>e</sup> argument of the aduersaries agaynst themselves. They sayd: We will not receaue the righteousness of fayth, for that we beleue Moses. P<sup>er</sup>ea rather sayth Paul, soasmuch as ye beleue Moses, ye ought to follow thys righteousness. But if Moses preach the righteousness of fayth, how is his ministry distinguished from the ministry of Christ and of the Gospell? Iohn sayth, The law was geuen by Moses, but grace by Iesus Christ. And if he preached the righteousness of fayth, he also brought grace. Unto this question we answer. That Moses, to speake of his doctrine, did not generally preach y<sup>e</sup> law without Christ: For in that he chiefly byged the Law, it was of necessity, that therewithal also he taught Christ, vnto whome the law as a scholemaster led them. But because his trauayle was to this thing chiefly bent, to set forth and expound the law, therefore was he peculiarly called the teacher thereof. As Christ and the Apostles in preaching repentaunce, taught also the Law, howbeit bycause that they chiefly hereunto endeuored themselves, to publike abroad grace and the Gospell, therefore they are called ministers, not of the law, but of grace, and of fayth. But Paul in alledging the wordes of Moses semeth not a litle to disagree both from his meaning, and also from his wordes: For in Deut. y<sup>e</sup> 30. chapter it semeth that the discourse of Moses talke was of the commaundementes of God. For he sayth: My commaundement is not wonderfully aboue thee, that thou shouldest say who shall ascend vp into heauen, to bring it vnto vs, that we maye heare it, and doo it? Neyther is it beyond the sea, that thou shouldest say: which of vs shall go beyond the sea, and bring it vnto vs, that we may heare, and do it? But the woorde is very neare vnto thee, in thy mouth, and in thine harte, that thou maist heare it, and doo it. But this we must know, that the Apostle considered the matter more depely, then the wordes shew at the first hant. For he sawe that Moses, althoughe before he gaue the lawe in the name of God, yet in this place he simply entreated not of the commaundement, but as it was now easy to be obserued by grace, and by fayth, and the spirite grafted in the harte: which workes can not be workes of the law. For when the law is set forth, the commaundementes are not therefore made easy to be obserued, yea rather we labour agaynst that which is forbidden vs, and we fly away and leap backe fro the gouernment of God, so farre is it of, that his commaundementes should be grafted in our harte. Those are the thinges which Paul had a respect vnto. And so that he saw, that those thinges come vnto vs thorough Christ, and the righteousness of fayth, therefore he gaue that sence which is proper and natie. He considered moreover that in the selfe same chapter at the beginning are such thinges set forth which can not be ascribed, but vnto Christ only, and vnto his spirite. For God sayd, that he would conuerter them vnto him, that they should loue him with all theyr soule, with all theyr hart, and with all theyr strenghts: and that also he would circuncise theyr hartes, and the hartes of theyr seide, and cause that they should heare and do his commaundementes. And seing that straight way after these thinges are added these wordes which Paul citeth, who

¶ ¶ 1.

The proptie of fayth is to mortifie the assaultes of reason.

We can not let but that such cogitaciōs of the mind will aryle. Paul was accused as an enemy to Moses.

The ministry of Moses, and the ministry of the Gospell in whatsoe they differ.

Declaratiō of y<sup>e</sup> wordes of Moses.

teeth



The nature  
of humane  
wisdom.

seeth not but that they pertayne vnto the Gospel: Wherefore the commaundement whereof *Moses* speaketh, is take epyther according to the bare and simple knowledge thereof, or els according to the mighty and effectuall power of brynging men to the obedience thereof. The discourse of *Moses* will not suffer, that we should take it in the first sence, when as the simple and playne vnderstanding the commaundement is not made easy to be done, neither is it grafted into our hartes and bowells. Wherefore we must nedes vnderstand an effectuall and mighty knowledge, which soasmuch as it is not had but by sayth & by *Christ*, therefore *Paul* erreth not from the true sence, whe he thus interpretateth *Moses*. The Sillogisme or argument is thus to be framed together. *Moses* speaketh of the word which is in our hart, and maketh vs apt to perfoyme the commaundementes. We preach the selfe same thing, when we set forth the iustificacion of sayth: Wherefore we speake the selfe same thing that *Moses* did. And in verye dede if a man consider that chap. of *Deut.* he shall see, that God most manifestly promisseth vnto the people his gouernment, not indede outward, which he had set forth in *Sina*, but inward, which in verye dede pertayneth to the ministry of sayth and of the Gospel. And the Apostle by these wordes of *Moses* notably declareth, what is the nature of humane wisdom, namely, perpetually to resist sayth. Vnto whose reasons they that geue place, do as much as lieth in them diminish the strengths of God, and of *Christ*, as though he can not perfoyme the thinges which he is sayd to haue done and promised. For as sayth *ertollet* the power of God: so incredulity weakeneth it. And this is it, which *Esay* sayd vnto *Acha*: Is it a small matter for you to be troublesome vnto men, but that ye will also greue God, And at the least thorough your opinion or rather incredulity make him weake. When the vnbeleuers heare, that *Christ* after his resurrection ascended vp into heauen, and there hath pacesied the father towarde vs, and ministrerth eternall life vnto the beleuers, streight way they saye with them selues: Who shall ascend vp into heauen to see if it be so? Which is nothing els but to fetch downe *Christ* from aboue, and to abrogate his power. Likewise when it is preached, that by dyng he hath overcome death, sinne, damnation, and hell they say, who shall descend downe into the deape, that we may be made sure of these victories: whiche is nothing els but to make voyde the benefite of *Christe*. These wordes may paradiuenture be applyed vnto other formes of doubtinges of the harte of man, but yf killeth not much. This we ought without all doute to thinke, that it was so sure, that yf thinges which *Paul* cited out of *Moses* are to be vnderstanded of *Christ*, that at that time the *Iewes* theselues durst not haue denied them: for they? *Rabines* which we haue now in vse, most manifestly apply those thinges which are wrytten in the beginning of this chap. of *Deut.* vnto the times of the *Messias*. *Paul* also weighed that although *Moses* had before put this word commaundement, yet afterward when he sayth that it is might vnto vs, & in yf hart, he calleth it *Dabar*, yf is, word, which word serued *Pauls* purpose, whe he sayth, This is the word of sayth which we preach. And the Apostle so alledgeth the sentence of *Moses* yf he excellently wel alludeth to his wordes, which he not only amplifieth, and by exposition maketh perspicuous, but also interpreteth. For when he sayth, To ascend into heauen: which *Moses* also hath, he addeth that it. To bring downe *Christ* from aboue. So that those thinges which *Moses* spake generally of distrust and doubting, *Paul* applyeth to those doubtinges, whiche most of all hinder the iustifying sayth. And so that it was a thing very requisite that the *Iewes* should be perswaded that the righteousness of sayth, is not repugnant vnto *Moses*, therefore would *Paul* the moze largely set forth this place and saye the longer in it. When he addeth.

But what sayth? It may seme doubtfull whether it ought to be referred vnto *Moses*, whome he had before cited, or vnto the righteousness of sayth, which is brought in as if it should speake. But thys is no matter of waight and there are some greke expleers wherin is added, *h y paph, yf is, But what saith the scriptures,*



ther is this to be passed ouer, y in the Hebꝛue is had not only nigh, or next: but there is also added this aduerbe Meod which signifieth, very: whereby is noted a very nigh inward nērenes. The Seuentꝝ interpreters haue in their translation, not onely, in the hart, and in the mouth, but haue added, in the handes. But that is not had in the Hebꝛue, and Paul hath left it out. Augustine in his questions by pō Deut. who readeth after the translation of the Seuentꝝ, diligently noteth that. But if it be added, it nothing hindꝛeth, yea rather it helpeth the interpretation of the Apostle, whereby is declared, that in that place is entreated of the commaundment of God as it is grafted in the hart, as it is confirmed by the mouth, and as it is expꝛessed in woꝛke. But all these thinges are to be referred vnto Chꝛiste and vnto faith: for that is it which causeth our mind and harte to be opened and made able to receiue those thinges, which are vtterly repugnant vnto reason, iudgement and sence: and so is that made nigh vnto vs, which is by nature most farre of from vs. And that the scripture by name mencioneth the hart, it wanteth not a mistery: for although faith pertaine vnto the assent of the minde, yet notwithstandinge hath it most nighly ioyned with it the affect of the will, which is by the hart described: for that, if vnto our vnderstanding or minde be offered those thinges which are most manifest and plaine, it is so ouercome, that it straight way geueth assent: neither waiteth it for the commaundment or consent of the will, as it is euident in the first pꝛinciples of all sciences, and in mathematicall demonstrations. But when thinges doubtfull are set fōꝛth, and that the reasons on either side are obscure, and many thinges are agaynst the proposition set fōꝛth, the minde and vnderstanding geue not assent, but by the commaundment and consent of the will, which in that case peiseth and examineth the ambiguity. Wherefoꝛe when faith is engendꝛed in vs the holy ghost therein bleth two woꝛkes. The one is, so to illustrate the minde, that it may be made certaine of the thing set before it, although it be not very euident. The other is, that the will be so strengthned, that by the affect therof it may ouercome whatsoeuer sence or reason, do set fōꝛth which is repugnant vnto the woꝛd of God geuen vnto vs. For in the woꝛke of faith, vnto our will is ioyned the holy Ghost, for the assente whiche by beleuing we geue vnto the oracles of God is firme and of efficacy: for the spirite chaungeth the will, and maketh it of hys owne accorde vtterly to will those thinges which it before refused. Wherefoꝛe God when he geueth vnto vs faith, gouerneth ech power of the soule, as is agreable vnto their nature. And soasmuch as this pertaineth to y wil, not to iudge any thing of it self, but to follow the iudgemente of vnderstanding, the minde is by the spirite of God made assured of the thinges which are to be beleued: and vnto it therewithall it is made plaine, that we must wholly be obedient vnto God. Therof it commeth that the wil resisteth not, but represseth all thinges which other wise shoulde be a let to this assent required at our hands. He calleth the Gospel y woꝛd of faith, for none other cause, but for that by faith it is apprehended: whereby a figuratiue kinde of speech the obiect is illustrated and described by the vertue which apprehendeth it.

This is the worde of faith which we preach. This is not spoken, that we should beleue that the Gospell is not ioyned with the law: for how then could repentance be preached? But therfoꝛe it is wꝛitten, for that the chiefest parte of the ministry of the Apostles is occupied about the righteousness of faith. And when it is said, This is the word of faith, which we preach, by a certaine Emphasis is declared, that the doctrine of the Gospell is in no wise repugnant vnto the lawe of Moses, yea rather it excellently well agreeth with it. It is not onely sayd, that the woꝛde is nigh in the hart, but also in the mouth. Which thing Paul weying, moste aptly applied it to his purpose: for this he saith belōgeth to confessiō, which euer straight way foloweth a true & effectuell faith. Some of the Iewes vnderstōd this place as though Moses should say, now the woꝛd is in your mouth, y is, ye haue it in sight & before you: for this woꝛde Pi disagreeth not from this signification, for it is sayde Keephi lephi, which signifieth, hard by and nigh. Others also haue not vnaptly by, in the mouthe, vnderstanded expꝛessing or rehercing: for the lawe being geuen

¶¶¶.

and

How great  
the strength  
of faith is.

The minde  
when it as-  
seteth vnto  
thinges be-  
ry manifest  
waiteth not  
for the con-  
sent of the  
will.

How the  
vnderstan-  
ding & will  
are vnto  
faith.



## Cap. 10. A Commentarie vpon the

and written, the Jewes mought repeat and recite with themselves the wordes thereof. And the *Leuites* daylye repeated it in the Tabernacle or in the temple of God, and in this wise it was said to be had in the mouth. But this is to be considered, that it was for no other cause had in handes and sighte, or recited either of the *Leuites*, or of any of the people, but to bring men vnto *Christe*, and to stirre them vp to faith in him, and to prouoke the godly to confesse, to praise, and to allowe that which the Lord had spoken.

Why the law was oftentimes repeated.

If thou shalt confesse with thy mouth the lord *Iesus*, and shalt beleue in thine harte that God hath raised him vp from the deade, thou shalt be saued. For with the hart mā beleueth vnto righteousness, and with the mouth is confession made vnto saluation. For the scripture saith, whosoever beleueth in hym shall not be made ashamed. For there is no difference betwene the Jew, and the Grecian. For there is one lord ouer all, who is riche vnto all them that call vpon him. For whosoever shall call vpon the name of the lord shall be saued.

If thou shalt confesse with thy mouth the Lord *Iesus*, and shalt beleue in thine hart that God hath raysted him vp from the deade. Although *Paul* seemeth not here to obserue a right order, for first we beleue, before we make confession: yet because that we cannot iudge concerning our brother, whether he beleue, vnles we heare him first confesse, for this cause the Apostle putteth the effect before the cause. And amongst other thinges which are to be beleued, he doth not without god consideration set forth vnto vs the resurrection of *Christ*, for that doubtles in the resurrection is accomplished our saluation. For, that which is now begonne in vs, we shall haue absolute and perfect, when we shall be partakers of that life, which *Christ* in his resurrection hath gotten not onely for himselfe, but also for vs. Farther if *Christ* had not risen againe from the dead, he should not now be with the father obtaining by his intercession grace, spirite, & life for vs. And as *Augustine* teacheth, the faith whereby we beleue that *Christ* arose againe from the dead, is proper vnto christians: for, that he died, the Jewes also, and the *Ethnikes*, and all infidels beleue: but that he arose againe, onely the members of *Christ* are persuaded thereof. Lastly, the resurrection of the lord is after a sorte a knitting together and a bond, whereby the articles going before and the articles following concerning the faith of our saluation are very well knit together. For if *Christ* rose againe, it followeth, that he died for our sinnes, and that his sacrifice was acceptable vnto God: neither could these thinges haue bene done, vnles he had for the redemption of mankinde taken vpon hym flesh, and had in very dede become man. Moreover if he rose againe, he hath eternall life, he is ascended vp vnto the father: neither is he in baine with him in heauen: yea there he is, as he hath promised, at hand to helpe vs, and prepareth a place for vs.

The faith of an other mā is knowen onely by confession. In the resurrection is accomplished our saluation.

The faith of the resurrection of *Christ* is proper vnto christians. The article of the resurrection is a knitting together of all the rest of the articles.

For with the hart man beleueth to righteousness, and with the mouth is confession made to saluation. With a certayne exclamation, and that doubtles very profitable he concludeth the entreaty of the place which hee alledged out of *Moses*, wherein he attributeth righteousness vnto faith onely, and ioyneth confession thereunto, because a man should not thinke that hee speaketh of a weake & dead faith, but of such a faith as byngeth forth confession. And although there are a great many good wordes which followe faith, yet *Paule* mencioneth that which is the chiefest, and may easeliest be gathered out of the wordes of *Moses* before alledged: for he as we haue heard, vnto the hart ioyned the mouth. And *Christ* saith, Of the aboundance of the hart the mouth speaketh. Now be it this is to be noted, and that not negligently, that *Paule* in this place attributeth iustification vnto faith, but some saluation he attributeth vnto confession. And by saluation he here vnderstandeth not the chiefest saluation, that is, our reconciliation wth God, or absolution from sinnes, as he before dyd, when he sayd, If thou beleue that God raysted him from the dead, thou shalt be saued. And afterward, Whoso-

ener



uer shall call upon the name of the Lord, shall be saved. But by saluation he vnder-  
standeth a farther perfection, which is geuen vnto them which are now iustified:  
so daily the powers of their mynde, and the instrumentes or members of theyr  
body are made perfect by doyng good woorkes. And without doubt when wee  
confesse the Lord, by this laudable and holy worke we get much profit. So ment  
Paule vnto the Philippians, when he sayd, *Woorkes your saluation with feare, and  
with trembling.* And if thou contend that in this place by saluation is vnderstanded  
iustification, that, we wyl not like to graunt, so it be vnderstanded onely as tou-  
ching the effect, and a posteriori (as they vse to speake) that is, by that which fol-  
loweth, namely, y<sup>e</sup> a mā may hereby iudge that such a one is iustified. This place  
also maketh very much against certayne Libertines, which renew agayne the er-  
rou of the Carpocratians, and say that we must not confesse the benefite of sayth  
before the iudgement sentes of persecuters. From whych errour the Pitoe-  
mites of our time are not very farre off, whych say that it is enough to thinke wel  
in the hart, although outwardly true pietie be dissembled, and although men go  
to the rites and ceremonies of the Papistes. We must in dede take heed that  
we doo not rashly call our selues into daungers, but when God hath brought vs  
into them, and that wee are examined touching the truth, wee must remember  
that they which are ashamed of Christ before men, he at the length wyl be asha-  
med of them before the father. Let our aduersaries go now, and obla vnto vs,  
that sayth can consist without good woorkes. The Apostle, when he entreateth  
of iustification, describeth alwayes such a faith, whych of necessity hath confession  
and good woorkes ioyned with it. For the scripture sayth, *Who soeuer beleeueth in him, shall not be ashamed.* *Whych is manifest*  
why the Jewes could not complaine of theyr relection, namely, for that they were  
vbeleuers. And it is euident that righteousness, if we speake of the true right-  
eousnes, whych is before God, can not be had but by sayth onely. Whereof we  
may inferre, that wheresoeuer sayth is, there also is iustification, and contrary-  
wise, where it wanteth, iustification can in no wise haue place. Wherefore the  
Jewes haue nothing whereof to complaine. For euen as the chiefest cause of  
our saluation, namely the election or predestination of God, is not contracted vn-  
to the Jewes, but is also poured abroad amongst the Gentiles, as it hath bene  
declared in the 9. chapter: so sayth, which is the next cause of saluation is not but  
by amongst the Jewes onely, yea rather but fewe of them beleeued: therefore  
the Jewes ought not to haue bene displeased for the conuersion of the Gentiles:  
Whereunto the Apostle now endeouereth him self, to proue y<sup>e</sup> the sentence which he  
had before spoken indistinctly, namely, with the hart man beleeueth vnto right-  
eousnes, is to be vnderstanded vniuersally. Lest the Jewes peradventure should  
say: It is true in dede that thou sayest, but yet in our stocke onely, and in the  
seed of Abraham. It is not so (sayeth Paule) when as the Prophet *Esay* in hys  
28. chapter, speaketh it by this word of vniuersality whosoever, for hee sayeth:  
*Who soeuer beleeueth in him shall not be made ashamed.* To bee made ashamed in this  
place is nothing els, but to be frustrated of the successe which was looked for. For  
when men are deceaued, they are ashamed of their hayne confidence. This testi-  
mony of *Esay* the Prophet is in the 28. chapter, which Paule also before vsed to,  
wards the end of the 9. chapter. But forasmuch as we haue there declared, how  
it is written in the Hebrew: and haue by the exposition of the Hebrew verity,  
and of the translation of the 70. interpreters, which Paule followed, shewed the  
nature and proper sense thereof, wee will now amitte to speake any more tou-  
ching it.

For there is one Lord ouer all. This sentence firmly proueth that as tou-  
ching saluation there is not to be put any difference betwene the Jewes and the  
Gentiles. The selfe same reason in a manner he before vsed in this selfe same E-  
pistle in the 3. chapter, in that place, where he sayd: *Is God the God of the Jewes  
onely: yea, and of the Gentiles also.* And the argument of Paule is firme, for that it  
cleaueth vnto a sure ground: namely, that nature hath so framed y<sup>e</sup> things, which  
are ioined vnto any other things as causes of them or beginning haue a desire to,

Against  
Libertines  
128 129 130  
131 132 133  
134 135 136

Faith con-  
sisteth not  
without  
good  
works.

The coma-  
plaint of  
the Jewes  
stopped.

What is to  
be made  
ashamed.

Causen  
haue an af-  
fect to  
wards  
their el-  
lects.



why God  
helpeth not  
the damned

God is the  
God of all,  
but yet hee  
predestina-  
teth not all.

Preaching  
is common  
vnto al mē,  
but faith is  
not commō  
vnto al mē.  
In what  
sense God is  
called rich.

A place of  
Joel.

wardes their effectes. As the father hath to his children, the workman to his workes, the Lord to his seruantes: so also hath God to his. But they notwithstanding, helpe, and adorne the thinges which pertain vnto them, wherefore God also will be vnto his both a helpe and also saluation: and that his propriety is to preserve them, the common prouerbe declareth, wherein it is sayd, *Homo homini Deus*, that is, Man is vnto man a God. And if thou demaunde why hee helpeth not the damned, when as they also pertain vnto him, we answer, because he is now compared vnto them as a iudge, and an auenger, and not as God, in whom they may any longer put confidence, or whom they can any more inuocate. Moreover, let vs note that this vniuersall sentence is to be vnderstanded, predestination and election remaining safe: for God is not so the God of all, that he electeth and predestineth all. This thing onely we ought to gather, that there are certayne of all sortes of people, whome hee hath from eternallye elected, and vnto whom in due tyme he will geue sayth: and that also hee woulde that sayth should be preached vnto all mē without difference, & yet hath chosen out certain, whom he bringeth to the obtainment of the promises. And in this sense also, as *Augustine* teacheth, and as we haue oftentimes admonished, is to be expounded that sentence of *Paul* vnto *Timothe*, *God will haue all men to be saved*. And that the proposition now alleaged is in this maner to be contracted, the wordes which follow plainly declare.

Rich vnto all them that call vpon him. They which are brought vnto saluation, call vpon God, and through the singular and principall gift of God do beleue, which gift is not giuen vnto all men. Wherefore it is euident, that preaching ought to be common: and so *Christ* is sayd to pertain vnto all men. But they which haue saluation, which are endued with sayth and the spirite, vnto whom God is sayd to be rich, are not indifferently all men, but are in a certayn and definyte number conteyned in the election of God. And God is called riche toward his, so that he enricheth them with his grace and giftes. In Greeke it is written *ἀποτύγ*, for God hath no neede to be increased, and enriched, but encreaseth, and enricheth those that are his. This sentence is of great force to pacifie the myndes of the *Iewes*, which through a certayne enuy were grieved that the *Gentyles* were called vnto the Gospel: which thing they woulde not haue done, if they had bene perswaded that God is so rich, that he hath aboundantly enough both for the *Iewes* and for the *Gentiles*: so that by the calling of the *Gentiles* nothing was taken away from the *Iewes*. And it is a comon phrase in the scriptures, by the name of riches to signifie the most plentifull goodness of God. As it is said in this epistle, *Doest thou contemne the riches of his goodness, patience, and long suffering?* And vnto the *Ephesians*, *Who is rich in mercy*. And *Christ* to the *Colossians* is sayd to be he, in whome are all the treasures of the wisdom and knowledge of God. When he addeth, Rich to all them that call vpon him, he adioyneth an other worke of faith. For before by the testimony of *Esay* it was said, *Who soeuer belongeth in him, shal not be made ashamed*. Now for inuocation he annexeth a testimony taken out of the second chapter of *Joel*.

VVho soeuer shall call vpon the name of God, shall be saved. So that again we see that there is required a liuely sayth. And as before confession was added vnto faith, and *Moses* made mention not only of the hart, but also of the mouth: so now together with faith is mention made of inuocation. And without doubt *Joel* in that chapter spake of the *Jewes*: for he saith, that in those dayes should be geuen bloud, fire, & pillars of a cloude, and the Sunne should be turned into darknes, and the Moone into bloud. And there is added, *I will poure my spirite vpon all fleshe, and your sonnes, and your daughters shall prophesie, your olde men shall dreame dreames: and I will poure my spirite vpon your seruantes and handmaydens*. That all these thinges pertain vnto *Christ*, and vnto the pouring forth of his spirit, no man doubteth. Wherefore if *Paul* applie them to the inuocation vpon him, he nothing erreth from the native sence. The prophet had before said, that there should be a great destruction throughout the whole world, and through-

out



out the regions adioyning: but he added therunto, that whosoener should call vpon the name of the Lord, should be saved: which forasmuch as he pronounceth generally and vniuersally, *Paul* therby declareth that this proposition is to be taken vniuersally. It is true in deede that the Prophet saith, that this saluation should be geuen in Jerusalem, and in Zion: but yet notwithstanding that letteth not, but that it may be applied vnto the Gentiles also: for he speaketh of that Jerusalem & of that Zion which are preferred by God: but the carnall kingdome of the Iewes is destroyed: wherefore it followeth, that such cities are figuratiuely taken for the people of the faithfull which lived in them. And those faithfull were in their time the Church, which afterward was spred abroad throughout the whole world: neither are there any which call vpon the name of Christ, but in the Church onely. And it may be, as some thinke, that by the inuocation of the name of God is vnderstanded the whole order of piety, and of sound religion. But in my iudgement I thinke it better by inuocation, simply to vnderstand the prayers of the faithfull. And this is diligently to be noted, that the Prophet writeth of that inuocation, which proceedeth from the spirite, and from a sincere faith: for prayers said but of a faction, and mumbled by without vnderstanding, obtaine not saluation. We must also cal to memory that which *Paul* said vnto the Corinthians, that no man can say the Lord Iesus but in the spirite. Whereouer the Prophet saith not, whosoener shall call vpon the name of the Lord, shall haue whatsoever he asketh, but shall be saved. For oftentimes we are ignorant, what it is that we aske: and then God which knoweth what thinges are profitable for vs, although perticularly he seeme not to graunt vnto our requestes, yet most of all he heareth our prayers when he geueth saluation: and therefore is he neuer in vaine called vpon of his faithfull. These things being thus set forth and confirmed, *Paul* setteth the Churches in quiet: declaring, that neither the Gentiles ought to despise the Iewes, nor the Iewes also ought not to enuy the Gentiles, when as faith and inuocation may be common to ech people. For the Prophetes also testifie, that wheresoener shall be sounde faith and inuocation, there also shall be saluation and an assured obtaynement of righteousnes. For as touching the lacke thereof, the Iewes and the Gentiles were both equall: as it is said in the 3. chapter of this epistle, *For all haue sinned, and haue neede of the glory of God.* Neither herein is there any difference betwene Iewe or Grecian. Whereouer neither people hath of himselfe faith, whereby to be iustified: Wherefore as touching these things, the lot both of the Iewes & of the Gentiles is a like. And therefore it was mete, y as the Gospel was preached vnto y Iewes, so also it should be preached vnto other people: & the Iewes wer vnwise men, for this thing to be angry with the Apostles. We are also taught, forasmuch as faith may be geuen of God vnto whomsoener he will, neither is his predestinatiõ knowe, to despayre of no mā, but by teaching, admonishing, & preaching to endenour our selues to draw all men vnto Christ. The Lord commaunded the Apostles, to go into the whole world, & to preach to al nations, neither excepted he any. Therefore *Paul* earnestly laboured to be made all to all, y he might winne all, or at the least some vnto Christ. None, when he falleth into any sinne, or in any thing disagreeeth from vs, is straightway to be reiecte: he may yet beleue and call vpon God, and thereby obtaine righteousnes and saluation. Neither ought we herof to be ignorant, that the wordes of the Apostle which we haue hitherto entreated of in this 10. chapter, so proue certainty of saluation, that vndoubtedly they can not be denied nor anoyded. First he sayd, *Say not in thine hart who shall ascend into heauen?* By which wordes he suffreth vs not to doubt, that Christ being in heauen, pacifieth the father, and maketh him mercifull towarde vs, and that by his death he hath overcome eternall destruction, sinne, the deuill, and hell fire, so that they can not preuaile against vs if we hope in him. Whereouer that we should not doubt, he added, *He which be-*

what man  
ner inuoca-  
tion obtay-  
neth salua-  
tion.

We must  
despise of  
no man.  
Note.

Whereby is  
certainty  
of saluation  
proued.



# Cap. 10.

# A Commentary vpon the

length in him shall not be made ashamed. Agayne, Whosoever calleth vpon the name of the Lord shall be saved. This suffreth vs not to doubt of saluation, whatsoeuer our aduersaries object vnto vs.

But how shall they call vpon him, in whom they haue not beleued: and how shall they beleue in him of whome they haue not heard: and howe shall they heare without a preacher: And howe shall they preach except they be sent: as it is written, How beautefull are the feate of them which bring glad tidings of peace, and which bring glad tidings of good thinges.

The fruit  
of inuocati-  
on cometh  
vnto vs by  
faith.

But how shall they call vpon him in whome they haue not beleued? That thou shouldest not thinke that by the worke of inuocation thou shalt haue saluation, the Apostle straight waye declareth vnto thee the roote whereby thou art made safe, namely, faith. None inuocateth, but he which beleueth: wherefore the fruit of inuocation cometh vnto vs through faith. Paul in this place maketh a certaine kinde of gradation, wherein he knitteth the causes together with their effectes. We must beginne at saluation, which is put for the last effect, saluation cometh of inuocation, inuocation is by faith, faith cometh of hearing: and hearing is by preachers: and they come by the sending of God. Wherefore it followeth that if the Gentiles ought to haue saluation as well as the Iewes, then God should send preachers vnto them also. Wherefore the Apostles are not to be blamed, in that they preached vnto the Gentiles, seeing that God sent them. This kind of argument is called Sorites, of heaping vp together, for the causes are gathered of the effectes, and of the first is inferred the last, or of the last is concluded the first.

The cer-  
tainety of  
saluation  
confirmed.

How shall they call vpon him, in whome they haue not beleued? No man imployeth the helpe of God, vnles he be perswaded with himselfe that God is at hand and ready to helpe him. And here againe thou hast an argument to confirme the certainty of saluation.

The mini-  
sters of the  
church are  
adorned  
with an ex-  
cellent title

vnles  
they preach  
the Gospel  
they are  
not the am-  
bassadors  
of God.

How shall they beleue in him of whome they haue not heard? We must first heare the thinges that are to be beleued: for that which is beleued is the word of God, which is receaued by hearing. It is not lawfull that we should of our owne head deuise thinges to be beleued of vs, we must beleue God, in suche sorte as he hath reuealed hym selfe vnto vs.

God can  
without  
outward  
preaching  
bring to sal-  
uation.

But how shall they heare without a preacher? *Χρησὶς κηρυξομενος.* Behold with how excellent a title the ministers of the Church are adorned: they are called *κηρυξες* that is, the ambassadors of God. This is theyr chiefest worke to publishe abroad the wordes of God. But they haue utterly lost this dignity, which are of this minde that the highest and singulariest hono: is to consecrate (as they vse to speake) the sacrament, or to transubstantiate bread and wyne. They are not so described in the holie scriptures, but that they shoulde preach, and do the office of ambassadors.

How shall they preach vnles they be sent? For an ambassader can signifie nothing of the will of his prince, but so much as his prince shall befoze shew vnto him. Paul was not ignorant, but that it is possible, that God can by hym selfe worke without an outward minister, & he knew very well, that he which planteth, and which watreth is nothing, but it is god only which geneth the increase: But he here speaketh of the ordinary way which God vseth in the Church. For he ordeinieth the ministry, and vseth the voyce and wordes of the preachers to kindle faith by the holy ghost in the hartes of the hearers. Wherefore we ought to geue thanks vnto God for so singular a gift. But manye contemne and loth the ministers of the Church, and would (as I suppose) be instructed by Angells, & are ignorant that Christ would by his humanity minister vnto vs saluation. God delighteth in the loue and knitting together of the members in  
the



the Church, that we should hang one of an other: by this meanes loue is more entier, then if saluation should be ministred vnto vs by Angells. Howbeit thys we ought to know, that the efficacy of the worde of God, or of the sacramentes depēdeth not of h goodnes or holines of the minister. This moreouer is to be noted that the sending of God, is eyther by himselfe immediately or els by the calling of the Church, for the right ordering whereof, there ought not aregard to be had vnto money, affinity, frendshippe or such like, but vnto the worthines of them that are called. And Chyristians ought to be fully perswaded, that although they which chuse the ministers of the Church are sinners, yet is not that a let vnto theyr saluation: for vnto them is geuen eyther a good pastoz or an euill. If they haue a good pastoz, they haue cause to geue vnto God thanks, which hath not only prouided that saluation should be ministred vnto them, but also hath geuen vnto them an holy and good pastoz. But if he be an euill pastoz, let them also acknowledge the goodnes of God, which when as they deserued not a good pastoz, suffreth rather the worde and sacramentes of God to be ministred vnto them by such a one, then that he would forsake them. And yet they to whome it pertayneth to admitte the pastoz, let them not thinke that they commit a light offence, when they eyther aduance or tolerate vntwo:thy pastozs. And the people when they heare the word of God, and receaue the sacramentes ought most chiefly to weigh those thinges which are ministred vnto them: whether they be deliuered vnto the purely & sincerely, or corruptly, rather the to loke vpon h condicions or maners of theyr minister: although his saluation also is not to be neglected, neyther are offences to be tollerated more then must nedes. And although Paul in this place entreate of vocations and sending, which as I haue sayd is both ordinary and extraordinary: yet is it not to be doubted, but that he nowe speaketh of the extraordinary way, when as the Apostles were not chose by the iudgment of the priestes and bishoppes, but were sent thorough out the world at the commaundement of God only. Howbeit the thinges which are mencioned in the commendation and prayse of the ministry, pertayne also vnto the ordinary vocation of h ministers of h Church. There are two thinges which Paul thinketh are now remayning to be proued: namely, h the Apostles should be sent of God himself, to preach h Gospel: secondly, the it is not so much to be meruayled at, if but few beleued. For the confirmation of the first, he bringeth a place out of the prophet *Esay* in the 52. chap. *How beautifull are the seete of them whiche bring glad tidinges of peace, and whiche bring glad tidings of good thinges.* These thinges are spoken of h deliuey from h captiuitie of Babilon: but I haue oftentimes admonished, h those perticular deliueries, either fro Egypt or from the Assyrians & other oppzessors of the people of h Jewes, had to theyr roote & foundacio iustification from sinnes thorough Chyrist: for captiuities, oppzessions, and other misfortunes, sozasmuch as they are effects of sinne, when they are taken away, God is declared to be reconciled by the sozgeuenes of sinnes. And in that sence is *Mathe* to be vnderstanded, when he writeth, that in Chyrist, when he healed the sicke, was fulfilled that sentence of *Esay*, *He hath borne our infirmities:* Which although at the first sight it semeth not to agree, for that *Esay* speaketh of the death of Chyrist, wherein he suffered the punishmentes deu vnto our sinnes, and the hope is declared of the healing of diseases, yet in very dede it excellently well agreeth: for *Mathe* considered, that the infirmities which Chyrist drave away, entred in thorough sinne: and those infirmities being gone, signified that sinne the cause of them was taken away, namely, by Chyrist, whome it was necessary that he should be our reconciliatoz, and this argument may be taken a minori, that is, of the lesse: for if the messengers of the redemption from the captiuitie of the body were had in honoz and admiration, and were sent from God vnto the Jewes, how much more are the messengers and legates of eternal saluation to be had in honoz and admiration, which were sent not only vnto the Jewes, but also vnto the whole world: And that they were sent of God, it is be-

By the institution of the ministry is kept charity. God calleth me vnto the ministry two maner of wayes.

It is a greuous sinne to aduance or to tolerate vntwo:thy ministers.

Here is entreated of extraordinary vocation but it is rightly applied vnto the ordinary vocation.

The roots of the deliuey of the Jewes. A place of *Mathe*.



ry playne by the wordes of Esay. For before this sentence cited of Paul he maketh God complaining of the oppressors of his people, and promising, that forasmuch as they were so cruell agaynst his people, that thereby his name was layd forth vnto blasphemies and curtings, he would therefore deliuer his people. And the riding bringers of this his will he sayth should be very welcome, and receaued with great ioy and admiration. But the Hebrue veritie hath, Vpon the mountaines. The wordes of Esay in the 52. chap. are these. Mah gan al heharim ragle mebal her mashimaa shalom mebal her tob. Which place the Seventy interpreters haue thus turned: *ἐπεμύω, ὥρα ἐπὶ τῶν ὀρέων*: y is, I am at hand as a pleasantnes or beautifullnes vpon the mountaynes. But this particule Paul omitted, for

The situation of the citie of Jerusalem.

that this worde chiefly hath a respect vnto the situation of the citie of Jerusalem, which was situated betwen mountaines. Therefore in the Psalme it is writtē, *The mountaynes are in the circuite thereof.* Yea verie oftentimes we reade in the

The disciples called out of Galilee.

Psalmes, that the eyes were lifted vp vnto the mountaynes. Seing therfore the messengers should come from the Assyrians or Persians, they could not come vnto the city vnles they were first sene vpon the mountaines. Howbeit this oracle may also easely be applied vnto the Apostles: for forasmuch as they were called out of Galilee, as it is playne by the history of the Gospell, whē they were sent to preach, they wēt hither & thither thorough the mountaynes and especially whē they came vnto Jerusalem: & hauing receaued the holy ghost preached the Gospell there.

The preaching of the Gospell was publike and not in corners.

Moreover by this metaphore is notablie described the condition or maner of the preaching of the Gospell. For it is not done secretly or in corners, but publikely as those thinges are which are sene in open places. Which kind of speech Christ also vled when he sayd, *The things which ye haue heard of me in your eare, preach vpon the house toppe.* Therefore it is necessary that the preaching of the Gospell be free, open

and perspicuous, so that it be neither bound nor hidden, either through feare or through flattery. And by fete the Prophet by the figure Metonymia vnderstande coming. But in that he calleth them beautifull, he figuratiuely vnderstandeth, that

preaching is excellent and pleasaunt. For they came to preache the Gospell, then which is nothing more beautifull. Therefore by that beautifullnes of the fete vnderstand the beautifull Gospell. And therfore the messengers thereof were worthy to be receaued with great reioysing, & much ioy of the godly. For if the Philosophers

were had in estimation, for that they were thought to shew the ends of good and euill, although in very deede they performed not that, how much more worthy of honour are the Euangelistes, which openly set forth vnto the world sound felicity & eternall life: And that these men should be sent of God, not onely the wordes of the Prophet, as we haue before signified, declare, but also reason firmely proueth, for

that no man could come to the knowledge of so greate a will of God towards his, which passeth the strength of nature, and farre goeth beyonde the capacitye of humane reason, vnles God himselfe made it knowne and reuealed it vnto him. And they which are not sent of God do lye and deceaue, so farre is it of that they preach the Gospell. Therefore in Jeremy the Prophet in the 14. 23. & 27. chap. the lord said: *Behold I sent not them, and they ranne.* The Prophet speaketh by way of admiration

and demandeth. How beautifull are the feete? For the Apostles did not onely preach the pleasaunte worde of God, but also wroughte wonderfull miracles, by meanes wherof was worthely stirred by admiration both to the sēers & to the hearers. Moses was in such sorte furnished, that whē he said vnto God which sent him *They will not beleue me,* God gaue vnto him power miraculously to turne his rodde

into a serpente, and also to do other other thinges, whiche farre passed all humane strengthes. And Christ also when he sent his Apostles to preache, adorned them with this power to worke miracles, thereby to confirme the truth of the doctrine. Not that miracles are of themselues thereunto sufficient (for we are admonished in Deut. not to beleue false prophets, though they also worke miracles And of Antichrist Paul hath foretold vnto the Thes. y he should come with lying wonders to deceaue) But this commodity onely they haue, to stirre by admiration, diligentlly

to

Miracles are not sufficient to proue doctrine.



to consider the thinges which are taught: for we are so blockishe, that we woulde easely neglect them. Wherefore when we are stirred vp, we oughte by the consideration of the woorde of God to allow them, and to holde faste the thinges whiche are good.

What is  
the ble of  
miracles.

Of them whiche bring glad tidings of peace, and whiche bring glad tidings of good thinges.] The summe of the preaching of the Gospel is peace, and chiefly with God. For they which preach, as the Apostle teacheth in the latter to the Corinthians, bring with them the wordes of reconciliation, neither exhort they any thing els, but that we should be reconciled vnto God through Christ. God was before angry with mankind, he punished and condemned men, reiected they prayers, and contemned they workes, though they were notable, for that they were done of their enemies. And men on the other side were not onely miserable, but also hated euen God himself, they wished that there were no God, they cursed his iudgements, and fled from him, as from a tyranne, and cruell butcher, for that their owne conscience on euery side accused them. But the Gospel preacheth peace and reconciliation through Christ. This is it which the Angels sang at the birth of Christ: *Glory on high, peace in earth, good will towarde men.* The Angels extolled the acte of God, which had decreed by his sonne to redeme mankind, and this their praise and reioysing is the glory of God. Further forasmuch as we now through Christ reconciled vnto God, we obtaine peace inwardly as touching our mind, for being by grace and the spirite renewed, we leade an vprighte life, neither do wicked affectes any more rage in vs, our conscience reproveth vs not, nether are our harts by furious rages stirred vp to perturbations. Moreover we wish well, and do good vnto our neighbours as vnto our selues: and haue with them peace, & that a moste louing peace. Neither is this any let that Christe sayde, that he came not to sende peace vpon the earth, for that it is to be vnderstanded as touching the peace of the flesh and of the world. For with the peace of the Gospell whereof we now entreat are ioyned great daungers and discommodities of the flesh. Straight way after it, follow persecutions and losse of goods. But it is added.

The summe  
of the preaching  
of the  
Gospel is  
peace.

What is  
the peace of  
Christians.

What peace  
Christ  
came not to  
send.

And which bring gladde tidings of good thinges.] Goodnes is that as Philosophers say, which all things desire. And more largely or plainly to declare the nature therof, Good thinges are all such which in respect of vs, are either profitable, commodious, or pleasaunt to our vles. Wherefore by the power of the Gospel this benefite we obtaine, that all thinges are made to serue vs. *All things* (saith Paul) *are yours, whether it be life or death, or Paul, or Cephas, & we are Christes, and Christ is Gods.* Againe, *To them that loue God all thinges worke to good.* And this is to be noted, that Esay added, that these messengers should also preach deliuery: for although death, misfortunes, pouerty, diseases, and such other kinde of euils do stil bere vs: yet notwithstanding are we by Christ sayd to be deliuered from them: for that they haue not any longer the nature of punishments. For al these discommodities of the flesh hath God by his crosse and death sanctified, so that they haue not any longer the nature of punishment, but are made vnto vs enstrutions, fatherly chastisements, victories, triumphes, & notable actes. But to ouerpasse nothing, we ought not to be ignorant, that in the Hebrew tongue Shalom, that is, peace, signifieth, happy successe of thinges, so that whereas the Grecians say *χαίρειν* or *εὐτυχεῖν*, in the superscription of their letters, the Hebrewes vse to write Shalom, that is, peace. And so forasmuche as Euangelistes publishe abroad peace, they preache sound & true felicity. And if thou demanda, in what thing consisteth suche a peace, goodnes, and deliuery? We aunswere, that to speake in one worde, it consisteth in the kingdome of God. Therefore Christ when he sent his disciples to preache, willed them to preache, that the kingdome of heauen was at hand. This selfe thing Esay in this place saith, when he writeth, *And they shall say vnto Sion, Thy God raig- neth.* Hether to hath sinne raigned. Wherefore Paul in this Epistle said, *Let not sin raigne in your mortall body.* Death also hath raigned. For the same Apostle, *Death hath raigned from Adam euen vnto Moses.* The Deuill also hath raigned, whom the

What good  
is.

How we are  
by Christ  
deliuered  
from euils.

What  
peace in the  
Hebrew sig-  
nifieth.

This peace  
consisteth  
in the king-  
dom of god.



## Cap. 10 A Commentarie vpon the

What manner of prince the Lord had.

Then shall we see in good estate why Christ reigneth in vs.

Wherein consisteth the kingdom of God.

At Rome they fall downe to kisse the fete of the Pope

The Pope as a sworn enemy of the Gospell & not a preacher thereof.

Of preaching both not alwayes follow the faith of the hearers.

Lord calleth the Prince of this world, and Paul the gouernour of this worlde and the God of this worlde. All these thinges haue hitherto miserably exercised their tyranny ouer vs: But now the Lord reigneth. For as touching outward kingdomes, the Jewes indeede had many iudges, and many kings, few good, some tolerable, but a greate many most wicked tyrannes. And they whiche were good, as *Dauid, Ezechias, Iosias*, and such like, were yet notwithstanding weake, neyther coulde they eyther defende the people from calamities, or make them good. Wherefore the Jewes were oftentimes oppressed of theyr enemies: led away into captiuitie, and being therout deliuered, were in reste for a while. But after *Alexander the greate*, came the Macedonians, and most grievously afflicted Jewry. After the came *Pompeius, Crassus, Herode*, and last of all *Vespasianus* and *Titus*, whych bitterly ouerthrew all. The church also of Christ had hys outward Princes, partly wicked, and partly good as touching ciuill righteousness, but yet very weake. Wherefore our estate can neuer be in good case, vnlesse Christ raygne in vs. Thys, as *Daniel* sayth in hys seconde chapter, is y kingdom of heauen which is neuer corrupted: in it is peace, not during for a tyme, but an euerlasting peace. For in the *Psalme* it is sayd, *In his dayes shall arise righteousness, and abundance of peace, untill the moone be taken away.* And in *Esay*, *And of his peace there shall be no ende.* But herein consisteth hys kingdom, that we be directed by the word and spirite of God. After these two maners Christ raygneth in vs. The word sheweth what is to be beleued, and what is to be done. The spirit impel- leth and moueth vs to doo these thinges. Thys is the euerlasting kyngdome of God, whereunto when he will adioyne any people or any nation, he visiteth them by hys ambassadours, whych are Preachers of the Gospell: and them wyll hee haue to be receaued cherefully: yea he sayth, *He which receaueth you, receaueth me, and he which despiseth you, despiseth me.* We haue now the iudgement of God touchyng Ministers, wherewith the beleuers ought very much to comfort them selues, although the world iudge otherwys, and count them for mad men, and outcastes, and esteeme them as paringes and chips: & so long as there is a world they shall be so iudged of. But for as much as the iudgement of the world is foolish, and vnderstandeth not the thinges that pertaine vnto God, therefore we must not leane vnto it, but rather embrace the most firme and most pleasant sentence of God. *Nahum* the Prophet in hys fyfth chapter, hath the lyke saying of the beutifull fete of such as preach the Gospell, so that that whych was foretolde of *Esay*, he also foresawe shoulde come to passe. But at Rome in our dayes men drawen by thys testimony of the Prophet, doe fall downe and kisse the fete of the Pope: as though he preached the Gospell, going about the whole worlde preaching peace: when as rather he is a sworn enemy of the Gospell, and maketh open warre agaynst the true doctrine thereof, neyther at anye tyme ceaseth to disturbe peace betwene Christian Princes.

But all obeye not the Gospell, for *Esay* sayth: lord, who hath beleued our hearing: vnto whom is the arme of the lord reuealed? Then faith is by hearing, and hearing by the word of God.

But all obeye not the Gospell. This seemed to be agaynst that so great dignitie of the Apostles (whych hath now bene proued, both by the authoritie of God which sent them, and also by theyr ambassadage) that very fewe, and especially of the Jewes beleued: which came to passe by no other meanes, but for that outward preaching is not alwayes of necessity ioyned wyth the faith of the hearers. For it is possible, that for as much as y power of God is not bound vnto instruments, a man may beleue wythout a Preacher, and on the other syde, a man may heare preaching, & yet not haue faith. As in thys selfe same epistle he ioyned foreknowledge together wyth predestination, although manye are foreknowen of God, which yet are not predestinated vnto eternall life: he ioyned vocation also together wyth iustification, although verie manye are called, whych yet are not iustified. The Apostle in thys place describeth faith by the name of obedience



ence, and that not without iust cause, for in it is containd obedience kinde manner of wayes. For first it is necessary that the minde of humane reason do give place unto the reuelation of God, simply consenting therunto: wherby thing per taineth to a ready obedience: for otherwise there are many thinges, which let, and after a sort call vs an other way. There is also an other obedience, for they which truly beleue, endeuer themselves to obey the commaundementes of God: whiche thing before they neither did nor could do. The Apostle vsed this selfe same phrase in the first chapter of this epistle: *By whome we haue receaued grace, and Apostleship to be obedient vnto sayth.* In the Actes of the Apostles also it is declared, that many of the priestes were obedient vnto faith: and in this sence is faith sometimes called a law, not for that it bringeth with it blessing or cursing, but because that it likewise, as the law doth, requireth obedience, howbeit diuerse. For the law requireth obedience euen of them that will not: and yet in the meane tyme doth it not geue strengthes to performe it: but faith forasmuch as it most fully persuadeth piety, stirreth vs vp to liue according to the profession thereof. And for that thys doubt touching the fewnes of the beleuers chiefly moued the Jewes, therefore to quiet their mindes, he bringeth a testimony of *Esay*, whose doctrine they durst not reiect, whereby they mought vnderstand, that God had long tyme before prouided for this skarsity of the beleuers.

Faith is  
iustly called  
obedience.

Why faith  
is called a  
law.

For *Esay* sayth, who hath beleued our hearing? The Prophet before those wordes brought in God the father, which commaunded that his sonne should be preached, and that his reproches which he should suffer for the saluation of mankind should be tolde abroad: vnto whome the company of the Prophetes answered, *who hath beleued our hearing?* And to whome is the arme of the Lord reuealed? As if they should say, we indeede haue preached, and haue done our duty: but few haue beleued. Christ also sayde, *Many are called, but few are elected.* There was no nation, which had so diligent and often preaching of the worde of God as the Jewes had: And yet in it was alwayes a wonderfull multitude of vbeleuers. Wherefore there was no cause why they should so insolently boast that the promises were made vnto the seede of *Abraham*: for they ought to be contracted, both to the elect, as it was sayd in the 9. chapter, and also vnto the beleuers, as we haue now heard. The Prophet by way of admiration brought forth the sentence now alleaged. For forasmuch as mans reason knoweth not the cause, howe so greates an incredulity can withstand the word of God, and the holy ministry, it wondereth thereat. Which thing John also considered in the 12. chapter: for he writeth, that the Jewes beleued not, when yet Christ had wrought miracles, that that might be fulfilled which is written in *Esay*, *Lord who hath beleued our hearing, and to whome is the arme of the Lord reuealed?* The preaching of Christ and of the Apostles was most cleare and mighty, and was confirmed with miracles such as were neuer before sene: and therefore it was wonderfull, how so few shoulde beleue: yea so farre of were the Jewes from sayth, that they beleued that Christ was put to so cruell death for his wicked actes and blasphemyes. And therefore in this selfe same chapter *Esay* sayde, *And he was counted with transgressors.* And it is not to be meruailed at, that whereas in the Hebrew is not had this worde, Lord, Paul yet added it: for the 70. interpreters haue added it. And forasmuch as it corrupted not the sence, Paul also vsed it.

How the  
promises of  
God are to  
be contrac-  
ted.

Vnto whome is the arme of the Lord reueled. Here is not spoken of reuelation done by outward preaching, for that is preached vnto all men, but of the inward reuelation, and which is of efficacy. The Apostles were sent vnto all, but the inward reuelation had not place in all. By the arme we vnderstand the mighty power of God to saue. For so Paul defined the Gospell, that it is the power and might of God to saluation. Neither is there any cause, but that also by the arme of God we may well vnderstand Christ. For as euery man by the arme doth all the things he doth, so God by his word createth, gouerneth, and iustifieth, & therefore his word, which is Christ Iesus, is called his arme. Neither is this word arme

What is to  
be vndersta-  
ded by the  
arme of  
God.

P.P.s.

applied



## Cap. 10. A Commentarie vpon the

applied only to a man but also the long snout of an Elephant is called an hand or arme, for that by that instrument he worketh many thinges. And Cyrillus teacheth, how that place in John is to be vnderstanded, wherein it is sayd, *That that might be fulfilled; which was spoken by Esay, Lord who hath beleued our hearing?* namely, that that word, *That*, expreſſeth not a cause, but rather a consequence. For these men were not by the prophesy of Esay made vnbeleuers: but because they should be vnbeleuers, therfore the Prophet foretolde it. There is in deede in such kind of reasonings some necessity, but yet only of supposition or of consequence as they vse to speake, yet is not any such necessity there to be graunted, which byingeth violence or compelleth the will of man.

It is a word  
der that men  
do beleue.

To our hearing.] By hearing is ment words or preaching. It is an Hebrew phrase. The name of the sense is transferred to those things whereby the sense is moued. Schamaa, in Hebrew signifieth to heare. In Esay it is witten *Lisch mi-thenu*, After which selfe same maner Eli sayd vnto his children in the first booke of Samuell. *It is no good fame that I heare of you: the Hebrew word is Hish miah*, which signifieth, *hearing*. These words are deriued of hearing, for that by it talkes of fame and by words is stirred vp hearing. Although Ambrose vnderstand hearing passively, that the Apostles preached not but the things which they had heard of the Lord. But the first exposition is more simple, and most agreeth with the customeable speech of the Apostles: who although they wrote in Greke yet they euery where in a maner kept still the Hebrew phrases. But as touching the matter it seemeth no great meruaile, if men beleue not: but rather it is to be wondred at that they beleue: for therein God vseth his strength and his gracious and mercifull spirit. And they which are faithfull, when they see that others are left in their obstinacy and incredulity, may consider in them, what they had deserued, vnles they had bene ayded with the help of God. And if any man complayne, why the Lord through his grace geueth not one and the same thing vnto all men, we haue nothing els iustly to answer but this, *Is thine eye euill, because I am good: take that which is thine and go thy wayes, it is lawfull for me to do with myne owne what I will, but vnto thee I do no injury.* Neither in that these things were foretold of Esay the Prophet, is the cause of the Iewes any thing holpen, or their incredulity any thing excused. For as Cyrillus saith vpon John in the place now alleadged. *These thinges came not to passe, for that they were foretold, but for that they should come to passe, therefore were they foretold.* It was of necessity indeede that it should be so, but yet no coercion was thereby brought vnto the will of man. And doubtles God could if he would haue geuen faith vnto all men: but by his iust counsell, although vnto vs hidden, he would not: whereby we may know that faith commeth not of our owne strengths, but is in very deede the gift of God, as is sayd vnto the Ephesians and vnto the Phillippians. And although faith be indifferently preached vnto al men, yet is it not geuen vnto all men: for neither he which planteth is any thing, nor he which watreth, but God which geueth the encrease. And as it is said in John, *He which shall heare of my father and which shall learne, he it is that shall come vnto me.* But he which is not taught inwardly of God is ignoraunt. And because he hath in himselfe the causes of his ignoraunce he is without excuse. Wherefore we ought not to wonder at the fewnes of the beleuers. *For the light shineth in the darkenes, and the darkenes comprehendeth it not.* They which heare, are not after one and the selfe same maner prepared of God: for some are made good ground, some stony, some ouergrown with thornes, or ouerwoyne with much treading vpon. And although this sentence of the skarsity of beleuers may bee applied both vnto the Gentles and vnto the Iewes, yet in this place it rather pertaineth vnto the Iewes: for Esay preached vnto the Iewes, and had experience of their incredulity: and Paul here chiefly reproveth the Iewes. We may also hereby learne how farre we are of from the perfection of God. He suffereth, & long tyme beareth with men that will not beleue in him: but all men are high mynded and can not abide, that either their wordes or writings should be contemned.

God prepar-  
eth not all  
men after  
one and the  
selfe same  
maner.

God is  
more patient  
then men.

Then



Then faith is by hearing, and hearing by the word of God. Here again is repeated the commendation of the ministry, that by it faith is divulged amongst men. Faith is by hearing, this sentence must be rightly and soundly taken, that is, when God will worke therewithall and put to his ayde. Some haue thought, that by hearing is here to be vnderstanded the inward word, so that in it is the full and perfect cause of faith. Which thing as I deny not, so also I see that Paul speaketh not of the inward hearing, that is, of the motion that is done by the holy ghost, but of the outward preaching, to the office whereof the Apostles were sent. And although faith can not after the ordinary and accustomed manner be without the word of God, yea and that without the outward word, yet the word of God abideth still, although faith be not geuen vnto it: for knowledge hath relation, as they vse to speake, to the thing knowen, but that which may be knowen is not on the other side referred to knowledge, when as there are many thinges which may be knowen, & are not knowen. After which selfe manner very many thinges are to be beleued, which yet are not beleued. Wherefore faith, forasmuch as it is an assent geuen vnto the word of God, although it take not his differences of the subiect or of his forme, yet taketh it them not either of the efficient cause or of the object, for it is occupied aboute those thinges which haue bene revealed by God, neither cometh it by the light of nature, but by the illustration of the holy ghost. But as touching the subiect, it is placed in the minde, as wisdom, prudence, and other sciences are, and the nature thereof is a quality, as other knowledges also are qualities. Furthermore, if hearing, whereof springeth faith, be by the word of God, it is manifest, that the foundation of faith is the word of God only. Wherefore the ministers of the Church and preachers ought hereby to learne, what is to be preached: namely, the word of God only, and not humane traditions: although now they are so bold to call them the word of God, which yet they are not by any meanes able to proue, when as they are vncertaine, and repugnant the one to the other, and are oftentimes abolished or renued, which in no wise agree with the word of God. Basilus in his sermon de confessione fidei, saith, that it is a falling away from faith, and a great pride, either not to admyte the thinges which are written in the holy scriptures, or to adde any thing vnto them. Which sentence he confirmeth by the testimony of Paul to the Galathians, where he saith, The testament although but of a man when it is once ratified, no man maketh voyde, or addeth any thing thereunto, which thing ought much more to be taken hede of in the testament of God set forth in the holy scriptures. But here ariseth a doubt. For if onely the worde of God is to be beleued, why sayd Christ, that if they would not beleue him, they shoulde yet at the least beleue his workes? For it seemeth by this sentence that we shoulde also beleue miracles. But we aunswere, that miracles are as testimonies by which men are the easelier brought to beleue, so that they are thinges by meanes whereof men beleue, not that sayth is directed vnto them, as vnto his object: although as touching the miracles of Christ and of the Apostles we must beleue, that they were done by God, and not by Belzebub, or by the deuill, as the Phariseis sclanderously reported: and this is conteyned in the worde of God, for it geueth testimony, that these miracles shoulde be wrought, and that they were wrought in their due time, namely, in the preaching of sound doctrine. The Sacramentes also are beleued: but they are nothing ells, but the visible wordes of God, wherunto also is adioyned the word of God which is heard, as Augustine sayth, The worde cometh vnto the element, and it is made a sacrament. Howbeit there is discretion and iudgemente to be had when we beleue the word of God, & we picke not thereout any wicked or corrupt sentence: there is also requisite good triall and examination to discerne miracles, and in the sacraments is to be considered, that they be orderly ministred, that is, as they were instituted of God. And by sound iudgment we must remoue away, and set aside the innovations of men: that we beleue not them as we would beleue the wordes of God. And when Basilus or other of the fathers doe say, that we must beleue with

P. P. Y.

Commendation of the ministry.

Here is en- treated of the outward worde. The worde of God abideth firme though it be not beleued.

Wherefore faith taketh his differences.

Onely the worde of God is the foundation of faith.

Humane traditions are not the worde of God.

Whether we must beleue miracles.

The Sacramentes are beleued

Whether we must beleue with iudgement, or without iudgement,

out



Distinction  
of iudgement.

The authority of the church hath not dominion ouer sayth.

How sayth is nourished.

A similitude of Chrysostome.

The diuinity of Christ pronounced.

The commendation of the ministry pertained not vnto the whole church but only to the name or title thereof.

out examination or iudgement, which seemeth to be taken out of that which *Paul* sayth in this epistle that *Abraham* beleued, neyther iudged he, that word in greke is, *discrepans*. To answer to this doubt, this is to be vnderstanded, that iudgement is of two sortes: The one is, when we take counsell of the senses and humane reason, and this is utterly to be remoued from sayth: for it alwayes resisteth the word of God. The other is the iudgement of the spirite, which is of necessity to be had: And this is it which *Paul* sayd, *Proue all thinges, and that which is good hold fast*. And vnto the *Corinthians*, *Spiritual thinges are compared with spirituall thinges*: and by this iudgement it is necessary, to conferre one place in the holy scriptures which is more obscure with an other which is more manifest. The authority of the Church hath not dominion ouer sayth, as some wickedly thinke. The office of it is to preach, to admonishe, to reprove, to testifie, & to lay the holy scriptures before mens eyes, neyther requirith it to be beleued, but so farre forth as it speaketh the wordes of God. *Paul* before he here made mention of the worde, by which sayth is brought forth, made mention of them that preach the Gospel, that is, of the ministers, which are sent of God, in whom he described the ministry of the Church, namely, that it consisteth in preaching of the Gospel. *Whosoever* if sayth as it is here written, come by hearing, that is, as it is added by the word of God, then followeth it of necessity, that there is nothing whereby sayth is more nourished, maintayned and confirmed, then by continuall reding and repeting of the word of God. This thing testified *Tertullian* in his Apology, when he sayth, that to this end holy assemblies are gathered together to heare the word of God. The *Philosophers* say, that we of the selfe same thinges both are, and are nourished: wherefore in like sorte is it, if sayth be by the word of God, then by the same also is it nourished. We knowe moreover that of wordes often repeated are confirmed habites or qualities: as contrariwise if a man cease of from actions they ware weake. Wherefore if a man cease to rede, to heare, or to repete the holy scriptures, sayth will ware feble in him. And they which thinke that a liuely and pure sayth may continue in Churches without otre preaching doo exceedingly erre. *Chrysostome* hath a very similitude of a light or lampe that burneth, which easely goeth out, vnles there be still oyle poured into it. By the lampe or light he vnderstandeth sayth, & by oyle the word of God: & this he there writeth, where he entreateth of the parable of the wise and foolish virgins. But now I haue made an end of interpreting the Apostles sentence, there resteth, that out of his sayings we gather things much profitable. When he had put a distinction betwene the righteousness of God, and the righteousness of men, and had taught that by the righteousness of God is to be vnderstanded sayth in Christ, to the end he would declare that sayth pertayned not onely vnto the *Hebrues*, he brought out of the prophet *Esaie*, *Whosoener beleueth in him, shall not be made ashamed*: And out of *Iuell*, *Whosoener calleth vpon the name of the lord shall be saved*. These thinges most manifestly proue the diuinity of Christ. For if sayth in him, and inuocation of his name haue saluation toynd with them, which thing is most true, it followeth of necessity, that he is God, when as it is not lawfull to put confidence in any creature, or to call vpon it. Yea these two thinges are so proper vnto God, that he communicateth them not vnto others, & he is pronounced cursed, which putteth his confidence in man, or maketh flesh his arme. An other thing worthy to be noted is, that so excellent commendation of the ministers of God, is to be referred vnto those only, which in very dede execute theyr office: for the prophet sayth, that the sene of them that preach the Gospel are beautifull, and not the sene of them which haue haue only the name or title thereof. It hath also bene declared, that the word of God is the instrument, which the holy ghost useth to inuill sayth into the beleuers, wherefore we may conclide, that no other thing might eether to be taught or preached in the Church. No man also ought to be moued with the fewenes or scarsety of the beleuers, so that alwayes euen from the beginning the number



the saythful hath bene small. And *Augustine* if sometimes he vse this kind of reasoning agaynst the *Donatistes* when he sayth that they are very few in comparisō of the multitude of the catholikes, he reasoneth agaynst them as it were a probabili, that is, by probability, agaynst them I say whome he had befoze by other necessary reasons confuted. Moreover when he alledgeth the multitude of Churches, he reppoueth the erroz of the *Donatistes*, which had contracted the church of God only into a litle corner of Affrike as though it now had no where place but with them: which utterly ouerthroweth the propriety of the Church, namely, to be Catholike or vniuersall: for it is spread abrode thoroughout all places, although euery where be found an incredible smal number of them that beleue truly. *Irenæus* also and *Tertullian* for no other cause appealed to the testimonies of many Churches, but for that they had to deale agaynst those hereticks, which receaued not the holy scriptures, but vsed them, mapmed, vitiated and corrupted, as sowed good vnto them: and therefore to reproue theyr vanity, he referred them to the old Churches, where the scriptures had ben kept sincere and vncorrupt. Last of all is declared, what preachers ought to set forth vnto the people, if they wil nourish and maintaine the true faith now receaued.

But I say, haue they not heard? No doubt theyr sound went out thoroughout all the earth, and theyr woordes into the endes of the worlde.

But I say haue they not heard? ] When he had reppoued the *Jewes* of incredulity, and had shewed that messengers were sent vnto them, which brought vnto them glad tidings of peace whome they beleued not, he saw, that peradventure they would excuse them selues that they had not heard. Now, sayth he can ye so say, seing that the Gospell is now euery where published abrode? He had reppoued theyr ignozaunce, and the more to aggrauate it, he declareth that they could not pretend that they had not heard.

No doubt theyr sound wente out throughout all the earth. ] By these woordes is shewed that the Gospell was now euery where preached. But some thinke that *Paul* seemeth here to abuse *Dauids* woordes, when as in that place is entreated of the knowledge of God by creatures gotten by the lighte of nature: for therto seemeth the scope of the *Psalme* to tend as touching the first parte thereof. For in the other part it entreateth of that knowledge whiche is had by the law, or by the scripture: for straight waye at the beginning he saith, that the heauens declare the glozy of God, and the firmament or sky set forth the woordes of God. So that although in heauen are not words nor speeches, and albeit that those higher orbes seeme to be without voyce, yet notwithstanding is euery where heard theyr speach. The *Chaldee Paraphrast* aptly expresseth this trope or figure, for he saith, that they which loke vp into heauen do declare abroad the glozy of God, and they which loke vp vnto the sky do set forth his woordes, signifieng that these creatures indeede speake not, but allure vs to speake, and to confesse God. In *Hebze* is not wrytten, Theyr sound, The *Seuenty* haue thus turned it, φθογγος, but in *Hebze* is wrytten, Canam, and Can signifieth a line, a rule, or leuell. Neither any other thing can thereout be gathered, but y there is sene & noted euery where sure rule of the making of the celestiall orbes, and that their mouinges & succession of their reuolutions is regurall and infallible. Wherefore without all doubt the speach of the heauens setting forth their creatoz is most excellent, wherby men are instructed touching many most excellent and most honest sentences. *Cicero* in his oration for *Milo* mencioneth many thinges of the constante order of the celestiall motions, to confirme and amplify the law of nature.

And their words into the endes of the world. The latter part of this sentence repeateth the sense of the firste, and more fully expresseth it and with amplification. Howbeit *Origen* here reasoneth, that this word sound, in the firste parte is



## Cap. 10. A Commentarie vpon the

to be referred to the capacity of the rude and vnlearned sort. But words are to be referred to the knowledge of the wise and stronger sorte. But this curiositie of words is vaine, nether can it by any good reason be proued. But as touching *Pauls* meaning, some thinke that it is an allegory. And an allegory is, where the words are not transferred from their proper signification, but sounde one thinge, and covertly shew forth an other thing: as whē it is said, *That perles are not to be geue vn-to swyne*. Here euery word keepeth stil his proper signification, & in them is taught, that the precious doctrine of God ought not to be set forth vnto impudent and obstinate men. So *Dauid* saith, *that the heauens declare the glory of God*, but he vnderstood an other thing, namely, y<sup>e</sup> the Apostles and Prophets go about throughout y<sup>e</sup> whole world preaching and setting forth y<sup>e</sup> prayles of our most excellent creato<sup>r</sup>. This interpretation, *Augustine* and manye of the Fathers haue followed. But some say, if it be so, *Paul* then shall not confute y<sup>e</sup> Iewes, soasmuch as of an allegory is brought but a weake argument. But we aunswere, that an allegory is then profitable, when the matter is before proued by other firme testimonies: whiche thing *Paul* hath already done. First he shewed, that God had sent forth messengers which preached the Gospell. Wherefore the Iewes coulde not cauel, that they had not heard the Gospell. Further he againe proued the same by *Moses* and *Esay* the Prophet: wherefore if by the way he brought an argument taken of an allegory, it is not to be reproued. Moreover we must make a distinction of allegories, some are deuised by men, and those haue in the no weight at all: but those which haue bene by the holy ghost reuealed in the holy scriptures are moste firme. As that whiche *Christ* saide of *Jonas*, and of the serpente lifted vp in the deserte: and that whiche is written to the *Galathians* of the sonne of the bondmaide, and of the sonne of the free woman, that they are two testaments. We may also saye that *Paul* cited not the words of *Dauid* as a testimony to proue any thinge, but rather alluded to hys words, in replying against the Iewes, which made their excuse that they had not heard them that preached the Gospell, when as the sound of the went out throughout all the earth: not as though *Dauid* spake of them, but because his words are agreeable with the thinge, whereof is nowe entreated: as some sometimes vse the words of *Homere* or of *Virgill* to discribē thinges which they neuer entreated of. And we may easily thinke so, for that *Paul* when in reasoninge he citeth the holye scriptures, is wont to adde, As it is written, or *Esay*, or the scripture so saith, whiche is here omitted. And if we will not that it be an allusion, let it be a metaphoze, which draweth the words to a like signification, without adding the note of similitude. Of *Bees*, *Virgill* sayde, that they make themselues a king, and other little petty rulers: signifieng thereby that they<sup>r</sup> offspring are partly of the common sorte, and partly of the honorable sorte: As if he shoulde haue said adding a note of similitude, Their offsprings are as kinges or as counsellors. So *Christ* sayde, *Ye are the salt of the earth*, that is, as the salte of the earth: & the light of the world. And of *John* we reade, *He is Helias*, that is, as it were *Helias*. So *Paul* now to amplifie the publishing abroade of the Gospell, saith, *How haue they not hearde the preachers of God, which are the heauens*, that is, like the heauens, Whose sounde is heard throughout the whole earth, and they<sup>r</sup> words into the ends of the world? And so it shall neyther be an allegory, nor an allusion, but a metaphoze. And finallye if we will needes haue this argument to be taken out of *Dauid*, we must thus say: God as sayth the *Psalme*, would that his naturall knowledge should by the celestiall creatures be published abroad throughout the whole world: wherefore he hath in like sorte prouided, that the Gospell shoulde be euery where published abroad, how then can ye say that ye haue not heard? And the reason then shalbe taken a pari, that is, of y<sup>e</sup> like: for ether doctrine is profitable, and as God would haue that to be publikely set forth: so also woulde he not this to lye hidden. Or els it is taken a minori, that is, of the lesse: If this naturall knowledge being, of les value and not so profitable be published abroad, shall not the other, which is of the Gospell being much more healthfull and of much more profite not be published abroad? And doubtles there are very many places

What manner of argument is gathered out of allegories



places in the scriptures, whereby may be proued that the doctrine of the Gospell should be published abroad throughout the whole worlde. As in Esay. 24. & 59. chapters, and in *Malachy*, and in a manner euery where in the Prophets. And if the Gospell were published abroade throughout the whole worlde, then coulde not the Iewes cauel, that they had not heard of it, especially when as preaching began at them, according to that saying, *Out of Sion shal go the law, & the word of the Lord out of Ierusalem*. Neither did the Apostles turne vnto the Gentiles, but when they now saw the obstinacye of the vnbeleuinge Iewes. For then they wente vnto the Gentils, which yet befoze also had ministers of the word of God, althoughe not so abundantly, and by ordinary succession, as the Iewes had. Amongst the Gentils liued *Melchizedech*, *Balam*, *Job*, and the *Sibilles*, whose testimonies touchinge Christe are recited of olde writers. *Ioseph* liued in *Egipt*; *Jonas* was sente vnto the *Niniuites*; *Daniell* and his companions preached in *Babilon*; *Nehemias* and *Esdra* liued amongst the *Persians*: all which me kindled some light of true piety amongst the Gentiles. But at the length was the doctrine by the Apostles made complete. The Iewes are confuted by an argument taken a minori, that is, of the lesse. If the Gentiles being farre of and in the endes of the worlde haue heard, how haue ye Iewes not heard? And this maner of exposition foloweth *Chrysostome*. Neither is it any meruaile that *Paul* now writeth, that the Gospell is euery where published abroade: for he writeth the selfe same thing vnto the *Collossians* in the first chapter, and that twise. First he saith: *In the truth of the Gospell, which being preached throughout the whole world bringeth forth fruite*. And towardes the ende of the same chapter he saith, *The Gospell which is preached vnto euery creature vnder heauen*. And in this epistle also the 15. chapter, he declareth, with how great diligence he had laboured to publish abroade the Gospell euery where. *From Ierusalem* (saith he) *vnto Illyricum* haue I filled all the countreyes round aboute with the Gospell. And now seeing I haue no more place in these quarters, as I go into *Spayne*, I will come vnto you. If one Apostle did so much, what do we thinke that the rest of the Apostles and Euangelistes did? *Mathew* preached vnto the *Ethiopians* which were in the furthest partes: and *Thomas* vnto the *Indians*, which thing they themselves euen to this day testifie. And in the first chapter of this epistle it is written, that the sayth of the Romanes was spoken of throughout the whole worlde. And this diligence of the Apostles ought to stirre by men of our time, by continually preaching to restore religion now fallen farre in decay. Wherefoze that commaundement of the Lord which he gaue vnto the Apostles, to go into the whole worlde and preach the Gospell to euery creature, ought also to be of force in our time, that euery man in his place which he is appointed vnto by preaching suffer not sound doctrine to be abolished. That the Gospell was in the Apostles time preached throughout the whole worlde, some expounde by the figure *Synechdoche*, namely, that it was now preached in the principal & chief prouinces, & from them went vnto the nations adioyning, at the least way the same and name of this doctrine. And this sentence followeth *Ambrose*, who vpon this place saith: *Where wanted the person of the preacher, thither came it by fame*. And this he proueth by a similitude. *The wonderfull workes which God had wrought in Egipt to preserve the Israelites*, were by fame knowne in *Iericho*, as *Rahab* testified to those messengers or spies whome *Iosua* sent. No nation as yet in the Apostles time publikely and by the authority of the Magistrates professed Christ. For this came to passe onely in the times of *Constantine* and of *Theodosius*, And hereby is easely perceaued what they ment which wrote, that certayne nations were newly conuerted vnto the Gospell: which thing they affirme of Englishe men, as though in *Gregories* time they came vnto Christ, by meanes of *Augustine* his legate and Bishoppe of *Canterbury*: and also of the *Saxons*, that they in the time of *Carolus magnus* receaued the sayth of the Gospell. This in dede mought be as touching publique confession of Cities and regions, when yet Christ was long time befoze preached in those places. And as touching *England*, it had preachers of the Gospell euen from

The Gentiles had some ministers althoughe not by ordinary succession.

In the Apostles tyme the Gospell was spred abroade a great way.

An example

Englishe Saxons.



## Cap. 10. A Commentarie vpon the

the beginning, namely, in the time of Cleutherius the first: and in such sort had, that there remained Bishoppes in that region euen vnto the tyme of that Augustine which was sent by Gregory: and that Iland obserued as touching the feast of Easter the olde maner of the East Church, and especially of the Church of Ephesus. For they celebrated it the fourtenth day of the first moneth. So that that Augustine as I thinke rather brought in the tyrannicall subiection vnder the Pope, then pure Christian religion: and so may we iudge of the Saxons and of other such like nations. Augustine in his booke de natura & gratia, the 2. chap. affirmeth, that in hys tyme were some regions farre of, although very few, vnto whome the Gospell had not as yet bene preached. Which I thus vnderstand, that the word of God was not publiquely receaued and beleued. He writeth also of this matter in his epistle to Hesichius, which is in number the 80. But Chrysostome most manifestly maketh on my side in his 10. homily vpon Mathew, and also vpon the 24. chapter of Mathew when he enterpreteth these wordes, This Gospell of the kingdom shall be preached thoroughout the whole world for a testimony: and then shall be the consumation or end. The Gospell doubtles was preached before the destruction of Jerusalem, for consumation in that place ought to be referred vnto the publike wealth of the Iewes, which was destroyed in the time of the Apostles. For Iohn liued euen vnto the time of Traianus. Wherefore the Gospell was in that first time preached in a maner euery where, but was not euery where receaued: yea rather the preachers were euery where handled with most greuous persecutions, as Christ had foretolde: for, saith he, they shall deliuer you, and shall scourge you, in counsels and Synagogs, and ye shall be brought before kinges and rulers. Wherefore there were very few, or in a maner none, which either heard not the preaching of the Gospell, or at the least heard not of the noble and excellent name of Christ: although in successe of time it is possible, that the name of Christ was thorough negligence and incredulity abolished: as the Portingales report of places found out by them in their iorney wherein they sayled from the Cades into India: where some moue a curious question, what is to be thought of those which are borne either in wilde wooddes out of the company of men, or in those places where Christ is not preached, and his name not heard of. Vnto whome we may answer, that such men if there be any such, are in dede some what excused, neither shall their damnation be so greuous, as theirs shall be which haue heard the Gospell and contemned it: yet for all that, obtaine they not the benefite of saluation, when as they haue in themselves the causes of theyr damnation, namely, originall sinne, and many other sinnes which no doubt they also committe. That God can reueale them Christ without the outward ministry, we doubt not: and peradventure he so doth sometimes of his mercy, but not of desert, as the wicked Sophisters say, if they doo what lieth in them, as though they coulde merite it (as they say) of congruety. But thus much by the way touching this matter. And this is diligently to be considered that it was not a slight miracle but most wonderfull, that in so short a time the doctrine of Christ coulde be spread abroade thoroughout the whole world, when as it had so many aduersaries, the deuill, wicked men, and also tyrans, the high Bishoppes and priestes, the wise men both of the Iewes, and also of the Gentiles, and besides the simplicity and rudenes of the preachers was otherwise as touching humane artes very great. Within the space of 20. or 30. yeares the preaching of Christ was in a maner euery where heard, as Chrysostome writeth. But it was long first or euer the wise and learned Philosophers coulde spread abroade their doctrines farther then Grece. And in such sorte were they at the length spread abroade in some places, that yet very few either vnderstode the or gaue credite vnto them. The doctrine of Mahumeth may peradventure seme to haue bene wonderfull quickly published abroade: but we must consider, that y doctrine which he preached as touching y same therof, was not new. For he denieth not the creator of heauen and of earth, he beleueth that y soules are immortall, he commendeth Christ as a prophet, he affirmeth the resurrection of the dead, he setteth

The Gospell was euery where preached, but not euery where receaued.

New regions founde out by the Portingales. What becommeth of men which neuer heard any thing of Christ.

It was a miracle that the Gospell coulde so quickly be spread abroade

The doctrines of the Philosophers were long time or euer they could be published abroade.

The doctrine of Mahumeth why it was so quickly spread abroade



## Epistle to the Romanes. 329

forth also eternall paines, and eternall felicity, and a great many other things which are contayned in the old and new testament. Wherefore it may iustly be called an heresy, and indeede they are remnantes of the Arrians. For he commendeth Christ, but yet as a creature. Wherefore he builded vpon an other mans foundation. But Christ & the Apostles whē they began to preach the Gospel, found all thinges utterly disagreeing from that which they taught. Therefore it was a wonderfull miracle that in so small a tyme the heavenly doctrine could be published abroad, and that it partly long remayned almost in all places for in all cities and prouinces there came vnto Christ some families which beleued. Seing therefore that the Gospel was so farre and wide spread abroad, how could the Jewes cauel, that they had not heard of it?

But I say, did not Israell know? First Moses sayth: I wil prouoke you to enuy by a nation that is not a nation, and by foolish nation, wil I stirre you vp to anger. And Esay is bold & saith, I was found of them that sought me not, and haue bene made manifeste to them that asked not after me. And vnto Israell he sayth, All the day long haue I stretched forth mine handes, vnto a disobedient and gainsaying people.

But I say, did not Israell know? First Moses sayth: I vill prouoke you to enuy by a nation that is not a nation, by a foolish nation vvill I stirre you vp to anger. Still he proueth that the Israelites were not ignorant of the Gospel, but had manifestly heard of it, not only for that they were the first that had messengers of peace, whose coming also was beautifull and pleasant, but also for that in as much as the Gospel was published abroad thoroughout the whole world euen vnto the endes of the earth, it could not be hidden from them. Now he addeth, that they had to theyr greate griefe and veracion felt the Gospel. Which thing Moses in the 32. chapter of Deut. foretold should come to passe, and that iustly: For y Jewes prouoked God to anger by Gods, which in very dede were not Gods, and reiected him for theyr idolles sake, So sayth the Lord I will cast you away, and will take to be my nation and my people the Ethnikes, whiche were not my nation, and which were a foolish people, and them will I adorne with my benefites. This was p̄natalionis, that is, like punishment. The Synagoge sought an other God, & God married an other wife. God was prouoked to zeale, for y his due worshiping was geue vnto idoles & these mē also were prouoked to zeale: for y they saw theyr priuiledges and ornaments transferred vnto the Gentiles. The scripture by the figure Anthropopathia bringeth in God after a sort trauelling with a zeale. And what zeale is, we described at the beginning of this present chapter, namely, to be a griefe, which louers take, when eyther they obteyne not the thinge which they lone, or for that others are admitted to be partakers in the possession thereof. This interpretation as touching the summe, Chrysostome followeth. But in that Paul sayth, First Moses sayth, By this word first he vnderstandeth the first in order. As though he should say the first witnes I alledge Moses, for afterward he citeth Esay. God prouoked the Jewes to anger, enuy, and zeale, for that he began to fauor the Gentiles, and to trāsferre vnto them the knowledge of the scriptures, the holy ghost, miracles, gracious giftes, and the participation of all spirituall giftes: this thing the Jewes saue, & were therewithall much displeased. Let vs here in the meane time note two thinges: First that Moses calleth the Ethnikes, not nations, and foolish, for in very dede this is the nature of men befoze they are receaued of God, Wherefore of the Jewes also Ezechiel excellently wel wisteth, describing what maner ones they were befoze y God adopted the into his people. The prophet counteth y nation to a most filthy mayden, abiect, and forsaken of all men, which lay ouerwhelmed in durt and in her blood, so that all men in a maner despised her, and trode her vnder foote. I passed by (sayth the Lord) and had compassion of thee. The second thing which is to be noted

*P̄natalionis.*

*Wherin God prouoked the Jewes.*

*What maner ones we be befoze God adopted vs.*



Sound doctrine is the fountain of the giftes of God.

The doctrine of pure religion maketh the barbarous milde.

What thinges prouoked the Jewes to enuy.

God was the author of this as it was a punishment.

By what manner of means God prouoked the Jewes. These thinges are to be vnderstanded of the last captiuitie.

The morall workes of the Ethnikes ouerthrowen.

is, that the chiefeft and excellentest gift which God beginneth to bestow vpon any nation which he fauoreth, is sound doctrine and piety. For thereby are men made gentle, and of men barbarous are made meke, mild, and modest, and all good thinges in a maner follow them. For it is written. *First seeke the kingdome of God, and all these thinges shall be cast vnto you.* For Christ commeth not naked, but adorned with all good thinges. And it is not to be doubted, but that if any common wealth abide in sound religion, and continew in the confession of Christ, it shall obteyne many and excellent good thinges. For that it shall alwayes be prosperous in the good fortunes of this world and in ciuill felicity, for it oftentimes commeth to passe that men haue neede of fatherly chastisement, and exercise of discipline: but it shall not be destitute of good lawes, holy maners, and religious conuersation. Neyther did the Jewes in Pauls time enuy the Church of Christ, because of theyr ciuill good fortunes: for at y time the christians had neither magistrates, nor kinges, which publicquely professed Christ: but theyr spirituall giftes stirred by enuy: in all which giftes the Gentiles most plentifully abounded: when as contrariwise the Jewes euen as touching ciuill ornaments were defeated, for the Romanes bare dominion ouer them, and as touching giftes of the spirit they were utterly destitute, for they wanted miracles and prophesying, and afterward vnder Titus and Vespasian were like most vile bondclaues dispersed throughout the whole world. This griefe, zeale, and enuy they began to haue experience of, so sone as the Gospell of Christ was preached: wherefore they could not say that they were ignozant: and so much the moze was theyr griefe, how much they thought the Gentiles vntwoorthy such a benefite of God, for they alwayes counted the Ethnikes for brute beastes, and fooles. Ambrose vpon this place very well noteth, that God bled this griefe and enuy for a tormenter, whereby to auenge the sinne and idolatry of the Jewes. This enuy doubtles was sinne, but God was not the author thereof, but as it was a punishment. And it hath oftentimes bene declared, that he punisheth sinnes by other sinnes, and as sinnes come from him, they haue the nature of god and not of ill. But how he prouoked them to enuy or zeale, may thus be declared. First he did set outwardly befoze the things, wherby he knew they would be moued and prouoked. After y peradventure, according to Augustines minde, he moued theyr hartes, as they had deserued, vnto such an affect, not that he potored in the that affect of new, but stirred it vp, which peradventure otherwise had lyen stil. But this his prouoking, if the Hebrewes had bene wise men, mought haue bene vnto the in steede of a monition or warning to retorne vnto God, and to embrace the Gospell, which they despised. Neyther was the refection of the Jewes the whole and proper cause of our saluation, but only ministred an occasion there vnto. The only and perfect cause of our saluation, is the mercy of God thorough Christ. And although the Jewes were oftentimes afflicted with greuous captiuitie, yet are not these wordes of Moses to be vnderstanded, but of this last captiuitie: for in the other captiuities God tooke not to be his people the oppressors of the Jewes, neyther adorned he them with those spirituall giftes wherewith the Jewes were befoze endewed, yea rather deliuering the Jewes he left those nations in theyr blindnes and idolatry. But now the Hebrewes are turned out of all, & wander abroad naked, & the Christians haue succeeded into the adoption of God, and are enriched with spirituall giftes. Whereouer their other captiuities were very short, but of this is neither measure nor end. He calleth the Ethnikes *not a nation*, as a people most vile, which deserued not so much as the name of a nation. And in very dede, there can be no societie ioyned together and firmly knitte, which is framed together without God and Christe, for there want the sinnes and bounds of charity: and the farther a city of common wealth is from vnitie, so much the weaker and febler alwayes becommeth it. This place not a little ouerthroweth the opinion which the common people haue of morall workes, and of the philosophy and wisdom of the Ethnikes. We wonder at the knowledge



ledge of the Grecians, and at the gravity of the Romanes, when we reade their histories. But God calleth these men, *not a nation, or, a foolish nation*: what greater foolishness could there be, then for a man to make an Image of wood, stones, or metall, and to worship it for God. Or who will deny, but that foolishness is privation of true wisdom: Seeing therefore that the Ethnikes wanted the wisdom renewed of God, which is the true wisdom, they were in deed fools. Neither intend I here to reason with *Origen*, who sayth, that it may peradventure seeme to be contumelious agaynst the nation, who God elected through merite of their faith and deuotion, when as he disdaineth to call it a nation, and most manifestly nameth it, a foolish nation. And he answereth, that these thinges are thus to be vnderstanded, that the Church is not one nation, as are the Egyptians, Scythians, Assyrians, Chaldeans, &c. For it consisteth of all nations, neither is it particularly any one nation. Further, it is called foolish, for that it would not be made wise: but he which will be made wise in the Lord, must first be made a fool. This is wide from the sense of the Apostle, for as it is manifest, he speaketh not of the Church now established, but speaketh of it as it was before it was receaued of Christ, and made the Church: and then it is sayd, not to haue bene a people, as it is written in the 2. chapter of *Osea*: *And it shall be in the place where it was sayd, ye are not the people of God, there ye shall all be called the sonnes of the liuing God*: and verely they which are not the people of God are not a people: and the Ethnikes were fools in asmuch as they wanted the true wisdom which is Christe. Let vs see what the same *Paul* pronounceth of the Church, before it was conuerted vnto Christ. In the epistle to the Ephesians he sayth, *Ye were somtymes without Christe, strangers from the publique wealth of Israell, aleants from the promises, without hope and without God in the world*. And vnto the Corinthians, when he had mencioned, that drunkards, euil speakers, thieues, idolaters, and abusers of mankind shall not enter into the kingdome of God, he added, *and such were ye once, but now ye are washed, ye are sanctified*. But whē by the sentence which he alleadgeth out of *Moses* he reproveth y<sup>e</sup> idolatrous Hebrewes which prouoked God by reaso of those idols which were no Gods, it may seeme not to touche the Iewes, which liued in hys tyme and in Christes tyme, for at that tyme idolatry was not in vze in Israell. Vnto this obiection we answer, that the Iewes of that tyme most manifestly prouoked and reiecte God, when they reiecte his sonne Christ, and did put him to death vpon the crosse. For so great is the coniunction betwene the Father and the Sonne, that they which reiect the Sonne, can not keepe still the father. Moreouer as touching idolatry, for asmuch as they offered vnto him sacrifices without faith and repentance: God detested their oblations, as the scriptures euery where testifie. And so farre had their impiety proceeded, that they more esteemed their owne traditions, then they did the commandments of God. But no God will so be worshipped. And for asmuch as the true God is not in such sort worshipped, and yet notwithstanding they worshipped somewhat, it followeth that that was an idoll, which they fained to be their God, which delighted in these rites and worshippings. Neither skilleth it, whether such an idoll be in the minde, or in stone or in wood. Wherefore the Iewes, agaynst whome *Paul* dealt, are no les comprehended and reproved in this sentence of *Moses*, then their fathers were. Yea rather if we shall brightly weigh the matter, the more couert this idolatrie of the Iewes was, the more hurtfull it was: for they counted themselves godly and iust, for that they were not infected with outward grosse idolatry: but God who beholdeth all things, and seeth the secrets of the hart, by reiecting them, most manifestly declared what he iudged of their hypocrisy. By these thinges we maye now perceauē, in what state common wealth, empires, and folloshippes of men are without Christ. And when we shall consider this, let vs remember y<sup>e</sup> we were once euery one such, which doubles in my iudgement is of great force both to pluck away our pride, and also to restrayne our anger agaynst those which yet lye oppressed vnder impiety and superstitions. And let vs with as much diligence as we can, beware, that that thing which happened vnto the Iewes happen not vnto vs also. For as God tooke away from them his kingdome, so also wil he take it away from

The Ethnikes were in very deede fooles.

In what state the church was before it was taken of God.

The Iewes both in the latter tyme were, & also at this day are idolaters.

Hidden idolatry is oftentimes more hurtful then open idolatry.



## Cap. 10. A Commentarie vpon the

from vs, if we only counterfeite our selues to be Christians, and doe not in very dede performe the things, which the religion which we professe requireth.

Liberty of  
speech is ne-  
cessary for  
the mini-  
sters of the  
word of  
God.

The pro-  
phets were  
of a sound  
and perfect  
mynde.

And Esay is bold and saith.] Therefore is Esay saide to be bold, for that he speaketh very plainly. And doubtles this boldnes declared a skoute man, when as by speaking the truth, he put hymselfe in daunger. By this phrase of speaking is expessed that freedom of speache which is necessary for preachers, and the that prophesie. The truth got vnto them wonderfull greate hatred, and deadly enimityes: which thinges although vnto the flesh they were most hard, yet the men of God contemned them in respect of the truth, which was committed to their charge: when it was told Paul that he should be in daunger of death if he went vnto Ierusalem, he saide, *I know that prisons and bondes doo abide for me, but I esteeme not my life more precious then my selfe.* And how the Iewes had persecuted all those which had truly and sincerely foretold Christ, Stephen declareth in the Actes of the Apostles: *Whome haue they not persecuted which foretold the comming of the righteous?* Origen vpon this place very wel noteth, that hereout we may manifestly gather, that the Prophets when they prophesied, had not such an astonished and troubled mind, as though they vnderstode not the thinges which they foretold. Euery one of them without doubt saue that the Prophets were ill delt with, which had signified the ouerthrow of the publique wealth of the Iewes, and yet notwithstanding durst they also to set it forth when God commaunded them to do it. This testimony which he bringeth is written in the 65. chapter of Esay.

I was found of them, sayth Paul, that sought me not, and haue bene made manifest vnto them that asked not after me.] He folloiweth the translation of the 70. interpreters, whiche as touching the sense differeth not from the Hebrue herity. The wordes in Hebrue are thus, Nidrashti lelo schaalu nimtsethi lelo bieschumi, amarti hinnenin hinnenin el goi locora bischim. In these wordes at the first sight seemeth to be some contradictio, for he sayth: *I was sought of them which asked not after me?* if they asked not, howe sought they? But the answer is easy: eyther we may say that they afterwarde sought, which befoze had not asked, or we may say that y<sup>e</sup> verbe Nedaresch, as Rabbi David writeth in his booke of words, is to be expounded by Hidzamin, deriued of the verbe Zaman, which signifieth to be redy, to come agaynst, to go to meeete, to prepare, and to inuite. As if it should haue bene sayd, *I offered my self, and went to meeete those which asked not after me.* And Paul with the 70. interpreters turneth that verbe by *εὐρεθην* eye-reuon, that is, *I haue bene made manifest, or haue manifestly appeared.* And this is to be noted, that in Esay befoze these wordes, I haue stretched out mine hands all the day long, are put, *I haue sayd, Behold me, behold me, vnto a nation, which called not vpon my name, or ouer whom my name is not called.* Which wordes also manifestly declare, that he speaketh of the Gentles, which were not called by the name of God, neither called they vpon him in their prayers: which thing can not be applied to the Iewes. And when he addeth:

I haue stretched out my handes all the day long.] The person is here covertly chaunged, and he here beginneth to speake of the Iewes. Wherefoze Paul manifestly putteth the distinction saying, And agaynst Israell he sayth, Neither doubtles do the Rabines deny, but that these thinges are to be vnderstanded of the Iewes, but herein only they disagree, for that they thinke that the former wordes which are put in the beginning of the chapter pertayne also vnto their nacion. But as we haue saide, this sentence will not stand well which the text, when as in the people of Israell God was both sought for and asked after: and there the name of God was called vpon, and they were called by the name of God: for euery where in the scriptures they were called the people of God. And according to the sentence of Paul, the other part wherein the Prophet sayth, *I haue stretched out myne handes all the day long vnto a people,* is added as a cause of the first, wherein God saith that therefore he had shewed himselfe manifestly vnto the Gentles, and therefore had offered himselfe vnto them, although they ment nothing les, for that he was now wery with the to great obstinacy and incredulity of the Iewes. But in what thinges the Iewes were rebellious against him the Prophet declareth.



for he addeth that they walked in a way that was not good, euen after their owne imaginations. They prouoke me (saith he) to anger to my face, sacrificing alwayes in gardens, and burning incense vpon brikes: which sitte in the graues, and lodge in the desertes, eating swynes fleshe. Which say, stand apart, come not nere to me: For I am holier then thou. These wordes doubtles declare, what things make vs to depart from our God: namely, when men follow their owne imaginations, and wil not as touching religion obey that which is prescribed them of God. This is to prouoke God to his face. They had a delight in the pleasantnes of gardens, and therefore contemning the word of God, they thought that God delighted in that pleasantnes, and contemning an alter made of earth, or of rough and vnhelwed stones, as the law commaunded, they built it with bryckes: they contrary to the commaundement of God did eate swines fleshe: and did sit in graues, paraduenture wayting for answers from the dead: or as our men do, worshipping the reliques of their deade carcases: or with obsequies and vigils praying for the dead, that they might be deliuered out of purgatory. They dwell in the wilbernes, either there seeking acquaintace with deuils, or els as our Heremites do, thinking it holines to liue in a solitary life. These thinges a certaine Rabbine witty as it seemeth (as Dunster mencioneth) laboureth to wrest against the Christians, for they (saith he) sacrifice in gardens, for they haue their grene enclosed places hard by their temples, wherein whilest they are abiding, they boast that they there worship God: they burne incense also vpon bryckes, for they haue their alters whereupon they saye they do sacrifice: and they dwell in graues, for they runne from place to place to dead carcases, and such other like thinges he objecteth vnto vs. This Jew doubtles in my iudgement is to be commended, not for that he wrongly interpreteth *Esay*, and wresteth to the Gentiles those thinges which are spoken against the Jewes: but for that he saw, that those thinges are superstitious, which are retained still in the Papacy for a singular worshipping of God, and perceaued that those thinges are in the scriptures reprobued in his brethren the Jewes, which our religious men and sacrificing priests count for most high holynes. For they say, come not nere to me, I am holier then thou art. For if a man come vnto them, to admonish them out of the word of God, they make him ascard, and utterly drive him away, neither wil they heare him. This Hebrew word Sodar, that is, rebellious, the 70. interpreters, and *Paul* agreeing with them haue turned by two wordes, namely, by ἀπειθεῖν and ἀντιθέων, that is, vnbelying, and gainsaying. For these two thinges are proper vnto them that fall from God, not to beleue, and to gainsay his commaundementes: as contrariwise they come vnto God, and geue themselves vnto him, which beleue his wordes, and obey his commaundementes. In these two wordes is comprehended the summe of all impiety. With which although the fathers of the Jewes were infected, yet their childer when they crucified Christ filled it by vnto the toppe, for which cause they are most greuously punished & long time haue ben punished, so Christ said truly: That vpon you may come all the righteous blood, which hath bene shed from the blood of *Abell*, vnto the blood of *Zacharie* the son of *Barachias*. This place most manifestly teacheth, that it is vtterly necessary, that the grace of God do preuent vs, forasmuch as of our owne strenghts we are not first able to seke to recouer saluation lost. First we are sought of God, who offereth himselfe vnto the which are in hand wth other matters, & not only with other matters, but also cleane contrary matters, yea and to such which vtterly resist him. Neither is it possible that of vs being corrupt should spring forth the beginninges of goodnes. The shepherd seeketh the shepe gone astraye, and not the shepe the shepherd. The woman seeketh the grote, and not the grote the woman. We are fallen into so deepe a pit, that of our selues we can by no meanes get thereout. And forasmuch as by reason of sinne we are now dead, we are not able to rayse by our selues. I would gladly therefore demaunde of those which defend workes preparatory, whether they will confesse that men by reason of sinne are dead, or no? If they wil not confesse this, they haue *Paul* against them, who saith, that the stipend of sinne is

In what  
thinges we  
depart from  
God.

In apt sen-  
tence of a  
certaine  
Rabbine.

The summe  
of impiety.

It is neces-  
sary that  
the grace of  
God do pre-  
uent vs.

Examples.

Against  
workes of  
preparation



death, and they shalbe thought to be of this iudgement, that sinne is not so greuous an euil, that it bringeth with it bitter destruction. And if they confesse that they which sinne are dead before God, then must there be looked for some strength from els where, whereby they may rise agayne and reuiue. I woulde know of them also, whether *Abraham* were moued of himselfe, to depart out of his owne contrey and to forsake idolatry? And whether the *Israelites* deliuered themselves out of *Egypt* or no? And if the efficacy and goodnes of God were of force in all these, why contend they that a man being now dead through sinne, can prepare himselfe to grace: he prepareth himselfe rather to greater corruptiō, then to saluation. But what nede we so many wordes in a matter not doubtful: howbeit this I say, that they which defend woordes of preparation, haue their feete so fast tied with testimonies of the scriptures, that the more they stirre themselves the faster are they bound, and lesse able are they to escape away. Moreover hereby it is manifest, why the *Ethnikes*, so long as they were strangers from God were called, not a nation, and soles: for that they sought not God, nor asked after God. The first and principall steppe to saluation is, that God do declare himselfe vnto vs, and that manifestly, for vnles he manifestly and plainly reuele himself vnto vs, our mind wil alwayes leape backe, for that by reason of of the corruption grafted in it, it abhorreth from things diuine. If *God* be found of him that seeke hym not, and do appeare vnto them that aske not after him, saluation then commeth vnto them by chance, not that there is any fortune or chance, as touching God, but as touching them. For they are in hand with other deuises, their purposes and ententes be farre diuers, when they lighte vpon saluation, yea oftentimes they manifestly labour to bring themselves to destruction. For *Paul* when he was taken, persecuted the members of *Christ*, and entended to put in prison and in bounds as many as he found addicted to that way. Wherefore let vs acknowledge those thinges which are of God so hee Gods, neither let vs attribute his gistes to our preparations.

But vnto *Israell* he sayth. ] This proposition, *προς*, which signifieth vnto, may also aptly signifie agaynst, and peraduenture also *περι*, that is, touching: but this is not of much waight. *Paule* useth here manifestly the figure Apostrophe, which is, when a man turneth his speech to an other person: when as in *Esay*, as we haue sayd, the person is couertly chaunged. I haue stretched out myne handes all the day long. By the gesture of the handes, he declareth the beneuolence of God, in what sorte it was euer towarde the *Iewes*. They which call any man vnto the, do vse to stretch out theyr hand vnto hym; and they also which doe allure by gistes, oftentimes shewe them forth in theyr handes. Wherefore to stretch out the handes, is by an allegorize nothyng els, then to call & to allure by gistes: although God also be sayd to stretch forth his handes to worke miracles and wonders, as it is wrytten in the *Actes*: Stretch forth thine hand to this end, that healynges, wonders, and signes may be wrought through the name of thy holy sonne *Iesus*. Wherefore, if after this maner also we shoulde vnderstand that sentence, the Apostle spake most aptly, for there was neuer any tyme wherin God did not with great miracles and wonderfull woordes call vnto hym the *Iewes*. *Origene* and *Ambrose* vnderstand this of the maner, whereby *Christ* being vpon the crosse, had his handes extended abroad: but this seemeth not to serue to the meanyng of this place. For the Prophet entreateth of the earnest care of God, whereby he euen at the beginning called the *Iewes* vnto hym. Yea *Christ* before he suffered vpon the crosse, sayd: How often would I haue gathered together thy children, as a henne doth her chickens vnder her winges, and thou wouldest not? Whereby he declareth, that before he was crucified he had his handes stretched abroad to call. By this is taken away from the *Iewes* all excuse, neyther could they say that they had not heard. For as *Chrysostome* very well noteth, vnto these callinges and gistes he at the length added an irritation, which affecte is wont to moue many, which yet through blockishnes or contempt, other wyse would not be moued. Which thing we may perceauie euen in children: for sometymes it cometh to

sinners  
prepare the  
selves to  
greater cor-  
ruptiō, and  
not to salua-  
tion.

The princ-  
pall step to  
saluation.

What to  
stretche out  
the hande  
signifieth.

pasce



pasle, that a litle childe when hys father calleth hym, of a certayne stubborne stomacke refuseth to come: but if he see an other childe made much of, of hys father, and lovingly embraced of hym, straight way being moued of zeale or enuie, he also runneth to hys father: so great is the affecte of zeale or enuie. Wherefore God beganne to adorne the Gentiles with hys benefites, that the Jewes being therewithall prouoked, myght at the least through emulation or enuie, retorne vnto hym. Thys diligent and earnest goodnes of God in calling the Jewes, is expressed vnto vs in *Jeremie* the 7. and 11. chapters, where God testifieth, that he had risen by early and sent Prophets to styrre by the people. Which thyng Christ also in the parable of hys vineyarde, very evidently declared. Neyther wanted the people of God euer at any tyme, euen fro the first father Abraham, preachers and ministers of saluation sent from God: but they allwayes continued vnbelieving and gainsaying. They sayd vnto Christ, that in *Belzebub* he did cast out devils. And in *Moses* tyme they most manifestly resisted the wordes of God: wherefore *Moses* in *Deut.* sayd to theyr faces: *Ye haue alwayes delt contentiously.* We see now that in *Esay* is contayned that which the Apostle before sayd, that the Gentiles which followed not after righteousness, attayned vnto the lawe of righteousness, but *Israell* which aspired vnto it, could not attayne vnto it. Wherefore the Jewes ought not to be offended, if they heare that spoken of the Apostle which *Esay* had before prophesied. *Chrysostome* bypon thys place first sayth, that *Paule* woulde not say, that the Gentiles byelwe God vnto them, namely, by theyr sayth, or godly affecte, for that all whole is of God, and he woulde not that they shoulde puffe by them selues with pride. But straight way he sayth, that yet notwithstanding the *Ethnickes* were not emptye, for of them selues they brought to take helpe and to know. It is wonderfull, how he shoulde speake such contradictions in one and the same place, that all whole is of God, and that they brought sayth of themselves. For God is not by any other thing either taken hold of or known, but by sayth. Wherefore the first part of his sentence is without any doubt to be allowed: namely, that all is of God. But that which followeth, is to be reiected, namely, that we of our selues bring sayth.

### The eleuenth Chapter.

**I** Demaund then, hath God cast away his people: God forbidde. For I also am an *Israelite* of the seide of *Abraham*, of the tribe of *Beniamin*. Wherefore God hath not cast away his people whom he foreknew. Know ye not what the scripture saith of *Nehias*, howe he maketh request vnto God against *Israell*: saying, Lord they haue killed thy Prophets, and digged downe thine Altars: and I am left alone, & they seke my life: But what sayth the aunswere of God vnto hym: I haue reserued vnto my self seuen thousand men which haue not bowed the knee to *Baal*.

I demaund then, hath God cast away his people? The summe of the doctrine of this Chapter may thus briefly be set forth. The Jewes haue not utterly in such sort perished, that there is no hope remanuing of their saluation. There yet remayne remnants whiche attayne to saluation which now in dede are but few in number: but yet they are the salt of the worlde, and in tyme to come they shal be a great multitude, and ymanifestly. At the meane tyme certayne of the Jewes remayne blinde, which thing they both deserue, and also was foretold of them. But by these fewe remnants which are saued, shall saluation be communicated vnto the whole worlde, for the Apostles and the other Euangelistes which come of the Jewes shall go thoroughout all the borders of the earth and preache Christe. And that blinding of the Jewes shall be an occasion of saluation to the Gentiles.

¶¶¶.

And

The me-  
thode of  
this chap-  
ter.



And when the fulnes of the *Gentiles* shalbe conuerted vnto Christ, then also shall the *Israelites* come. But God by his hidden and wonderfull counsell would haue all men for a tyme shut by vnder sinne, that he might haue mercy of all men. The *Gentiles* all the whole tyme before the preaching of the Apostles lay in darkenes, a few only excepted. But as soone as the Gospell was preached, the *Jewes* were forsaken. And for that the reason of the purpose of God can not be comprehended of vs, with a certayne religious exclamation he concludeth his doctrine, saying, *Oh the depth of the riches, &c.* Affirming that no man is of Gods counsell touching these thinges. Wherefore now that we haue declared the summe of the doctrine, let vs seeke out the principall proposition of the first part of this Chapter: and the plainlier this to do, let vs somewhat more deapely repete the thinges which haue bene before spoken. Paul affirmed that the promises were made vnto the *Jewes*, but not in such sort that they pertayned to all of them, but only vnto the elect and predestinate. And therfore for asmuch as many of the *Jewes* are not of the number of the elect, (which thing he proued in *Esay* and *Ismaell*) there are manye therfore vnto whome the promises of God pertayne not, and many haue perished in their incredulity. Now he declareth, that their fall is not vniuersal, and he leneth & mollifieth the thinges which before might haue offended, namely, that a number of the *Jewes* which beleued is so small, that *Esay* sayd, Lord who hath beleued our report? And *Moses* sayth that the *Jewes* were stirred by to enuy against a nation foolish, and a nation that was not a nation: and finally that God had stretched out his hands to a rebellious people, not beleuing, but gayne saying. Unless he had after this maner tempzed his speache he mought haue seemed to haue spoken thele thinges of hatred against his nation. He putteth it by the waye of interrogation, the more thorowly to moue them, & to make them attentive. And saith,

Hath God cast away his people? As if it should be objected, it is a thing vniuersally, that God should be changed, and that he should forget his couenaunt. Wherefore the proposition is, God hath not cast away all the *Jewes*, but wil saue as many of them as he foreknew, that is, whome he hath predestinated. This sentence consisteth of two parts. First is sayd, that God hath not cast awaye all the *Jewes* contrary to his couenaunt. Secondly, that not all the *Jewes* are comprehended in this couenaunt, but only the predestinate.

For I my selfe am an *Israelite* of the seede of Abraham. His firste profe is of the election of himselfe. And it may thus be reduced into a syllogisme whiche is commonly called expositoryus. This man is not reiected. This man is an *Israelite*: wherefore not all the *Israelites* are reiected. And by the pronounce demonstratiue he sheweth himselfe. And that he is a *Jew*, he first declareth generally, calling himselfe an *Israelite*. And that we should not thinke that he was a proselite, he addeth of the seede of Abraham. Afterwarde he addeth also of the Tribe of Benjamin whereby he proueth that he was not of a base stocke. For the Tribe of Benjamin was counted noble, which came not of the handmaidens, but of *Rachel*, *Jacobs* best beloued wife. Furthermore the firste king, namelye *Saul* came of that Tribe, and the temple of the Lord was built in the lot or inheritance of that Tribe. This selfe thinge also he mencioneth to the *Philippians*. And vnto the *Corinthians* in the latter Epistle he affirmeth that he was an *Israelite*, and of the seede of Abraham. And seeinge that it was no hinderance vnto me to be a *Jew*, neyther also shall it be an hynderance vnto you: wherefore be ye of good comforte. And hence may bee gathered an argumente negative taken a maiori, that is, of the greater. For it seemed that the *Jewish* religion oughte much more to haue bene a let vnto Paul, when as towards it he had a wonderful great zeale, for with great rage he persecuted the Christians, and yet notwithstanding he was in suche sorte receaued, that the preaching of the Gospell was committed vnto him, and he was ordeined a maister of the whole world, and had all the misteries of Christian religion committed to his charge.

Wherefore God hath not cast away his people whome he foreknew. He saith, His, by reason of the peculier name, wherewith *Israel* is euery where in the scriptures adorne, and because of the couenat which God publikely made with

The tribe  
of Benjamin  
was  
noble.

The Jewish  
religion  
was not a  
hinderance  
vnto Paul



with them: and which covenant all men confessed to be made betwene them and God. He which was in times past fauorable vnto the Iewes, is not now become hatefull towarde them: and that which was at other times counted to be of a speciall grace, namely, to be borne a Iewe, is not now counted hatefull. Neither are the Iewes therfore odious vnto God, for y they are Iewes: For how could it be, when as they were illustrated with so manye and so greate giftes, so that they were the adoption, the gloze, the testaments, the constitution of the lawe, the worshipping, the fathers, and Christe as touching the fleshe, as was before in this Epistle declared: Wherefore if God hath not relected me, he hath not then cast away his people whome he foreknew. Here the kinred and stocke is appointed by the election of God. Kinred is not inough vnles therunto come predestination. Neyther is kinred a thing of such necessity, for without it also election hath place (for the Gentils were not as touching the flesh borne of *Abraham*, neither do as manye as are borne of him pertaine vnto election) yet is it no small matter to be borne of holys parents. Yea rather forasmuch as vnto them is made the promise, that oughte to be vnto the parentes no smale pricking forward to bying by their children godlye and vertuously.

Whome he foreknew.] This is not to be vnderstanded of a bare and simple knowledge, for they also which are damned are not vnknewen vnto God: But this knowledge hath ioyned with it an allowinge: and they are saide to be foreknowne, which are embased of God, and whome he hath put a part from the rest as his, to attaine saluation. Wherefore *Augustine* in his booke de bono perseuerantia, turneth this word, he foreknew, by this worde, he predestinated. They whiche will haue election to consist of workes foreseene, saye, that they are chosen out, whome God foreknew should beleue, and liue godly and holyly. But this opinion we haue before at large confuted, wherefore let vs rather hold fast the contrary sentence, and beleue that therfore we assent vnto God, and liue godlye, for that we are elected, and not that we are elected for that we shall beleue: it is necessary that our saluation deped of God, and haue not his beginning of our selues. Christ said, as it is wrytten in *John*. Whome thou hast geuen vnto me haue I not lost. That is, if any beare me not, if any pearthe, they are none of them whome thou hast geuen vnto me.

Know ye not what the scripture sayth of *Helias*? Howe he maketh intercession against *Israell*? We addeth an other reason taken of an example of *Helias* time, and that as *Chrysostome* noteth, of necessity. For the Iewes mought easily obiect, what? Dost thou thinke that the promise of God is fulfilled in thy selfe alone, or in a few other such like as thou art, when as in it is foretolde, that thou shalt see Christ our seede shall be blessed in great number, so that it may be compared with the starres, and with the sande of the sea? Wherefore the Apostle woulde declare that the multitude of the *Hebzees* whome God by his election hath preserved vnto himselfe, is very great, although it be hidden from the vnbeleuing Iewes, as *Helias* was ignorant that a great many were preserved of God, from worshippinge of *Baal*. To bringe examples out of the scriptures for confirmation of thinges is very profitable, so that men beware, that the comparison be made as touching like partes, whiche thing the Apostle in this place very well obserueth, as we shall afterward declare. Moreover in them is to be obserued, that they be not repugnant vnto the common lawes, for then are the factes of the godly rather to be wondred at, then to be imitated. For our parte is to liue according to lawes, and not according to certayne peculiar actes of the fathers. *Helias* thought that religion had bene utterly gone, and that all the godly had bene rooted out of the land of *Israell*: But he was deceaued, when as God had reserved vnto himselfe seuen thousand. So also those were deceaued, which supposed that so fewe of the Iewes shoulde receaue Christ and his Gospell. But euen as at that time many were preserved from idolatry by the godnes of God, so now also by his grace manye are deliuered from incredulity, and many more shalbe deliuered towarde the end of the worlde. This

The Iewes as touching their kinde are not euē at this day odious vnto God.

Kinred is not sufficient vnles therunto come predestination. Predestination may be out of the seede of *Abraham*, but kinred without predestination is not sufficient.

What is to be obserued in examples taken out of the scriptures.



In history  
of Helias.

history is written in the first booke of kinges the. 19. chapter. Although the history of *Helias* actes begin in the. 17. chapter. Where *Helias* foze folde vnto *Achab*, that because of idolatry and impiety which was dayly encreased, heauen should be shut vp. When he had declared this great euill to come, he departed, and God hid him by the brooke *Cherith*. For *Achab* went about to seeke him, to the end to kil him. A rauen euery day by his ministry fed him, whereby was declared, that the seruantes of God, when neede is, haue all thinges to do them seruice, yea euen those creatures whiche otherwise seme vtterlye vnprofitable. The brooke was dried vp by reason of want of rayne. God coulde haue filled it with water againe, that the Prophet mought thereout haue dronke, but he woulde not, yea rather God sente him to *Sarepta*, to succor a faythfull and godlye widow, and her sonne, who, as the *Hebrenes* thinke was *Jonas*. After thre yeaeres he was commaunded to returne to the kingdome of *Israell*, and to geue raine. But he thought that fertility could not conueniently be restozed againe, vnles he should first purge the land of idolaters. He therfore comaunded that the Prophets should be gathered together in mount *Carmell*, where they coulde not obtaine of theyr God fire from heauen for their sacrifice. Which thing *Helias* by a wonderfull great miracle obteyned. Whiche acte forasmuch as it coulde not but be allowed of all men, caused him to take the Prophets, and to slay them at the brooke *Cison*, and after the iust execution of this death he obtayned of God greate aboundance of raine. Neither is he to be condemned as a murtherer, in that he slew so many Prophets. For they by reason of theyr idolatry were iustly according to the lawe of God guilty of death. And forasmuch as the ordinary power ceased, it was lawfull for the Prophet to punishe them, when as God had committed vnto him an extraordinary power. *Iesabell* that wicked woman as soone as she heard of these thinges, swaue, that she would the nexte day kill *Helias*, by occasion, whereof he fled, and being wery in his iorney, and considering with himselfe the vngodlines which at that time raigned, he was wery of his life and desired of God to die. And the *Angell* was present with him, and set by him breade baked on the coales and water, and twise bad him to eate: and from thence he came to mounte *Horeb*, and lodged in a caue, waytyng to talke wyth God. And being demaunded what he did, he answered this which *Pau* now citeth. And streight way was stirred by a strong mighty wind, and in the wind was heard a voyce, & the lord was not in & wind: after & wind came a mighty earthquake after the earthquake a belement fire, but God was neyther in the earthquake nor in the fire, after that followeth a soft thynne breath, as it were an hysinge, & there was the lord who asked *Helias* what he did. And he answered, I am very zelous for God, because the chyldren of *Israell* haue forsaaken the couenant, and slayne the prophets cast downe the alters, and now also they seeke my life. What these thinges ment I will bylesely declare, according to the enterpretacion of *Rabby Leuy* the sonne of *Gerischon*, the wind, the earthquake, and the fire represented the zeale and belement affect of *Helias*, who would haue had God streight way to be angry, to auenge, and to destroy the wicked: there was not the Lord, for he had not decreed so to deale, but would gently and by litle and litle correct & punishe them, moderately I say by leasure & in continuance of the: therfore the Lord was in the soft and thyn breath and noyce wherfore when he had heard *Helias* complaynt, he sayd, I will doubtles punishe them whē I se time, not after thy pleasure, but as I shall thinke good. Anoynt *Azazel* to be king ouer *Sicia*: he when the time cometh shalbe the minister of my vengeance. Anoynt also *Iehu* to be king of *Samarita*: and he shall punishe the *Baalites*: Anoynt also *Helizeus* to be prophet in thy place for he also shal correct the wicked sinnes of & people. But whereas thou thinkest that thou alone art left it is not true: for I haue reserued vnto me seven thousand men which haue not bowed theyr knees before *Baal*. So oftentimes cometh it to passe with the godly, & thorough to much zeale they expostulate with God for the good successe of the wicked, as though he should seme to neglect his owne cause. The same thing also happeneth vnto

*Rabby Leuy*.  
A place of  
the booke of  
kinges de-  
clared.

The godly  
thorough to  
much zeale  
expostulate  
with God.



unto vs in our dayes, for we thinke that we alone are left, when as all Italy, France, and Spayne are bondslaues to superstitions, and to Antichrist: But it is not so indeede. The Church is not cut of, although it be oppressed with great stranny, and in those places are many thousandes of good men, which in theyr oppressions and anguishes most chastyly kepe theyr sayth vnto God. Senen thousand is not here to be taken for a certayne and definite number, but for a very greate number. The multitude of them that shalbe saued is not to be measured by the capacity of our vnderstanding, and by the discretio of mans iudgement. God alwayes pserueth vnto himselfe many both in the Papacy, and vnder the Turke, and in Counsellers, whome we know not: but vnto him vnto whome it belongeth they are perfectly known. The expostulatio of good men with God may come two maner of wayes, epyther that they are only soyy and complayne vnto him of sinnes, of impiety, idolatry, and such like wickednes, and expresse vnto him, what a grieve it is vnto them to se such thinges: and this acte is godly and laudable, and vled in the prophetes and in the Psalmes. Sometimes it is done as though they would accuse God of negligence, as which looketh not to his owne cause, and they will prescribe vnto him a way, as though if they were in his come, they would handle the matter a greate deale better, which without doubt is sinne, and that no light sinne. The thinges which happened at that time were very like vnto those thinges which Paul had experience of in his tyme. For all the whole kingdome of the ten tribes had gone astray, and in the kingdome of Iuda, there remayned very few which were desirous and zelous of true piety, as in the first times of the Apostles all in a maner mought seme to haue bene strange from Christ. Helias without doubt desired to dye, and euen so are oftentimes found many such ministers, which by reason of the greate burthen of theyr vocation, and bycause of the malitiousnes and incredulity of the people, desire to forsake theyr ministeries, hauing y selfe same infirmity, where with this our Prophet semeth to haue bene after a sorte overcome, when he desired to dye. But let ministers this know, that they must abide in theyr vocation, so long as the strengths of the body will suffer them, and that they be not thrust out by force. For the men and people committed to theyr charge ought neuer to be forsaken so long as they can abide to heare the word of God. And if they be all together condemners of the word of the lord, and will not suffer it to be preached, then as Christ commaunded his Apostles, let them shake of agaynst them the dust of theyr fete, and depart. But so long as there are any amongst them which will suffer the passio to preach, and to entreate of the word of God, he ought not to geue ouer his ministry. Wherefore I know not whether Melitius did well or no, of whome Theodoritus maketh mention in his 2. booke and 31. chap. that he forsooke the bishopricke of a certayne Church in Armenia being offended with the ouer greate disobedience of his flocke. But the same man afterward being chosen bishoppe of Antioche, was for defending the catholike sayth agaynst the Arrians thrust into exile. In which fact God paradieture declared, that he was not well pleased, that he had departed from his first vocation. By the example of this Prophete we may know, how many troubles ministers haue to passe thorough in gouerning y Church, and those no small or common troubles, but such as in comparison of the which, death is rather to be chosen. With how greate a grieve and zeale doo we thinke Christ sayd, O vnbeleuing nation, how long shall I suffer you.

The expostulation of men with God is of two sortes.

Ministers ought not to forsake their vocation.

In history of Melitius

Ministers haue a great many troubles to passe thorough.

Agaynst the Nicodemites.

Which haue not bowed the knees to Baall. In Hebrewe is added, and haue not kissed him. Although the nature of idolatry be placed in the mind, yet by these signes it sheweth forth it selfe outwardly. The wicked bowed theyr knees to idols, and kissed them. And here are manifestly reprobued y Nicodemites of our time. For the Lord sayth, that those whome he had reserved vnto him selfe, dyd not these thinges, how then should they thinke it to be lawfull for them in time of persecution? Baall is deriued of this Hebrewe word Baal, & signifieth to beare



## Cap. 11. A Commentarie vpon the

What Baal  
signifieth &  
how that  
word agree-  
th with i-  
dols.

dominion, and to be an husbande. For they chose these made Gods to be theyr  
Lords & patrones, as our men had their peculiar saintes to be their defenders,  
whome they worshipped. Neither is the name of an husband, vnapt for idolatry,  
for in steede of the true God, which is the only husband of the Church, they  
brought in other Gods as husbandes. Wherefore the Prophetes called ido-  
latry by the name of fornication, whoredome, and adultery, which yet the vn-  
godly, as I suppose, sought to adorne with the title of matrimony. God was  
angry with this heynous wicked crime, & that not without iuste cause, for they  
went about to parte and to deuide amongst many Gods, that worshippinge  
which was deu into one God only: and that which they gaue vnto theyr owne  
imaginations, was taken away from the true God. And there could nothing  
haue bene deuised more contrary to the first and greatest commaundement,  
wherein we are commaunded to loue God with all our hart, with all our soule,  
and with all our strengthes. And so much God detested this worshippinge of Baal  
that in Osee the prophet in the 2. chapter he sayd: Thou shalt call me Ishi, that is,  
my man and not Baali, that is, my husband. For although God were the hus-  
band of the Church, yet would he not so be called of it, lest he should by any maner of  
meanes to communicate in name with idoles. Wherefore I haue oftentimes  
meruailed, how the Christians in the old time when the Church first began,  
suffered the names of the dayes (as Dies Solis, which we call Sunday, Dies Lune  
called Monday, Dies Martis, called Tuesday, Dies Mercurij, called Wednesday,  
Dies Iouis, called Thursday, Dies veneris, called Friday, and Dies Saturni, called  
Saturday) to take place, & would also by the selfe same names name the planets.  
Merely soasmuch as these names were at that time the names of idoles, it had  
bene better to haue abolished them: and it was more dangerous at that tyme,  
then it is now. For there are now none left which worshipsuch idoles, as they  
then did, although I see that in the Church many vsed to say prima, secunda,  
tercia, & quarta feria, that is, as it were the first, second, third, or fourth day of  
the weeke, as the Jewes vsed to say the first, second or third day of the sabaoth.  
And in like sorte may it seme wonderfull touching the monthes, as Ianuary  
Marche and Iuche like, in steede of whiche the godlye named them accordinge  
to the order of numbers,

How Hel-  
ias prayed  
against Is-  
raell.

It is law-  
full for the  
saintes to  
pray against  
the wicked.

Helias maketh intercession against Israell.] It may seme that the dispo-  
sition of Prophetes ought rather to be enclined to mercy. Samuel being offended  
with the Israelites sayd: far be it from me, that I should cease to pray for you. Now the  
doth Helias now make intercession against Israell? Some say that this was only  
a complaint made in familiar talke before God: but Paul saith manifestly, *κατα τὴν  
ἰσχυράν*, that is, against Israell. And his vision touching the wynd, earthquake, and  
fire declareth, that he being moued with a great zeale desired that God would a-  
uenge the wickednes of the Israelites. Wherefore Paul rightly interpreted his  
prayers, that they were made against Israell. But this ought not to be counted a  
fault in the Prophetes & in the godly, when as they intueigh not against the men,  
but against vices and sinnes, them would they haue destroyed, them would they  
haue punished: and soasmuch as those sinnes can not be seperated from men, there-  
fore their prayers describe them in such sort as they are, namely, with men. More-  
ouer oftentimes it is to be sene, that they frame themselves vnto the will of God,  
which by the impulsion of the spirite they know, and do to the vttermost of their  
power allowe, and therefore as they know any to be punished, they seme in their  
prayers to pray that way even agaynst them. And the things which they seme  
oftentimes in their prayers to speake, they to this end only speake them, to fore-  
tell vnto them of their time things which they knew should after ward come to  
passe. Lord (saith he) they haue transgressed thy couenant, and haue slayne thy Pro-  
phetes, so great an enemy was Iezabell vnto piety, and vnto the true worshippinge  
of God, y she sought vtterly to destroy all the Prophetes. Whose fury yet the piety  
of Abdias at that time resisted, and hid an hundred and forty Prophets in caues, fifty in one  
caue



came and fifty in an other.

They seeke (saith he) my lyfe.] For at what time he died, *Iesabell* had threasured to kill him the next day.

I haue reserved vnto my selfe.] When God thus maketh answer, he manifestly declareth, that others which had bowed their knees vnto *Baal* had killed him, pertayned not vnto him. And in that he saith, I haue reserved vnto my selfe, he declareth, that that was his gift, that these men also went not astray. Neither sayth he, y<sup>e</sup> his helpe was the chiefest part of their staying from idolatry, but plainly saith, I haue reserved them vnto my selfe. Hereof *Paul* concludeth that not all the people of the *Iewes* are reiecte, neither yet are all chosen. And in that example which he bringeth, when he so plainly and largely handleth it, he most sharply accuseth the *Iewes*. For by the doings of their elders he declareth, what manners ones they also presently were. For, if they had said, we crucified *Christ* as a deceauer, and we persecute his Apostles as seducers. What did your fathers (saith he) vnto *Helias*? What did they to the *Prophetes*? This place declareth, in what sort the *Iewes* alwayes behaued themselves against the messengers of God. The accusation, as saith *Chrysostome*, is after a sort transferred, & is, as if he should haue said, Now *Paul* accuseth you not, nor *Peter*, nor *James*, nor *John*, but *Helias*, who shut vp heauen, whom the rauen fed, who slew the *Balites*, and obtayned fire from heauen, with whom the Lord as ye haue heard, spake so familiarly.

In whole  
is of God.

They haue cut downe thine alters.] These were the high places in which the Fathers *Abraham*, *Isaacke*, and *Iacob*, in the old time offered sacrifices: their alters erected in the name of the Lord were yet remayning, and it was lawfull to sacrifice on them vntill the temple was built. But the *Israelites*, namely, the ten tribes, were such enemies vnto the name of God, that they could not abide so much as his alters to remayne: for they would haue no sacrifices done but vnto their golden calves, or to *Baal* and to other idols, and could not abide that any monuments of the true God should be left remayning. But as touching alters they haue no place in the tyme of the Gospel: for soasmuch as the only sacrifice of our saluation is accomplished by the death of *Christ Iesus* our sauior vpon the alter of the crosse, and the oblations of sacrifices are utterly taken away, therefore alters also haue ceased. But we erect a table in the congregation of the faithful, vpon which we celebrate the supper of the Lord. And now at the length to make an end of this place, I thought it good to admonish, that we in examining of the scriptures, vse the like diligence that *Paul* did: for vnles he had with great attentiuenes red these thinges, he could not with such dexterity haue entreated of them.

High places.

Alters  
ought not  
to be used  
in this  
time.

Euen so at this present tyme is there a remnaunt according to the election of grace. And if thorough grace, then not of works. Or els were grace now no more grace. But if it be of workes, it is no more grace, or els were worke no more worke.

Euen so also at this present time is there a remnaunt according to the election of grace.] He applieth the example which he hath now entreated of to the state of his time. When he sayth a remnaunt, he thereby signifieth, that that part which perisheth is farre greater, as he befoze had sayd, Though the multitude of the children of *Israell* be as the sand of the sea, a remnaunt only shalbe saved. Again, Vnles God had left vnto vs seede, we had bene as *Sodom*, and had ben like to *Gomorrah*. Wherefoze if in *Helias* time, when the lesse part was saued, the promises fell not away, so now also in so great a blindness of *Israell* they are not made voyde. And the more to abate the *Iewes* pride, he saith, that this remnaunt is remayning vnto vs not of merite, or of workes, but of grace. Wherefoze we haue here a new proposition, whose first part is not proued, namely, that they which are saued, are saued by grace, for that thing all men graunt: but this he declareth, that

They that  
haue been  
are called a  
remnaunt  
for that  
they are  
few.

this



## Cap. II. A Commentarie vpon the

Merits can  
not be ming-  
led with  
grace.  
Election is  
the chiefest  
grace.  
What elec-  
tion of grace  
is.

Here is not  
entreated of  
ceremoniall  
workes.

this saluation is not of workes, which needed a demonstration of proofe. The Jewes would not denie the first part, as our Sophisters also at this day deny it not, but either of them haue alwayes gone aboute to mingle therewithall the merites of men. The Apostle expreſſeth what he chiefly ment by grace, namely, the election of God: for that is the first & chiefest of all graces & giftes. Election of grace in y<sup>e</sup> Hebrue phrase is a gracious or free election, which is not of merites. Wherbeit *Chrysostome* and the Greke Scholles thought that by this word election, is after a sort corrected or contracted the name of grace, that wher- soeuer election is added we should vnderstand that grace is geuen according to approbation. But what they vnderstand by approbation it is not so playne, but that one of these two wayes we se it must of necessity be vnderstanded, namely, that they take approbation either actiuelly, or passiuelly. Actiuelly, that the rem- nauntes haue grace, for that they elect and approue the thinges which are vpright, sound, and iust. Or passiuelly, that they are approued of God as men goodly, iust, and beleuing. The first way can not be admitted, for it is manifest that here is not entreated of the election of men, wherby as it pleaseth them they elect good or euill thinges, but of the election of God: for *Paul* manifestly saith, that God had not cast away his people, whome he foreknew or, as *Augustine* saith, predestinated. Neither can the other be graunted, for election dependeth not of our workes foreseene, as we haue before declared. *Origen* hath in a maner the selfe same sentence, for he saith, that all in dede are saued by grace, but when election is added, thereby are signified perfecter soules, which vnto pure- nes and holynes of workes added a singular endeuor and diligence. Moreover he would sayne haue the workes which are here excluded of *Paul* to be vnder- standed only of ceremoniall workes, which can not be, when as *Paul* as we shal se, addeth an vniuersall reason: that vnto the nature of grace it is repugnant to be of workes, and this is true what kinde of workes soeuer we put. But it seemeth that he therfore taketh such great paynes in this matter, for that he is aserid least if workes should be excluded from the cause of our saluation, they should haue no place at all left. Wherbeit after ward when he after a sort saue that he needed not so much to be aserid of this matter he saith, workes in dede are not required, but yet they are to bee had that grace be not in bayne. For *Paul* saith, *And his grace was not in bayne in me.* Wherfore good workes (saith he) are to be had, that we be not ingrate to the grace of God.

And if thorough grace, it is not of workes. Or els were grace now no grace. *Chrysostome* not vnaptly knitteth this parte together with that whiche went before. The Jewes saith he mought haue said vnto *Paul*: It is true in dede that we haue bene called of God, not only by his word, but by benefites, miracles, & irritacion: but so greuous and hard thinges were required at our hands that we were not able to beare the: and therfore we folowed him not when he called vs. Not so, saith *Paul*, Grace was set forth vnto you without workes, and to seeke workes to the ende to attaine vnto grace, had bene to darken it. But God suffereth not, nether at any time hath suffered his gifts so to be darkened. Wherfore workes are not required of you. After that he moueth this question. Why then are not all men saued? Bicause (saith he) all men will not, neither are anye saued but onely those whiche will. These thinges in dede are true if they be warely vnder- standed, otherwise they may deceaue the Reader. It is true that they whiche repell the Gospell, will not beleue it, and will not geue assente vnto the truth offered vnto them, but yet muste we not therfore imagine, that it lieth in their hand to will and to assent. They will and beleue, whose minde God boweth, and whose hart he softeneth: Neither muste we thinke that grace is common vnto all men. Farther when it is sayd, that they are saued whiche will, two thinges are to be taken herde of. The one is that we thinke not that this will is the cause, why we are made partakers of grace: when as rather that assente of the will commeth of grace. Again we must beware, that we ascribe it not vnto humane strengthes

It lieth not  
in our pow-  
er to assent  
vnto the  
Gospell.

Grace is  
not commo  
vnto all me.  
How none  
are saued  
but they  
that will,

and



and vnto free will, as they call it: and these two errors being excluded we graunte that none are saued, but such as will: for no man beleueth against his will, nor is compelled by any violence to receaue the Gospell. The second part of the proposition, namely, that woorkes are to be excluded from being causes of saluation, *Paul* proueth by an argument taken of opposites. And for that the nature of opposites is manifold, he vseth those kindes of opposites which are called contradictories, which can by no meanes be true both at one time. For then, saith he, grace shoulde not be grace, and woorkes should not be woorkes: But who seeth not, y it is impossible, y one and the self same thing should at one and the same time, and in respect of one and the self same thing, be called grace, and not grace, woorkes and not woorkes? Doubtles this is the nature of contradictories, that the one being put, the other is destroyed, the one being taken away, the other followeth. *Paul* also before proued this self thinge, although not so manifestly, when he sayd, *Being ignorant of the righteousness of God, and seeking to stablish their owne righteousness, they are not subiecte vnto the righteousness of God.* In which wordes also we were then taught, that they which went about to be saued by theyr owne righteousness, that is, by woorkes fell away from the righteousness of God, which is the perfect and true saluation. Moreouer by this reason of *Paul* is most strongly proued, that that moste high grace of the election of God consisteth not of woorkes, which God from eternally foresaw: for, that knowledge of God, or (as they call it) foresight, causeth not, but that a woork is a woork. And *Paul* when he here maketh mencion of election, in plaine wordes declareth and testifieth, that it is not had by woorkes. Which being true, as in very dede it must needs be true, neither can iustification be of woorkes: when as the rule of the Logicians which euen children knowe, is this, That whatsoeuer followeth of the consequente, followeth also of the antecedente. Wherefore if election should depend of woorkes, soasmuch as vocation and iustification depend of electio, it should of necessity followe that iustification commeth also of woorkes. Neyther doth the difference of the time anye thinge helpe our aduersaries: yea rather the profe may be made a maiori, that is, of the greater. If woorkes whilest they are extant and present haue not the power to merite either iustification or election, much les can they do it, when they are not yet extant, but are onely foresene. For who can deny, but that a thing which is, is of more efficacy to bring forth a woork, then when yet it is not? Peraduenture vnto Ethnikes it is lawfull by woorkes to seeke righteousness, and by them to establish the fauor and election of God: and so is it also for these Sophisters, which as touching this doctrine little or nothing at all differ from Ethnikes. But we which follow the oracles of the scriptures, and wil cleaue fast vnto them, ought by no meanes to graunte that the election of God dependeth of our woorkes. The foundation of the Apostles reason is: Things which are rendred vnto woorkes, are rendred of duety, but things which are of grace, are not of duety: where we plainly see that duety and not duety haue manifest contradiction. And this roote of this argumente the Apostle before declared vnto vs in the .4. chapter, when he said, *If Abraham were iustified by works, he hath in dede glory, but not with God: for vnto him which worketh reward is not imputed according to grace, but according to debt. But of Abraham it is written, that he beleued, and it was imputed vnto him to righteousness.* Wherefore *Pauls* argument leadeth to an absurdity, or as they vse to say, to an impossibility. And doubtles they sinne grievously which acknowledge not the grace of God, and they more grievously which seeke to obscure it, but they intollerably and most grievously of all, which vtterlye ouerthrow it. Of this it followeth not, but y God rewardeth good woorkes, which are done of his faithfull: but hereby followeth that merite is taken awaye, & is denied that the things which are geuen are due by the force of the woork. Wherefore eternall life may indeede be called a rewarde, but not that it is due throughe the woorthines of the good woork, but because it followeth good woorkes by a disposition and order instituted of God. And after good woorkes followeth the rewarde of felicity, and after euill the rewarde of eternall death, although the hell fire be in very dede

Woorkes as not to be counted as causes of saluation. An argument taken of contradictories.

A rule of the Logicians. If election were of woorkes we should by them also be iustified. An argument taken a maiori.

The foundation of the reason now brought.

How felicity may be called a rewarde.



deede due to the desertes of sinnes.

The sacramentes do not thoroꝝ the woꝝke wrought co ferre grace. Wherunto the recea-ving of the sacraments is an helpe.

In other caualiation.

Grace (saith he) is not grace. For that it is turned into a recompense due to woꝝkes. And woꝝke should not be woꝝke, if that which is geuen and rendred vn to woꝝkes, should be counted to be geuen by grace: for it is the nature of woꝝke, to claime the ende, of duetye and not freelye. Some cauell that we are not saued and iustified by the woꝝkes which we our selues haue done, but if they be the woꝝkes of God which are done in vs, by them we are iustified: herebye entendinge that by the receiuing of the sacramentes is conferred grace, as the terme it: but they are farre deceaued. For no man in receiuinge the sacramentes receaueth any grace, but that which he receiued by faith. When as we receaue the sacramentes as sealinges of grace, and of the giftes already obteyned: neither is any thing gotten by them by vertue and strength of the woꝝke wrought, as they vse to speake. For he which receaueth the sacramentes, commeth either woꝝthely or vnwoꝝthely, if vnwoꝝthely he thereby getteth nothing but hurt and losse: if woꝝthely, then bringeth he a liuely faith, wherby he receaueth grace represented by the woꝝdes of God, and the sacramentes. The woꝝke it selfe, is an helpe, whereby faith being somewhat weake is thoroꝝgh the holy ghost stirred vp, and sozasmuch as there is celebrated the memoꝝy of the Lord, and his name is called vpon, therfoze many good things are obtained, and by those obsignations and seales the mindes of the beleuers are confirmed: but that the woꝝke it selfe conferreth grace, we can in no wise graunt.

They say also, that woꝝkes which follow iustification, sozasmuche as they are not ours, but come of grace, do merite many thinges. But althoughe that the grace of God do helpe vs in doing good woꝝkes, and the thinges which we do are therfoze acceptable vnto God, and that he will reward those woꝝkes, yet notwithstanding therein is neither duety nor merite, as we haue fought, but onely an order, and a certaine consequence by the institution and goodnes of God. And in summe according to Pauls doctrine, where mencion is of grace, there muste woꝝkes needes be banished, as touching that they should be causes eyther of saluation or of iustification. And although the proposition which is now proued do pertaine as well vnto the Gentils as vnto the Jewes, yet notwithstanding therein are chiefly repro- ued the Jewes: who peradventure would easely haue graunted, that the Gentils grafted into Christ were saued by grace, when as befoze they had liued wickedly and in ydolatry. But they which were Israelites, and were as they boasted obser- uers of the lawe, craked that saluation came vnto them throughe the merite of woꝝkes. Which opinion as it was erroneous and iniurious vnto Christ, so is it e- uery where confuted by the Apostle.

What then? Israell hath not obtained that he sought: but electi- on hath obtained it: and the rest haue bene made blinde: According as it is wꝝtten: God hath geuen vnto them the spirite of pricking that when they see they shoulde not see, and when they heare they should not heare vnto this day. And Dauid saith, let theyꝝ table be made a snare, and a net, and a stomblinge blocke euen for a recom- pense vnto them. Let theyꝝ eyes be darkened, that they see not, and bow downe theyꝝ backe alwayes.

The Jewes sought not rightly.

What then? Israel hath not obteyned that he sought: but the election hath obteyned it. He concludeth his argument thus, that not all the Jewes are saued, but those onely whome God sozeknew, the elect I meane. If they sought, how found they not? because they sought not rightly. They sought a Messias, which in gloꝝy and pounpe should raigne ouer the whole woꝝld, which should en- riche them, and subdue all nations vnto their Empire. They sought their owne aduantages, namely, to be feede with bread at Christs hand. They sought to woꝝshippe Messias and God otherwise then was prescribed in the holy scriptures. They sought Christ to kill him, as it is wꝝtten in Iohn the 7. chapter: Yet a litle while



While I am with you, and I go unto my Father, ye shall seeke me, and shall not finde me. Wherefore seeing that they sought not rightly, it is no meruaile if they found not. Wherefore Christ also when he sayth: Seke & ye shall finde, aske and ye shall receaue, knocke and it shall be opened vnto you, we must adde thereunto this aduerbe, rightly, namely, that we aske rightly, that we seke rightly, that we knock rightly, otherwise we shall do all in vayne. The Iewes sought saluation preposterously when as they sought to get it by workes. That they sought saluation it is not to be doubted, when as Paul attributeth vnto them zeale, although he take away from them, by right iudgement and true knowledge. They applied them selues to sacrifices and ceremonies for no other cause, but by them to be saued: But forasmuch as that was not to seke a right, they attayned not to their purpose. Chrysostome truly saith, that they therefore were frustrated for that they strove against them selues: For in seeking of saluation they repelled it being offered vnto them freely by Christ: but to seke a thing, and to reject it when it is offered, is manifestly for a man to resist that which he purposeth.

Election (sayth he) hath obteined it. Here he toucheth the true cause, yea and the chiefest and the assured cause of saluation: otherwise they which are saued had by nature nothing of more excellency or worthines then those which perish. Election according to the Hebrew phrase signifieth the elect, as circumcision doth the circumcised. And Israel is called the sanctification of God, for that it was sanctified by him. They are also called Gods possession, for that he possesseth them. And this kind of speache not a little furthereth the purpose of Paul: for he ment to draw vs agayne to the consideration of the very cause, that we might with the more attentiuenes consider of it.

But the rest are made blind. Here he deuidenth Israel into two partes, into the elect (I say) and into the reprobate. And affirmeth that the promises are accomplished in the elect, which were indefinitely set forth vnto all men. Wherefore this proposition is to be proued: that the rest which are not comprehended vnder election are by God made blind, the cause of which blinding if a man enquire, some answeres, wickednes or sinne. But thereby is not the question dissolved, for sinne or wickednesse, are eyther ignorance & blindness, or els they bring with them and comprehend ignorance & blindness. Wherefore as touching the efficient cause, some saye, that it is the deuill: which sentence is true, and is written of Paul, in the 4. chapter of the second to the Corinthians: The God of this worlde hath made blind the mindes of the vnbeleuers. Neither let vs regard, that the Fathers, as Hilary, Chrysostome, Augustine, and Ambrose haue interpreted that place not of the deuill, but of the true God: as though this were the sense: God hath made blinde the minds of the vnbeleuers of this worlde. But this transposing of words, the order of the Greke tonge will not suffer. Neyther is it an hard matter to see, wherunto they had a respect in that their violent interpretation. They had to doe agaynst the Arrians, and agaynst the Maniches, bothe which vsurped the words of the Apostle, as though they made on their syde. The Arrians went about to proue, that the name of God mought be attributed vnto Christe although he were a creature, when as the deuill is here called God. And the Maniches taught there are two beginnings of things, a good and an euil. God the maker of this worlde, and God the father of our Lord Iesus Christe aboue the worlde: and they sayd, that the Apostle in this place calleth the euil beginning, the God of this worlde, as though he ought to be called the author of the worlde. But we must not, because of heretikes decline from the true sense of the scriptures. Neither is it to be denyed vnto the Arrians, that the deuill is called God, when thereunto is added this particule of this worlde. For this particule declareth, that he is not the true God, but is of the worldlings and men of this worlde both counted and worshipped for God. As Dauid also sayd: the Gods of the nations, but straight way as it were by way of correction he addeth, Demils. And vnto the Corinthians in the first epistle: There are many Gods, and many Lords: namely, according to the iudgement of men corrupted. And of some he sayth, whose God is the beuly. And Helias sayd vnto the false prophetes, touching Baal: Crye yet louder, for your God is peradventure in his cause, or he is busy talking, so that he can not heare. And so he calleth Baal God, because he

The chiefest cause of saluation.

What election is after the Hebrew phrase.

Israel is deuident into two partes.

What is the efficient cause of creation.

A place in the 2. to the Corinthians

The Maniches made two beginnings.

We must not for heretikes decline from the true sense of the scriptures.



## Cap. II. A Commentarie vpon the

Christ is  
not called  
with any  
terme dimi-  
nitive, for  
he is in ve-  
ry deede god

How the  
deuill is cal-  
led prince  
of this  
world.

Excecation  
cometh both  
from God,  
and fro the  
Deuill.

Sinne is  
the inward  
cause of ex-  
cecation.  
Excecation  
cometh of  
want of  
Grace.

was so comted of men. But when Christ is called God, he is sayd to be blessed e-  
uer al, and world without end. Which conditions added plainly declare the nature  
of the true God. Whereouer we are admonished, to put our confidence in him, to  
call vpon him, & to worship him: which things without al doubt are to be attribu-  
ted vnto the true God onely and to none other. Neither will we so be agaynst the  
Maniches, to deny, but that the deuill hath genen him of God a certayne dominio  
or preheminence in the world, when as in the Gospell he is called the Prince of  
this world, and Paul calleth him *κοσμοκράτης*, that is, the gouernour of the world,  
and called him also principality and power. But these things he to this end hath  
to do seruice vnto God, and therfore he can do nothing more or les then is per-  
mitted him of God. He in deede exerciseth power, but yet that power which he re-  
ceaueth of God: and therfore he is sometyms called the spirite of the Lord: but  
yet the euill spirite, for so is he described in the booke of Samuell, to haue inuaded  
Saul. Therfore excecation or making blind is a work common both to God and  
to the deuill. God maketh blind as commaunding, as a iudge, as the chief and  
principall authoz: but the deuill as the minister and hangman of God, in which  
worke doubtles he is redy at hand, and willingly offreth himself, and yet can he  
do nothing vnles, God commaunded him. Hereby now is declared, that sinne is  
the inward cause of excecation, yea, that it hath alwayes ioyned with it ignorance,  
and that the deuill is the instrument thereof, and the true God as a iudge is the  
cause efficient. But how excecation cometh may thus be shewed: Men by reason  
of sinnes are thorough Gods hidden iudgement, whiche is yet notwithstanding  
euer iust left destitute of his grace, spirite, fauour, and light: and being thus mi-  
serably destitute they must needs, still more and more stamble, and more grea-  
uously fall: especially then when they be deliuered by vnto sathan to be deceaued,  
and to be throwne downe hedlonge. That which the Apostle before sayd of *Ismael*  
and *Esau*, and *Pharao*, he now most manifestly affirmeth of the *Jewes*, and that as  
it is most likely not without their great hatred and grieve. *Chrysostome* sayth, that  
they were made blind thorough their euill and contentions mynd. But the com-  
mentaries ascribed vnto *Ierome*, adde thereto, God, whereof *Chrysostome* speakeith  
not. And doubtles we can not deny, but that God doth with euery one of vs what  
soener seemeth good vnto him, but yet so iustly that no man can excuse his sinnes,  
or weaist the fault vpon him. It is meete without doubt, that we thinke the best of  
God, and that we speake most reuerently of him, but yet not in such sort, that we  
be agaynst the scriptures, or plucke away any thing from his mighty power. Paul  
had absolutely pronounced, that the rest of the *Jewes* are made blind, but he left  
vnmencioned the efficient cause thereof, but now in the oracles whiche he citeth,  
he expresseth it, saying:

As it is vwritten: God hath geuen vnto them the spirite of pricking, that when  
they se they should not se, and whe they heare they should not heare. ] Here now  
we ought not to doubt, but that also the excecation of the wicked cometh fro  
God and that by his iust iudgement. *Origen* sayth, that he had in no part of the  
scriptures red, that God gaue the spirite of pricking, and he thinketh that it may  
be, that Paul added that of his owne for explication sake, as also at the end, he of  
him selfe adderth, euen to this day. Which thing he also before did, for when he  
had sayd, *Who shall ascend vp into heauen?* he added, to fetch downe Christ, And af-  
ter that he had sayd, *Who shall go downe into hell?* he added, that is, to fetch agayne  
Christ from the dead. But although *Origenes* surmise be not vnlikely to be true: yet  
in the 51. chapter of *Esay* we rede, that the *Israelites* had geuen them of God to  
drinke the cuppe of fury, and *Hithraalah* that is, of madnes or of poyson. And  
the selfe thing is witten in the 60. Psalm, and also in the 19. and 29. chapters  
of *Esay*, God is sayd to haue sent the spirite of *Teradmah*, which is of disines,  
and the spirite of *Oum*, which is of errors. Whereby it is manifest that the A-  
postle added nothing, which he had not out of scriptures. The metaphore is ta-  
ken of those, which allure men to drinke and labour to make them dronke, and  
if the drinke be tempred with medicine to bzing them to madnes. But herein on-  
ly

Paul added  
nothing  
whiche he  
had not out  
of the scrip-  
tures.



ly is the difference, for that when men so do they do it vnwillingly, but when God so doth he doth it most lustily. That which the Hebrewes say Teraalah the 70. interpreters haue turned *καταύγειν*, and the latines Compunctionem. And that greke word may be expounded two manner of wayes: first to signify griefe, hatred, and vexation: for when the word of God and saluation is set befoze them, it aight way they are pricked with griefe of hart, they are beread, they burne in hatred, and most earnestly resist, as it is sayd of the Jewes, *When they heard Stephen, theyr harts were rent a sonder, and they gnashed with theyr teth.* But contrariwise the spirite of God whiche is genen vnto the godly, maketh appeased, contented, and quiet, and bringeth a wonderful consolation vnto those y are with it inspired. The other interpretation according to *Chrysostome* is by *καταύγειν*, to vnderstand steadfastnes, for that they were so addicted, fixed, and fastened vnto wicked affectes, and vnto incredulity, that they could therehence by no meanes be plucked away, although they wanted not exhortacions vnto piety. Doubles this is a most greate infelicity, when in steede of that sweete cuppe of mercy is genen vs to drinke the cuppe of fury, in steede of the cupps of truth, the cuppe of error, in steede of the cuppe of brightnes and sound doctrine, the cuppe of madnes and blindnes, and that by God him selfe. Wherefoze let them take hede which ether teach or heare the holy scriptures, that thorough theyr owne default, that thing which is vnto others life and saluation, be not made vnto them perdition, and present destruction. God indebe powreth not into any man any new malice, but stirreth vp that which befoze lay hidden. They had eyes, to se miracles, they had also eares, wherewith they heard both the prophesses of the prophets, and also the preachers, but it nothing preuayled with them. The Apostles argumente is, Thus was it foretold, thus hath God appoynted, wherefoze I bring nothing that is new: We must not consider what the Jewes claymed vnto them selues, but what the scriptures gaue vnto them. There was no cause why they should so highly be offended with *Paul*, when as he spake nothing, but such thinges as had happened in the time of *Helias*, and *Esay* had foretold should come to passe as touching them also. He addeth,

What the word of God worketh in the wicked, and what in the elect.

God maketh not blinde by pouring in of new malice.

Vnto this Day, ] For that towarde the end of the world they shal beleue. So also he wrote vnto the *Corinthians*, *That there is a vaile put ouer the harte of the Iewes, whē the scripture is red, which abideth also enen to this day.* And that which *Esay* speaketh indefinitely of the Jewes, is to be vnderstanded as touching the greater part. The Prophet there asked, *How long Lord?* and answer is made vnto him, *even vnto destruction.* So afterwarde also in this epistle it is sayd, *Vnto the entrance of the fullnes of the Gentiles.* But for the better vnderstanding of that place of *Esay* taken out of the 6. chapter, there are certayne thinges worthy to be noted. First that the Prophet saw God sitting vpon an high seate, and the skirtses eyther of the garments of God, or of his throne filled the temple. And y for me wherein God shewed him selfe was like vnto a iudge. By him stood his ministers the Seraphims, and he would pronounce a sentence agaynst the Jewes and that a definite sentence, which should be past remedy, as *Aben Ezra* writeth vpon that place: who sayth, that after God hath once genen sentence, it is not possible but that it shalbe put in execution, yea although repentance come in the meane time, as though the sentences of *Ezechiel* and *Jeremy* entreate only of threatninges. *Whome shall we send, sayth the Lord?* *Rabby Solomō* saith that these be the wordes of one being somewhat in a doubt: for he had sent *Amos* and they had derided him saying, *This man is a flammer neyther can he bring forth his wordes playnty, and shall we beleue that God hath sent him?* When *Esay* had offered him selfe, *Go thy wayes sayth the Lord, as if he should haue sayd, Resist not my sentence as did Moses, which would haue bene blotted out of the booke of life? Nor as did Ionas, which refused to denounce vnto the Nininites destruction. Go not about to praye, as Jeremy did in the 7. chapter, for I haue sayd that I will not heare. Tell vnto this people, which was once mine, but now not mine, that was once wise, but now more foolish then*

A place of Esay in the 6. chapter.

When God hath once genen sentence it is not letted by repentance.



an asse and an oxe which acknowledge theyr Lordes, and know the way to theyr mangere vnto this people I say worse then Sodoma and Gomorha which call good euil, & euill good and honor me with theyr lippes only. In hearing heare ye. Rabby David Kimby sayth, that that place is red in the imparatiue mode, but is of some expounded by the future temps of the indicatiue mode as though it were a foretelling. And some are moued, not to vnderstand it by the imparatiue mode, for that this seemeth to be agaynst the goodnes of God to commaund sinne and the deatch of the soule. For in an other place he sayth, *I will not the death of a sinner: but will haue all men to be saued.* Wherefore (say they) these thinges are not to be taught: for they open

There is nothing in the scriptures which edifieth not.

If God punissh sinners by sinnes, he wrought to abstaine frō sinne.

a way vnto sinnes: which sinnes if God commaund the can not displease him: but this is, as though y<sup>e</sup> holy gost should speake thinges which serue not to edificatio. There is nothing in the scriptures which being aptly and rightly declared may not be taught, and so farr is it of that by this doctrine a way is opened vnto sins, that vnto them which haue but euen a cromme of piety and of wisdom hereby is set forth a doctrine to expell sinnes. For if for the punishment of sinne God do in such sorte deliuer by men to wicked affectes and to madnes to be thereby punished, who will not fly from sinne? When as it is a thing farre more greauous to fall into these euills, then to fall into pouerty or into the deatch of the body. Euen the Ethnike vnderstoode the truth of this matter. Pallas in Sophocles sheweth how that *Alix* being in a greate rage agaynst *Visse* was so farre besides him selfe that he slew oren, thepe, and such like cattayle in stede of the Erecians and also in stede of *Agamenon*, *Menelaus*, and of *Visse*, and in this sorte sayth he was he smitten of God bycause of his blasphemy. But the holy scripture where so we cleaue, teach this thing also in other places most manifestly: *He deliuered them vp (sayth Paul) into a reprobate sence: he hath mercy on whome he wil, and whome he will he hardneth: It is not of him that willet, nor of him that runneth but of God that hath mercy. Esau was bated, Ismaell was not counted for the sede: Pharao was hardened: The potter maketh vessels some to honor, and some to contumely, Wea & Rabby Kimby saw this, and sayth, that of the sonnes of Hely the priest it is sayd, that they harkned not vnto theyr father, for that God would slay the. And king Roboam harkned not vnto y<sup>e</sup> people, for that God was agaynst him, as he had foretold by *Abiam* the Silomite. Moreover although these thinges should be spoken by the future tempe of the indicatiue mode, yet for all that is not the minde quieted: for if in seeing they shall see, and shall not vnderstand, and if in hearing they shall heare, and not know, it may be enquired what is the efficient cause of this excecration. Men eschew to say that God is the cause: for that they haue theyr eyes drownd in the fleshe, and are aserd, lest they shoulde make God a sinner. For they can not seduce, make blind, or impell others vnto sinne, vnles they themselues should sin: & they thinke y<sup>e</sup> we should so imagine of god, if we should so make answer. But an argument taken a simili, y<sup>e</sup> is, of the like in these matters is dangerous whē we trasferre vnto God thinges pertaining vnto vs. The deuill which is the father of Sophisters, after that sort reasoneth a simili whē he transfozmeth himselfe into an Angell of light: and a simili seeketh to deceaue vs, to the end we should worship him. *Aben Ezra* affirmeth that the Prophet had not the power to make blind, but the word of God, the burning cole that was taken out of the alter had this power: and doubtles that this should come to passe by the power of the word, the Prophet before saw. For when the Seraphines cried, the thresholds and postes of the temple were moued, to declare that the wordes of God pronounced by his Angels, by the Prophetes (I say) and the Apostles, should so irritate and moue the Jewes vnto impiety, and hatred of God, that at the last by his iust iudgement they should be caried away out of their owne land into captivity and be despered abroade. Moreover y<sup>e</sup> house was filled with smoke where with the Jewes were made blind. Wherefore let this be a sure and a constant doctrine that God punisheth not men by sinne, vnles before by them hath bene committed some sinne deseruing the same and contrariwise that no man is sa*

The Prophet could not make blinde.

God punisheth vs not by sinne, vnles sinne haue bene before committed.

ned



ned, but through his rich and plentiful mercy, which also shineth forth, even when men are in such sort iustly punished. For when it is sayd, that hearing they heare not thereby is declared, that the power of hearing is not taken away from them, but rather that the word of GOD is abundantly offered vnto them. There were also miracles shewed vnto the, which they might haue sene, and in their hart was grafted some light, and iudgement of conscience, which thinges who will euer deny but that they are singular giftes of God: But thou wilt say: they profited them not: I graunt that also, but yet are not these thinges therefore to be depriued of their dignity and of their due prayse. If a wound were to the death, and yet notwithstanding vnto it be laid good playsters and oymments which nothing preuaile, should therefore those playsters and oymments be depriued of their valew and strength? Who euer doubted, but that the gracious giftes which serued to worke miracles are the giftes of God, and those most excellent, although sometimes they nothing profited them that had them: And we may yet more plainly in them see the plentifulnes of the godnes of God, if we consider wel the Hebrew phrase. For as often as a verbe is put before, and thereunto is added an infinitiue mode, the same verbe which we turne by *Secunde*, thereby is signified an often and vehement action: Wherefore in hearing to heare, is oftentimes to heare, and that not after a common sort. In seeing to see, is both oftentimes to see, and also to behold excellent and wonderfull thinges. What other thing els was this, then, as it is sayd of *Tantalus*, to dye for thirst, being by to the chine in water: and to starue for hunger, hauing all kinds of delicate meates before him: So did God punish the Jewes, that in so great an abundance of spirituall giftes they are smitten with an extreme blindness and madness. They were wicked, and therefore they were iustly smitten of God with these plagues: when as dayly they were made an earth more full of stones, ouergrown with thornes, & a way ouertreden & to much woyn, so y<sup>e</sup> the side of God fell amongst the without fruit. They which sinne against y<sup>e</sup> holy ghost are punished w<sup>th</sup> his horrible blindness. Neither is this sentence now alleadged any thing hindered by that which was objected, that some will say, let vs commit sinnes seeing that God seemeth to commaund them: for whosoever pretendeth this, let him looke vpon the lawe of God set forth vnto all men, and there let him diligently serch, whether that he can find that God hath commaunded any thing that is sinne: Wherefore our part is to obey the lawe of God, and not to haue a regard vnto his hidden will. God, say they, would haue all men to be saued: I deny not this: For in the promises I heare of none that are by name excluded: they are generally both set forth and preached vnto all men. Wherefore as farre as appeareth by them, he would haue all men to be saued. Which sentence may also be expounded, as we haue before many times interpreted it. And that which is written in *Ezechiell*: I will not the death of a sinner, is both true, and maketh nothing against vs. For if thou speake of a sinner that abideth in his sinne, and alloweth his wickednes, his death he willet, for by his lawes he commaundeth him to be punished, and he condemneth him to hell fire, and vtter destruction. But if thou speake of a sinner which is sorry for his sinnes, which repenteth, and which detesteth his sinnes, his death he willet not. And without doubt God is most gentle, and most plentiful of mercy: but he is also most iust, and therefore it is not to be meruailed at, if sometimes he punish with this kind of punishment. *Pigghius* that most trifling Sophister laboureth to inuert this place cited of all the Euangelistes, to the end to proue that God is by no manner of meanes the cause of sinne. But how farre wide he is from the doctrine of *Paul*, hereby it may plainly be proued, in that he maketh election common vnto all men, and affirmeth that God hath a like appointed all men vnto eternall life, when as *Paul* not only in very many other places, but also here chiefly denieth the Israelites into chosen, and into not chosen: and saith that others were made blind, and that onely election obtained saluation. The first place he bringeth out of the 4. chapter of *Marke*, when Christ was asked why he spake in parables, he answered, Vnto you it is geuen to know the mystery of the kingdome of God, but vn-

A certaine  
Hebrew  
phrase de-  
clared.

God in his  
lawe comma-  
mandeth  
not sinners.



Who are to  
be counted  
to be in the  
Church.

By what  
meanes  
Christ  
saith to ma-  
ke blind.

How vnto  
them that  
haue is ge-  
uen, and fro  
them that  
haue not, is  
take away.

to them which are without all things are shewed by parables. Here, by an vntimely allegory he reproveth vs as though we are without, and the flocke of the Papists are within. And therefore he saith that we vnderstand not the scriptures. But I would gladly know of this man whether they are to be counted out of the church, which embrace the holy scriptures: which obserue the sacraments, and rightly administer them: which deny not the holy ghost, wherby the life of the body of the Church is nourished: and which confesse the selfe same articles of faith which all Christians confesse: What I pray you claymeth he vnto himselfe that we haue not, but only mere superstitions, and bondage, wherin he flattereth the Antichrist of Rome: Merely that we are without these things and haue escaped them, we are exceeding ioyfull: and he, if he had any witte would much lament that he is within and abiding in them. Marke sayth: That seeing they should see, and not perceive. These words are most playne, and vnles he had thornes in his eyes, without any doubt. God because of the wicked desertes of the Iewes would make them blind: thereto he vled these meanes: namely the foreshewings of the Prophetes, the preachings of Christ and of the Apostles, which when they heard, they were moze irritated, and skipt backe from the truth. And therefore Christ sayth: Vnto the I speak in parables, that thereby they may receaue for their sinnes the iust reward of obstinacy, and pricking. But saith he, the obscurenes which is in the words of Mark touching this may be explained by the brightnes and light which shineth in the words of Mathew. For he in the 13. chapter saith, Therefore do I speake vnto them in parables, for that seeing they see not, and hearing they heare not. But he willingly overhippeth that which was before said: Vnto you it is geuen to knowe the mystery of the kingdome of heauen, but vnto them it is not geuen: for in these words is manifest y inequality of the grace & gifts of God. Vnto him that hath (saith he) it shalbe geue: but he which hath not; euen that which he hath shalbe taken away fro him. They are sayd to haue, vnto whom is graunted election vnto saluation, and of election cometh saith, vnto those I say are continually many heavenly giftes aboundantly geuen. They are sayd not to haue, which are reprobate, and which are destitute of faith, and lose also euen y which they haue: for the natural gifts, wherewith they were sometimes excellently adorne are made vnto them vnprofitable, and the wordes of God and miracles which are offred vnto them bying forth no fruite in their minds. Therefore vnto them I speake by parables, for y seeing they see not. Now sayth Pighius, thou seest the cause, why Christe spake in parables, for that they were blinde and obstinate, not that they were such, because that Christe so spake, but for that they were such, therefore Christe spake vnto them in parables, and so neyther in Christ nor in God is there any cause of execration. But this man is farre deceaued, for that word quia, that is, for that, or because, alwayes signifieth not the cause of a thing to make it to be, but rendreth a cause of y knowledge that it may be, and that by the effect. As in Luke it is writ ten of the sinfull woman, Many sinnes are forgiven her, because she hath loued much. This vehement & aboundant loue was the effect, and did set open the remission of sinnes, which lay before hidden. So also is it in the parable of the debtors, He loueth more, vnto whom more is forgiven. So here also when the Apostles demaund, Why speakest thou in parables? The reason is geuen by the effect, because that they seeing, see not: Here of cometh the execration of these men. Do ye not see what here followeth? I shewe the effect, I declare the euent, which is, that these men in seeing see not, in hearing heare not, and are made blind. And that Pighius expositio aptly agreeth not, I will proue by two reasons. First for that this sentence of Esay, where as in the Hebrue is written, God commaunding. In Paul is not exprested the name God, as the efficiēt cause of this madness, and obstinacy: but in other places of the scripture it is put, and especially as we shall see, it is most plainly set forth in Iohn. Secondly, for that it agreeth not with the question of the Disciples. They asked, Why speakest thou in parables? If Christ had answered that their blindness was the cause therof, it mought be thought, that therefore he ought not to haue spoken vnto them in parables, but ought rather to haue spoken vnto them moze manifestly and



and moze plainly, to overcome their blindness with the brightnes of his doctrine. But for that he would punish them for their rebellion against God, to the ende they should be made blind, such a doctrine was sette forth unto them, whiche for that they vnderstood not, they hated, and fled away from it. If one man to an other would speake obscurely, that they which stand by should not vnderstand hym, & should afterward be asked, why speakest thou so obscurely? would he say, thinke you, for y they which stand by are blockes, & vnderstand not? Doubtles this should be a ridiculous answer. But he would answer, if he would answer with reason: Therfore spake I obscurely, that they which stand by should not vnderstand. The Apostles asked not, why those men beleued not? whiche if they had, then mought this cause haue bene geuen, because that they are blind, and heare not the thinges which are spoken. But they asked, why dost thou speake vnto them in parables? and then can not their blockishnes and blindness be rendred as a cause: for that then Christ ought rather to haue holpen them by speaking plainly, and not darkely vnto them. But whereas the thing is spoken in the future tense of the indicative mode, that nothing helpeth their case: for we also affirme, that that then was to come, which now we know to be done: but we say that it was done by the commaundement of the Lord, as *Esay* expretheth, & as *Paul* also declareth. Moreover sayth *Pigghius*, it is a foretelling, and therfore it is not a cause. This is a weake pofe: for, that which *Esay* foretold, his words I say and preaching irritated the *Iewes*, and stirred vp in them the affect of incredulity. Is not the doctrine of the law sayd to encrease sinne? for that by it are stirred by lustes? But this (sayth he) commeth not thorough the default of the law, we graunt that: neyther also say we, that this commeth to passe thorough the default of sinne of God, or of the prophets & preachers: when yet notwithstanding they are after a sort causes therof: but let vs looke vpon originall sinne, which is the foundation of all the evils that come vnto mankind. There doubtles after the first fall, *Adam* with all his posterity was spoiled of grace and the spirite: from the mind was taken away light, that it should not vnderstand the things that pertayne to God: from reason was taken away the power to keepe vnder wicked appetites: and on the other syde, the affects were corrupted, to rebell with greate violence agaynst reason and honesty. These thinges thou wilt say are punishments, yea they are also sinnes. And who inflicted them? God inflicted them: which thing no man can deny. For it is his ordinaunce, & that iust, that he which departeth from him should incur & suffer these thinges. But of this matter I will cesse now to speake any moze, for that I haue before at large fully discoursed it. But (sayth he) men are not compelled to sinne. Is this most sharpe sighted *Sophister* yet so dull, that he knoweth not how to distinguish necessity from violence? This particle *ut*, that is, *that*, sayth he, in *Marke* signifieth a consequence, and not a cause: yea it also signifieth a cause, for the words of God spoken and preached by *Esay*, by *Christ*, and by the Apostles were instruments wherby they were irritated. This may be perceaued by a similitude very manifest and playne. Suppose that there were a body full of choler, which choler notwithstanding as yet bursteth not forth, when sommer is com, then by reason of heate, if vnto him be geuen cold frutes, and also cold drinke, whereof he excessiue taketh, these thinges are corrupted in his stomack, the choler is encreased, and is poured abroad thoroughout the bodye, whereof springe perillous flices, and gripinges in the inward partes. Who can deny, but that the heate of the sommer, the frutes and drinke, were the cause of this disease: at the least, the cause called *πρὸς αὐτὴν*, although it were not the principall cause, or as they call it *πρὸς ἑαυτὴν*? He supposeth, that this particle, *That*, in *Marke* signifieth a cause efficient and not finall. So that the sense is, Therfore I speake in parables, for that seeing they see not. He chaungeth the coniunctiue mode into the indicative mode, and transformeth the whole in suche sort, that he turneth the words of *Marke* into the words of *Mathew*, when yet the holy ghost of purpose caused this diuersity of words to be. And *Pigghius* seemeth to obtrude these thinges, as though we should deny *Mathew*, which thing is not true. Onely we are displeased with *Pigghius* exposition: but the Gospel of *Mathew* we both

Men are not made blind thorough the default of the doctrine or preaching of the Gospel.

The word of God and preaching are instruments, wherby they which shalbe made blind are irritated.



In contro-  
uersies per-  
taining to  
the old tes-  
tament,  
we must go  
to the He-  
brew verity

Luke had  
more skill in  
the Greeke  
tongue then  
in the He-  
brew.

The text of  
the old tes-  
tament is  
not corrup-  
ted of the  
Jewes.

reuerence. Moreover he declareth himself not to haue bene very dili-  
gent in the Popes decrees, although he vable of them continually. In them is co-  
manded, that if any controuersy arise about any part of the scripture of the old  
Testament, we should go vnto the Hebrew verity: And it is *Augustines* rule in  
his booke, *De doctrina Christiana*. Being therfore that the Euangelists expresse  
not this place of *Esay*, with one and the self same words, why goeth he not to the  
fountayne of the Hebrew verity. Neyther is there any reason why he should be of-  
fended if this particle, *That*, do signify a finall cause, as though Christ to this end  
spake in parables, that they shoulde be made blind. Doth not the Lorde say of  
*Pharao*, to this end haue I rayssed thee vp, that I might in thee shew forth my power? And  
is not the potters sayd to make some vessels to honoz, and some to contumely? Af-  
ter whose maner God is sayd to haue ordeyned vessels of mercy, and vessels of  
wrath, to declare both the riches of his glozy, and the seuerity of his iustice. When  
the scripture plainly setteth forth vnto vs such ends of the workes of God, they  
ought neyther to be obscured nor to be denied. *Mathe w* turneth this place of  
*Esay* by the indicatiue mode, and by the future tense, followinge the edition of  
the Seventy, which thing he mought lawfully do, when as these interpreters dis-  
agreed not from the Hebrew verity as touching the sense, but onely as touching  
words. And that this might lawfully be done, *Rabbi David Kimhi*, one of the He-  
brewes vnderstande: only in that edition wanteth the efficient cause of their blind-  
nes: which cause both *Paul* and *John* haue expresse. And in the Hebrew it is  
plainly declared by the imperative mode, which is in that place not in bayne put.  
But it shalbe good to heare what *Jerome* sayth touching this matter, who in his  
Commentary vpon the first chapter of *Esay*, at the first doubteth, why *Luke*, as it  
is read in the Actes of the Apostles in the 28. chapter, citing this place followeth  
the 70. and not the Hebrew verity. And he answereth, y<sup>e</sup> the Ecclesiastical writers  
write y<sup>e</sup> *Luke* was expert in the arte of Philosophie, & was more skillfull in the Greeke  
tongue then in the Hebrew, & therfore it is no meruaile if in citing testimonies of y<sup>e</sup>  
old testamēt he followed y<sup>e</sup> terte which he was best acquainted with. But in stead  
of this answer I would rather thus make answer, That the holy ghost had so  
instructed *Luke* and the rest of the Euangelists, that they mought redily haue  
cited testimonies out of the Hebrew verity, if they had would: but of purpose  
when they might conueniently, they followed the 70. that the Gentiles, vnto  
whose vles they writings shoulde chiefly serue, might by that edition of the  
70. which only they had, vnderstand the thinges which were by them cited. *Je-  
rome* moreover reponeth those which in his time sayd, that we ought not to  
looke vpon the Hebrew booke for that the Jewes had corrupted them. *Origen*  
saith he, in his interpretacion vpon *Esay* denieth that it is so, and that by thys  
reason, for that Christ and the Apostles, would not haue passed ouer in silence so  
heynous a crime. For if the lord manifestly reproveth the bayne and false inter-  
pretacions of the Pharises and Scribes, what would he haue sayd, if they had  
presumed with rash handes to corrupt the holy booke? But they say that the  
bookes of the scripture were by them conterfeited, after the ascension of  
Christ, and after that the Apostles had set forth the Gospells. Heare (saith *Jerome*)  
I am not able to withhold my selfe from laughter, as though the Apostles, which often-  
times in theyr writings alledge sentences of the old testament would not cite the places  
according to the 70. but according to the Hebrew verity, as the booke shoulde be afterward  
falsified of the Iewes. What then sayth he? shall we here go from the Hebrew verity,  
and follow the 70. lest we should seme blasphemous, in attributing vnto God so greatese-  
uerity, that he will not haue the Iewes to se or to heare, that he shoulde make them blynde  
& harden the? But thereby we shall nothing preuaile, for the 70. haue not alwayes in their  
translatiō annoyded such kinde of speeches. For in them we finde, To this end haue I rayssed  
thee vp to declare in thee my might & power. Agayne, God hardened the hart of *Pharao*.  
Like wise: let theyr table be made vnto them a snare, and an offence. Make dimme theyr  
eyes, that they se not, and alwayes make crooked theyr backe. When we come to this, whe-  
ther shall we fly? Therfore he concludeth, that here is no blasphemy. For *Paul* saith  
that God hath shut vp all vnder infidelity, that he might haue mercy vpon all men. And  
forasmuch



forasmuch as this pitte is very deape, in which we are neyther able to wade, nor yet to passe ouer it, the Apostle cried out, O the deapth of the riches of Gods wisdom and knowledge. And he sayth, that the Iewes were therefore made blind, that the Gentiles might beleue, neyther is that to be counted any cruelty that one litle part of the world was made blinde, that all the other partes thereof might be illustrated, and it pleased God with the conuersion of the Gentiles to make amendes for the losse which came thorough the fall of the Iewes. Christ in Iohn sayth of him selfe. I came for iudgment sake into this worlde that they which se should not se, and that they which saw not should se. Esay also foretelleth of him, that he should be a stone of offence, and a stumbling block. And Simeon said, that he is put to the fall and rising of many. These thinges alledgeth Ierome making altogether on our side. But in Iohn this place is most manifestly cited in the 12. chapter, that it can not be denied but that the Iewes were made blind by God: yea it is added, that they could not beleue, which thing Piggbins will not grant, when yet notwithstanding it is most true. For how can a man beleue, which is void of the spirite and grace of God, and left in the corruption of his owne nature wherein we are all bozne? Doubtles his incredulity is of necessity, not indeede absolutely, but by supposition. And he addeth, that if that were impossible, it should not vndoubtedly be impossible by reason of the foretelling of the prophet. Unto this we answer that here also is impossibility by supposition: for, that which Esay had foretold must nedes be verified, and moreover the prophet when he foretold and preached these thinges, could not but make blind these which were forsaken of God. For of necessity they were more and more incensed, and they more and more hated the worde of God, and as men blind leped backe from it, when as they were destitute of the grace and spirite of God. But these reasons of necessity Piggbins weigheth not, but addeth, that Esay saith not, that God made blind the Iewes. But is not in that place the excecation of the Iewes commaunded of God? For it is all one. That which is done by his commaundement is sayd to be done by him. When he commaundeth the Prophet, *Make blinde the harte of the people*: nothing els sayth Piggbins is thereby signified, but preach, namely, that the people shalbe made blind. Here I se a new trope or figure, that to make blind signifieth to preach. These are they which so sharply reprove vs, if in the matter of the sacrament we vse as it is necessary a trope, and that a trope commonly vsed: when yet they without any necessity bring a trope, and that such a one as was neuer hard of before. Neither is y true which he alwayes taketh as graunted, that the cause of excecation was in such sort in the people, that God can by no meanes be sayd to be the cause thereof. But let vs heare, how he vnderstand of this place of Iohn, that it was impossible that they should beleue. Impossible sayth he, signifieth, difficult or hard. A new diuinity: to affirme that a man destitute of the spirite and of grace, and cleansing only vnto his owne corrupt strengths can beleue, althoughe with difficulty? What could Pelagius say more in his owne defence if he were nowe on line agayne? But sayth he, Impossible, sometimes signifieth so, as when we commonly say, I can not loue that man, that is, I can not but with much difficulty be brought to loue that man. But is this a good consequence, that if we sometimes so speake, that therefore we should straight way graunt that it is so to be taken in this place of Iohn? If I should graunt vnto thee that this worde sometimes so signifieth, canst thou thereby proue, that such a signification is here to be vsed? I will not speake, how the similitude which thou bringest hath not that force which thou thinkest it hath. For when the Lord sayd vnto his brethren, *The world can not hate you*. He ment not, as thou imaginest, that this is a hard matter, but that it is by no meanes possible. For that it is in very dede impossible, that a carnall and worldly man, in as much as he is such a one, should be hated of carnall and worldly men. He may peraduenture for other causes be hated, as for his riches, or for his great power, & a thousand such like things but for that he is a carnall and worldly man he shall not displease men that are of the same sorte. Which thing yet I doe not therefore speake, as though I will deny

God was not cruel in making blinde the Iewes.

Iohn affirmeth that the Iewes could not beleue.

That which is done by the commaundement of God, is said to be done of God. Agaynst those which where no neede was, bring in tropes or figures, but repell them where they are necessary.

Whether impossibility signifieth difficulty.



## Cap.ii. A Commentarie vpon the

deny but that impossibilitie sometimes is al one with difficultie or hardnes. For I am not ignorant what *Gregorius Nazianzenus* in his 4. booke of his theologie hath writte as touching this matter, vnto whome whiche I may in all things assent, I mind not at this present to debate. And when as *Pigghius* can not deny: but that Ihon sayth that God made blind the Iewes, he sayth, that although vnbeleuers haue in themselves the cause why they are made blind, yet not withstanding the scripture so speaketh, as if God should make them blind. Doth the scripture so speake? and doth it that without reason: would it so speake, as though God herein doth nothing? I suppose not. But it shall not be amisse to examine an notable similitude which he bringeth. A man (sayth he) that is poore blinde, or that hath soze eyes if he looke vpon the Sunne shall thereby be blind. Shall we say that the beames of the Sunne haue made him blind, when as he had in hym selfe the ground and beginning of that disease? How will he him selfe auoyde the sharpnes of this his similitude. I graunt that the beginning of disease was in the eyes, but the disease was not so greate that he which was poore blinde could see nothing at all: for although he were dull sighted, yet was he not blind. In that he is now utterly made blind, who will not say but that the Sunne according to his nature and manner of working is the cause thereof. The dew also or raine saith he, is not the cause, that ground vntilled bringeth forth thornes, who would euer so say? and that the raine causeth fertlenes, in bringing forth thornes, who will deny that hath but one ounce of witte? But he hath neuer his fill of similitudes, but at the last he addeth suche a one as *Pelagius* neuer durste vse. Imagine (saith he) that a soule were shut vp in a chamber together with two counsellors, with the spirite (I say) and the flesh: and without on the one side let Christ stande, hauing with him a compaignie of all vertues and spirituall giftes: on the other side let stand the Deuill with his whole route of wicked sinnes: both these waite with out to see which of them the soule will let in: within the spirite geueth counsell to receaue Christ: and the flesh to receaue the deuill: the soule being as it were in the middest inclineth freely to wheter parte it will: if it receaue Christ, the deuill is utterly diuened away: but if it entertaine the deuill: Christ departeth away: *Pelagius*

Similitudes which  
Pigghius  
bringeth.

The soule  
of him that  
is not regenerate,  
can  
not be sayd  
to be in the  
middest betweene  
the  
spirite and  
the flesh.

Without  
blame and  
without  
cause or not  
alone.

for his opinion could say no more. He putteth the soule in the middest, whiche yet without Christ is a bondslawe of the flesh. That the will ought to be chaunged by the inspiration Christ, he speaketh not so much as one word. That we must haue geuen vs a fleshy hart, and our stony hart taken away, he utterly keepeth in silence: onely peruations are set before vs. So saide *Pelagius* that men are moued by the lawes and scriptures, but he also neuer spake one woorde of the chaunginge of the hart. And *Pigghius* fearing least in this sayned declaration we shoulde not vnderstand him, addeth, that free will is a weake eye, in whose power yet it lieth to be healed. What sounde diuine woulde euer speake this, that it lieth in the power of the will or of humane strengthes, that a man shoulde be saued? He laboureth yet more plainely to declare his sentence. We are (sayth he) the good odor of Christe, vnto some indeede vnto life, and to other some vnto death. A good odor (saith he) killeth no man: but it is not so: for a man may instepe say that serpentes are killed with good odors, and with the sweete smell of spices? So also incredulitie may be stirred vp by sound doctrine, and preaching of the word of God. But not through the default of the doctrine or preaching I say. But yet may we not say, that it is not the cause thereof, as it is not by the default thereof. God also without any his fault maketh blind, yet notwithstanding maketh he blinde as the scripture testifieth. But now let vs leaue this Sophister in whose sayinges there is much more absurdity, then difficultie in answering. But as touchinge the matter whiche we were in hand with, it was as I before sayde, a greuous offence, to see that Christ being the true Messias, and shewed in the scriptures was receaued of so few of the Iewes, yea rather he was hated in a manner of them all, who yet were verie studious in the scriptures. And in our dayes this self offence troubleth many, for that wher as it seemeth that vnto Christ were promised all nations, yet notwithstanding there is so



is so great plenty of Epicures, so great filthines of Turkes, and so great a wicked heape of Papistes, which utterly resist the Gospell. But againste this kinde of offence the holy Choise hath before armed vs. First *Moses* saide, that the Jewes should be irritated against a nation that is not an nation. *Esay* sayth: Though the number of the children of *Israell* be as the sand of the sea, onely a remnant shall be saued. Vntill the Lorde had lefte vnto vs seed, we had bene like vnto *Sodoma*, and *Gomorrha*. Christe the stone of offence and stumblinge blocke is set for the risinge and fall of manye. Lord who hath beleued our report? Many are called, but fewe are elected. And there are infinite other suchlike testimonies, whereby the holy scripture confirmeth vs not to be moued with this small number. They which receaued not Christ, when *Chochalus*, and *Theudas*, came, followed after those false Christs, and counterfeited *Messias*: and they which renounce Christ follow *Mahumeth*, shall we therefore say, that *Chochalus*, *Theudas*, & *Mahumeth* is Christ: we shoulde be farre besides our selues if we should so say, when as Christ himselfe fogetold that this thing should come to passe. Me (saith he) ye receaue not: but if an other come in my name him ye will receaue. Yea rather this ought to be vnto vs a manifest proufe, that *Jesus* of *Nazareth* is the true *Messias*, when as we see, that in him this oracle together with other oracles is fulfilled, namely, to be receaued of fewe. He indeede prayed vnto the father, but not for the world, but for them, whome the father had geue vnto him, other wise the whole worlde is set on mischief. There is yet an other doubt which stayeth vs, for that the wordes of *Esay* seme to pertain vnto his time onely, and not vnto Christs and the Apostles time, and vnto our time. I graunte that that blinding was in the time of the prophet, which yet should continue euen vnto the ende of the worlde. The Prophet when the Lorde had commanded him the thinges which we haue now heard sayd. *How long* Lord: and vnto him was answered, *Vntill the cities be destroyed, and brought to desolation and to waste*: whiche thing without doubt was partly accomplished, when the *Israelites* were led away captiues into *Babylon* but not perfectly: at this day that desolation is fullye accomplished, namely from the time of *Vespasian* euen vnto the ende of worlde. Moreouer experience it selfe teacheth vs y they are euen to this day blind. Furthermore the argument of the Apostle is yet not withstanding of efficacy, although the Prophet should speake of his time: for the Jewes seemed to be exceedinglye offended, for that *Paul* preached that they were made blinde: whereas they oughte not to haue taken that in so ill parte, seeing that the Prophet had long time before fogetold vnto their fathers that this punishment should be inflicted vpon them. Wherefore thereby is proued, that *Paul* had spoken no new reproches against them, nor had deuised any contumely of which they had not before heard. And as it was shewed that in *Helias* time some were secretly preserued, whereas all the rest perished, to proue that the same thinge had happened vnto the Jewes in the time of *Paul*: so now is mencioned that the Jewes were in the time of *Esay* made blinde, that it should not seme incredible, but that they mought now also be infected with the same disease. But the first interpretation is both truer and plainer: wherefore whosoever attentiuely readeth the wordes of *Iohn*, may easily perceaue that *Esay* the prophet in that high iudge, whome he testifieth was God, saue Christ. These things (saith *Iohn*) spake he, when he saw his glory & talked with him. That pronoun, *His*, hath a relation vnto Christ, for of him was the whole course of his talke. Wherefore this place is not to be forgotten, when we shall proue the diuinitie of Christ: for the Prophet calleth him whome he saw, the God of hostes, and is not afeard to attribute vnto him the name of *Iehouah*. Wherefore we see both out of *Paul*, and out of the Prophet, that we ought to graunte that God is the efficiente cause of the blinding of the Jewes, whose principall ende is not, that they shoulde sinne, but that in theyr punishment should be declared his iustice: as it is written vnto the *Thessalonians* of the time of *Antichrist*. Wherefore forasmuch as they haue not receaued the loue of the truth, therefore hath God sente vpon them the spirite of error. And in *Deut. the. 28. chap.*, *Moses* threatened in the name of God, that the Jewes

They whiche receaue not Christ, receiue falses Christs.

Whether things which the Jewes suffered in times past, it is no meruaile if they now suffer. It was Christ whome *Esay* saw in the person of a iudge. What is the purpose of God in making blinde the Jewes.

should



The things  
which are  
spoken of  
the Jewes  
haue hap-  
pened also vnto  
the papists.

Our cor-  
rupt nature  
when it is  
left vnto it  
selfe is by  
preaching,  
& miracles  
made blind.

An allego-  
ry of the  
table.

should be smitten of him with furiousnes, madnes, and blockishnes of hart if they heark-  
ned not vnto his wordes. And in Ezechiell God saith, y for the punishment of y wic-  
ked sinnes both of the euill Propheets and also of them which asked counsel at their  
handes, he would seduce the Propbet. These selfe thinges in a maner, which hap-  
pened vnto y Jewes, we see also to haue happened vnto y Papists: for they hauing  
bene oftentimes admonished, now at the length to cease of from wicked supersti-  
cions, and continuall corrupting of the church, not onely woulde not heare, but  
dayly throve themselves downe hedlong into greater darkenes, and are smittē  
wyth greater blindness. Whome when we see in thys case, we ought to pity, and  
to thinke with our selues, that we also should be in the selfe same daunger, if we  
were not contynually holpen by the sauoure of God. In Marke the eyght  
chapiter we reade, that when the Apostles muttered amongst themselves,  
that they had forgotten to take bread with them, and had miserably let slip out of  
their memory that great miracle wherin Christ had with a few loues fed many  
thousands of men, the Lord said vnto them: *Doye not yet perceaue, nor understand?*  
*is your hart still blinded? haue ye eyes and see not? and eares and heare not? And doye*  
*not remember?* This is the state and condition of our corrupt nature, that if it be  
left vnto it selfe, it is by preaching and miracles made blind: but God is present  
with his elect, and when the wordes of God, or sacraments or miracles are set forth  
vnto them, he openeth their harts, as in the Actes of the Apostles we reade of the  
woman that sold silke. Whereouer this blindness in some dureth but only for a time:  
for when it semeth good vnto God, it is by the spirit of Christ taken away, in o-  
thers it is perpetuall and is euery day more and more encreased: namely, in those  
whome God by his hidden iudgement, but yet most iust iudgement, utterly forsak-  
eth, and hath euen from eternally reiected. And David sayth, *Let their table be tur-*  
*ned into a snare, and a net for a stumbling blocke, and a recompence vnto them.* This is  
written in the 59. Psalm, where David complayneth of the calamities and op-  
pressions, wherewith he was bered, and in himself as in a type or figure he hath a  
respect vnto Christ, and vnto all his members, which he saw are obnoxious vnto  
the selfe same crosse: he maketh vehement prayers for his deliuey, he curieth and  
banneth these enemies of God: straight way he addeth ioyfull prayles of the god-  
nes of God, which had heard his prayers, and therewithal ioyneth comfortable sen-  
tences. Whereout Paul aptely gathered this testimony. The wordes in Hebreu are  
thus. Iehi Schulchanam liphnehom lephach velischlomin lemocesch. Tech-  
schachnah enehem maroth vmothnehem tamid hamad. Which sentence the  
70. haue so turned, that as touching wordes they somewhat differ from the He-  
breu verity, although in the sence they nothing at all disagree from it. Paul al-  
ludeth vnto the Seuenthy, from whome yet (as we shall after ward declare) he  
somewhat varieth. The greatest difference betwene the 70. and the Hebreu veri-  
ty herein is, that they wheras in the Hebreu is red, peace making, or such things  
which serue to peace, haue ἀνταπόδοσις, that is, a recompensation. But the error  
hereof springeth, for that the wordes if they be red without prickles may seeme to  
be in a maner all one. For Schalam signifieth to be at peace, & Schalom signifieth  
peace: But Schelem signifieth to recompence, & Schelom signifieth a recompēce,  
& Schelolim in the plurall number signifieth recompenses. But the sence is: The  
things which of their owne nature should be pleasant, ioyfull, and prosperous, let  
them be made vnto these wicked men hurtfull & pernicious. Let their frendes also  
be vnto them an offence, and become vnto them vnfaithfull and traytors. Where-  
ouer let their eyes or minde be spoiled of sound iudgement, that they may not see  
the thynges whiche are to bee desired, and if they see and desyre them, let  
their strengthes so be weakened, that they may not be able to attaine vnto them.  
But let vs diligently consider and weigh all the partes of this execration: And  
that which is first spoken of the table expresseth a goodly allegory: for by the table  
is signified vnto vs, whatsoeuer is pleasaunt, acceptable, and delighting, or wher-  
in we content our selues, as in a good thing which recreateth and refresheth vs:  
as we know the table to be: for vnto it we come, to be refreshed with meate and  
drink



drinke, and to be mery, yea and in feastes are knitte amities, and mutuall friendshippes, which are made moze firme. For *Mensa*, that is, a table, as *Varro* saith, is as it were *Mesa* that is to say, a meane: for it is an arbitrer and mediator betwene two or moze. But saith *Dauid*, vnto these wicked men let it chaunge his proprieties, let it be boide of his end, let it not be vnto them pleasaunt, nor ioyfull, nor swete, but pernicious, hurtfull and a snare: let them euen there be taken and be destroyed. *Origen* against *Celsus* maketh mencion of a certaine Poet, who wrote a kind of verses called *Iambica*, against *Licambes*, for that he had transgressed against the table and salt, and had bene vnfaithfull and cruell against him, with whom he had vsed ordinarily to be at table and to eate with: and he aptly applieth that vnto *Iudas Iscariot*, who betrayed the Lord with whome together he had eaten. And our sauioz instituted the holy table, wherewith the faithfull receaue the *Eucharist*, that there should not only be celebrated the memozy of his death, but also that in the holy banquet, should be welded out all maner of hatred and displeasure growen betwene Christians. *Pithagoras* in his banquets and meates would not suffer that bread should be deuided with a knife: by bread signifieng y<sup>e</sup> bond of humane society. And the *Macedonians* were wont to make leagues and couenants at their feastes and banquets. *Plutarch* also in his problems telleth, how that the table is an holy thing, and therefore the elders were careful, that in presence of the guests it should neuer be empty or voyde, for that, that is not seemely for thinges consecrated vnto God. Wherefore the Prophet prayeth, yea he prayeth against the wicked, that all prosperous and happy things should be turned vnto them into misery, which thing we reade in the histories came oftentimes to passe: for worldly men in those things very often came to destruction, wherein they both most delighted themselves, and placed all their felicity. When *Pompey* was ouercome in *Pharsalia*, *Egypt* and *Ptolome* were his table: for he hoped that there he might be recreated, and be at rest: howbeit there he miserably lost his head. *Cesars* table seemed to be aboue all others in the publike wealth of Rome, when as he was the chiefe of the Senate house, and as *Dictator* out of his regall seate gaue lawes and bare dominion: but whilest he settled himselfe in these things he was mirably slayne. The table of the Iewes was in the time of Christ, to keepe still their dignity, place, nation, and priesthod: and whilest they with a blind zeale too much gaue themselves to these things, they slew Christ, and therefore they were thowen down headlong into vtter destruction. Neither let vs looke for any other ende of the Pope & of his kingdome, whose table is, the name of the Church, counsels, fathers, customes longtime receaued, the pompe and shew of outward ceremonies, and such other like things: for the defence wherof, so much as he together with his fighteth against the truth, and that plainly set abroad, he shall fall into a snare and into destruction. This self thing did the Iewes in the time *Jeremy*, when they cried: *The temple of the Lord, The temple of the Lord*: boasting that they were the sonnes of *Abraham*, and free men, and the children of promise: but yet they were with great miseries brought to destruction. And how euen the outward table hath brought vnto some destruction, the holy history setteth forth vnto vs in the eldest sonne of *Dauid*. For he was slaine of his brother *Abshalon*, for defiling his sister *Thamar*. And the like chaunce happened vnto *Simon* the high priest, as we rede in the first booke of the *Machabes*, who being bid den by his sonne in law to a feast, was by him slaine. *Dauid* by an antithesis aptly maketh a snare to be contrary vnto a table. For the table ought to be free, where we may safelye refreshe the minde: and if any snares bee there laide, a man can not well auoyde them. There is added an other curse, which according to the Hebrew verity is of quiet men, that is, of friends and such as are ioyned by any familiarity or acquaintance. There is no man but vnderstandeth that friendship is a necessary thing: which neither euen great princes, nor Emperors can want: for if they be destitute of friends by whom shall they gouerne their dominions & kingdomes? And howe meete and profitable conoord is in aduersities, we neede

The table  
of the Eucharist.

In vsage of  
the Macedonians.

Friendship  
is a necessary  
thing.



Friendship  
better then  
iustice.

An example  
of traitry.

Here is de-  
clared that  
free will is  
in the wic-  
ked over-  
throwen.

It is pro-  
ued that  
this psalme  
pertaineth  
vnto Christ

not many wordes to declare, for that it is to all men most manifeste. It is also as a thing most to be desired, and most pleasant grafted in vs by nature, or rather by God, and as *Aristotle* in his *Ethikes* sayth of it; it is more conuenient then iustice: for if we were all truly frendes betwene our selues, there should be no nede of iustice: for no man would hurte one an other: but if we were all iust, yet still should we nede friendship, for that it is a thing of hys owne nature and of it selfe good. Of so greate a commodity both *Dauid* in hys recreation desire that the wicked might be depriued, and prayeth, that those whome they thought to be theyr frendes mought be vnto them traytors: which how detestable and hurtfull a thing it is, the hystory of *Samuell* declareth: where it is written that *Ioab* slew *Abner* and *Amasa* two notable captaynes fraudulently, namely, pretending friendship vnto them, and kissing them. Our Lord also, who for our sakes would suffer all kinde of greues, suffered also this kind of mishappe: touching which thing we haue in the *Psalme* a wonderfull complaint, for vnder the person of *Christ* it is sayd, *My quiet frend, which did eate meate together with me, hath lifted vp his bele agaynst me.* Thus haue we now declared the *Hebzeu* verity. But bycause *Paul* and the *Seuentye* haue turned it retribution or recompence, let vs se how theyr phrase of speach agreeth with this sence. In my iudgement it signifieth, that *Dauid* prayed, that in the table, where they were wont to refresh theyr mindes, and to haue all thinges in safety and security, there should happen vnto them a recompence, and y there they mought be punished for all the wicked actes which they had before committed, that whereas the severity of God seemed before to winke at theyr sinnes, it might there take vengeance of them. Let theyr eyes be made dimme, that they see not, and theyr backe or loynes or raynes alwayes make crooked, or make it to consume or to waste away. As it is had in the *Hebzeu*. That which is now spoken of the eyes pertaineth vnto the mind, and the sence is, let them be spoyled of iudgement and vnderstanding, that they may not vnderstand what thinges are to be wished for, and what thinges are for them profitable. And by the loynes, backe or raynes, we must vnderstand the strengths, which he prayeth, might be taken away fro the, y they might not be able to obteyne any good thing, if peradventure they had choyce of it. Neither here let vs of this be ignorant, that in this place is shewed that in the wicked and in them that are forsaken of God free wil is taken away, whose roote and beginning, as we haue ells where taught is vnderstanding. For the will, soasmuch as it is blind, can not chuse that which reason offreth vnto it. And if they which are releded of God can not vnderstand thinges spiritual and in very dede good, for as much as they are men naturall, then also shall they not be able to chuse them. And though sometimes they be so illuminated with some slender light, that they can iudge somewhat of brightness, yet notwithstanding theyr strengths are so made crooked, and consumed, that they can not follow the better thinges which they allow, but cleane and sticke fast vnto the worse. *Pauls* argument agaynst the *Iewes* is in this maner. That ye are made blind and therefore receaue not *Christ* and his Gospell, ought not to seme vnto you a thing so incredible, when as both *Esay* foretold it, and holy *Dauid* also hath spoken of it: neither is it to be doubted, but that the thinges which are now cited touching the *Iewes* pertaine also vnto *Christes* time and also vnto ours: for in this psalme it is writte, *The zeale of thy house hath eaten me vp.* Which sentence *Christ* vled, when he censed the temple of biers and sellers: yea there was none which was more moued with this kinde of zeale then he was, and for that cause chiefly was he slaine of the *Iewes*. Whereouer in the selfe same psalme we rede. *They gaue me to eate galle, and in my thirst they gaue me vinegar to drinke,* which thinges we no where rede happened vnto *Dauid*. But that *Christ* had at his death, such meate to eate, & drinke to drinke, the *Euangelists* most manifestly testify. And in this place we may se an excellent amplification by steps or degrees. First is sayd, *Let the good thinges, namely, which they now haue and possesse,*



at the table and frendes be turned vnto them into destruction. And such thinges which are to be wisbed and desired, let them not se them; and if hereafter they shal paraduenteure se them, yet let not them attayne vnto them. Neither is only this execration red in y<sup>e</sup> psalme of Dauid, but also other moze greauous then this, *Poure vpon them thy wrath. Lay iniquity vpon iniquity, and let them not enter into thy righteousnesses. Let the be put out of the booke of the lining, and let them not be written with the iust.* But Paul picked out that part only which serued best to his purpose, and chiefly as touching execration, for he would not irritate the Iewes moze then was neede, lest paraduenteure he should bitterly haue discouraged them all. But forasmuch as these horrible and bitter thinges are applied vnto the wicked, it followeth, that the godly and faythfull may by a contrary kind of reasoning gather thereout no small consolation vnto themselves. For euen as vnto them thinges pleasant and prosperous are turned into misery and calamities, so vnto the godly, the thinges which of theyr owne nature, are dolefull, hard, and miserable, are made healtful, pleasant and glorious: as persecution, hunger, banishment, ignominie, and euen death it selfe, for Christ hath sanctified vnto vs the crosse, and therefore hath pronounced them blessed which suffer persecution, and those also blessed which mourne and likewise those blessed which are afflicted with contumelies & reproches: for there is not one of those euilles which in the elect of God haue not a most happy end. The cruell dealing of the brethren of Ioseph aduanced hym in a maner to the kingdome of Egypt. By the calamities and afflictions where with Pharaos oppressed the Israelites, they obteyned liberty: and in the horrible and vnpleasant wildernes they had in a maner a paradise: when as by the conuite of Moses, yea rather of God they were brought vnto the land of Chanaan: the battailes which the Amalikites, Chananites, and Amozites made agaynst them were turned vnto them into victories and triumphes. The death of Christ although it was ignominious vnto hym, in respect that he was a man, brought vnto hym resurrection, an heauenly seate, and a kingdome lasting world without end. And by most cruel martirdomes both the Apostles and also many other of the faythfull are brought vnto eternall felicity, so that the Apostle sayd truly, *vnto them that loue God all thinges worke to good.* Now that we haue expounded the wordes of Paul we will se what is to be gathered out of the expositions of other men. *Chrysostome* by the table vnderstanderly as we doo the pleasures of the Iewes: and maketh these thinges so playne, that they neede no exposition at all: for experience it selfe teacheth with what calamities both of soule and body the Iewes are tormeted. He diligently noted also the aduerbe of time, which in Hebrew is *Hamid*, that is, *alwayes*, whereby he sayth is signified the perpetuity of this misery, so that the Iewes can not hope that it shall haue an end. It seemed vnto hym wonderfull, that it had now in his time dured aboue 300. yeares: but what would he now say whē as now it hath lasted fiftene hundred yeares? Theyr captiuitie in Babilon continued 70. yeares. Howbeit in it they were not bitterly destitute of the fauor of God: for they had with them *Daniell* and his fellowes, and *Esdras* also, *Nehemias*, *Zorobabell*, *Iesus* the priest of the sonne of *Sadoch*, *Zachary*, *Aggeus*, and befoze all these *Ezechiell*, and *Jeremy*, although *Jeremy* went downe with the runnagate Israelites, ino into Babilon, but into Egypt, howbeit for all that he wrote vnto them. And after the 70. yeares were expired they returned home agayne and possessed theyr owne auncient dominion vntil the time of the Macedonians. Pert after that they were for a while veyed by *Antiochus*: but the *Assamonites* did set them agayne at liberty. But now they are without end and measure oppressed although they be not enfeated with that outward and grosse idolatry, wherfoze of their dispersion & misery ca no other cause be geue, but y<sup>e</sup> Christ is now come whome they haue reled. And therfoze in stede of a flourishing kingdome they are compelled to be in bondage: in stede of a famous temple, they haue contemptuous Synagoges: in stede of offrings and sacrifices, they are wazzapped with absurd superstitions: in stede of honoz and dignity wherein they wers befoze, they are now odious and hatefull vnto all men.

R. y.

And

Why Paul rather took this part of the psalme then any other.

What consolation is here hence derived vnto the godly?

Things dolefull are to the godly turned into things ioyfull and pleasaunt.

The calamity of the Iewes perpetual.

The captiuitie of Babilon was much moze tollerable then this.

The Iewes were not infected with outward idolatry, when they were at the last afflicted of the Romanes



Two  
kinds of  
excecation,

Blindnes  
of the mind  
goeth before  
re incredulity  
and is  
the cause  
thereof.

Howe the  
table of the  
Scriptures  
is vnto the  
Iewes tur-  
ned into a  
snare.

And which is most greuous of all, they will not acknowledge the cause of these so greate evils. Ambrose entreating of this matter deuidenth this excecation into two kinds: one kind he maketh curable, vnto which sentence also agreeth the commentaries, which are ascribed vnto Ierome: for in them it is written, *Make crooked their backe alwayes, untill they beleue, and be conuerted.* And, that as touching manye there still remaineth remedy, Peter declareth in the Actes of the Apostles, when he sayth, *And now I know that ye dyd it of ignorance, wherefore repent and be baptized euery one of you.* Paul also sayth, that the branches of the Iewes are so cut of, that yet they may agayne be grafted into Christ. The other kind of excecation, he sayth, is past all remedy, and vpon them is this inflicted which haue reiected the truth once knowen, and do strue against it. And he addeth, that Paul at this present meaneth of either kind of excecation. But y Greke scholies referre the bolwing of the backe to the perpetuall bondage, wherewith the Iewes are oppressed of outward nations: which in my iudgement is not so apt, for that I see that Paul writeth onely of the euills and calamities of the mynde. For he neuer vpbayded vnto the Iewes any outward infelicite. But this is woorthye of noting, that some interpreters affirme, that the cause of this excecation was incredulity. But I, as I graunt, that by incredulity is encreased darkenes, so also affirme, that blindnes of the mind goeth before incredulity: for holwe commeth it to passe, that wicked men beleue not the wordes of GOD, but because they are blinded and see not, as they ought to see, the thinges which conduce vnto saluation? I will not speake, how Paul putteth blindnes as the cause of incredulity: for this was in controuerse, how the true Christ should be preached, when as so fewe beleued in hym. Which thing Paul affirmeth therfore came to passe, for that election obteyneth sayth, and the rest are made blind. Now at the last come we vnto Origen, who at the beginning writeth, that Paul hath left out, before them, which both the Hebrue herity, and also the 70. haue. But of his owne hath added this word, *Snare*: which word is neyther had in the translation of the 70. nor also in the veritie of the Hebrue. But this is of small waight: neyther doth it any whit alter the sense. He mozeouer sheweth, that the testimony of Dauid is very nighe and agreable vnto these thinges which Esay foretold. For euen as there were eyes geuen, that they should not see, & eares that they should not heare: so is it here sayd, *Let their eyes be made dimme that they see not.* Straight way for that he thinketh it absurd, that vnder the person of Dauid, or of Christ should be made any excecation or cursing, he deuiseeth a wonderfull strang sense. For as (sayth he) our eye can looke vpon the light, and see thinges profitable and which are expedient, and contrariwise can behold thinges noysome and hurtfull, so the sight of the mynd turneth it self sometymes to thinges heavenly and spirituall, and sometymes to thinges earthly and wicked. But now if a man should pray, that the vnderstanding of certayne men should not looke vpon, or beholde wicked and peruerse doctrines, this man should not pray against them, but for them. After that he addeth, *I would to God Marcion, Valentinus, Basilides, and such like pestilences, had neuer sene the wicked and pernicious doctrines which they deuised.* Wherefore (sayth he) these are not excecations, but rather medicines. But touching this woord table, he thus writeth (by this place to defend his allegories, for as farre as we can coniecture by this wordes, all men did not like wel of them) Let one of those (sayth he) come, which deride the, and let him without an allegory interpret the thinges which the Prophet now speaketh: Then goeth he on in his exposition, and affirmeth, that the table is the holy scripture: for wisdome hath set her table, and mingled wyne. This table he proueth is turned vnto the Iewes into a snare. For when the Iewes read that Christ should deliuer Israell, and should reigne with greate honour and might: they saw that Iesus of Nazareth liued here on the earth in a base and abiekt forme, and they sawe that they were still oppressed with the yoke of the Romaines: therefore the table was vnto them a snare: which thing doubtles had not comme to passe, if that they had vnderstoode, that the deliuey which should be accomplished by the Messias, should be from sinne, from the deuill, death, and hell: and that the kingdome of Christe, should be no worldly kingdome, but wherein he should by the woord and the spirite raigne in the harts of men, then I say, had they not suffred so great miserie. Christ longe since asked them, *Whose sonne is the Messias?* They sayd, *Dauids sonne*, as they had read in their table: Christ



Christ answered, But howe doth David call him his Lord? When he songe, The Lords sayd vnto my Lord. Now here the table is turned vnto them into a snare, neyther were they able to aunswere one woord. In Iohn also he sayd: Do not ye thinke that I came to accuse you, there is an other which accuseth you, namely Moses. Here agayne also they are shamed: for the law wherof they so much boasted is made both their accuser and condemner. Lastly, they were taught that Christ should abide eternally, and they sawe that our Lord died & was buryed: so that their table was vnto the an offence. As touching the holy scriptures, that they were turned vnto the Iewes into destruction I am not against him, but that he thereby obtrudeth vnto vs his allegories, I in no wise allow. For there are two kinds of allegories: for some are set for the vnto vs by the holie Scriptures: as that Christ is *Jonas*, who was in the hart of the earth thre dayes, as he was in the bealy of the whale. Againe that he is *Salomon*, or the serpent hanged vp in the desert, or the lambe. And that the two sonnes of *Abraham* are two testaments. These I say, forasmuch as they are found in the holy scriptures, may in no wise be reiected: but are firme places, wherby when nede requireth may be proued doctrines. There are other allegories, which men through their owne iudgement and reason find out, whō indeede we confesse, y they may follow their owne fantasie, so that they beware of two things: First, that they deuise nothing that is repugnant vnto sound doctrine: secondly y they obtrude not those their deuises as naturall & proper senses of the holy scripture. There is also a third kind of allegories, which is when the scripture vseth a trope or figure: neither hath any other sence but that allegoricall sence, as we now graunt is in the words of David. And then the allegory is the only sence of the words: as *Cicero* in his oration for *Marcus Celi*, called *Clodia* by the name of *Medea Palatina*. But what I beseech you hath this kinde of allegories common with *Origens* allegories? And whereas he interpreteth the imprecation of David, as though he should pray, that the Iewes should not see that things which are euill and hurtfull, it is most farre of from the purpose of *Paul*: for he entreated of incredulity, and said that the cause thereof is, for that the *Hebryes* were made blind, and then he cited the words of David. Now there is none which seeth not, that saith hath a respect vnto good & sound doctrine, and if he pray that they might not see such sound doctrine, then doubtles, he wished not vnto them good thinges but euill. And I wonder that *Augustine* should fall in a maner into the like interpretation, when he entreateth of a place in the 1. chapter to the *Galathians* in his 16. booke and 22. chapter against *Faustus*. The place is, *I would to God they which trouble you were cut of*. The sence whereof he saith is, *utinam euirentur*, y is, *I would to God they were gelded for the kingdom of heauens sake*. These mē without doubt were moued to those expositions, for that they thought it a thing not mete for David or the Prophetes or Christ, to pray for the euill thinges against any man: for that semeth straunge from the gentleness and lenity which we are in the scriptures commaunded to shew euē towards our enemies. But forasmuch as we are fallen into such matter, it shall not be amisse somewhat to speake of imprecations and cursings. This maner of execration and euill speaking is in the scriptures a thing tyme out of mynd vled. Nohe cursed his nephew *Chanaan*: Cursed be *Chanaan*, let hym be a seruaunt to his brethern. *Baalake* also the sonne of *Zippor* called *Balam* to curse *Israel*. In *Deut*: we rede: Cursed shalt thou be in the town. and in the field, in the barne, and in all other thinges, cursed be the fruite of thy body. These execrations were recited vpon mount *Heball*. The law of *Isolasy* hath also in the booke of *numbers* his imprecations, that the wombe should swell, and rent in sonder, and the thighes rotte: all which thinges could not hurt the woman if she were innocent, but vnto an adulteresse they were not without vertue and efficacy recited. *Iosua* cursed him which should reedifie *Iericho*, namely, that he should do it with the death of his chyldren, which thinge happened vnder *Achab*, as the hystorie of the kinges mencioneth. And *Nehemias* saith, that he not onelye reproveth them, which had married straunge wiues, but also cursed them. In the newe testamente

Two kinds  
of allego-  
ries.

Of imprecations and cursings.

Execrations much vled in the scriptures.



Exercitatio  
in the 120  
phases are  
foretelling

It is lawful  
to pray for  
punishments  
to light vpon  
some men, to  
the end they  
may be cor-  
rected.  
A place of  
Apocalips.  
Sinne may  
be destroyed  
two maner  
of wayes.  
The soules  
of the mar-  
tyrs pray  
for the ende  
of the world

Tertullian  
thought that  
we should  
pray for the  
prolonging  
of the end of  
the world.  
Why they  
prayed for  
the prolon-  
ging of the  
ende of the  
world.

also there wante not examples, whiche we will hereafter bring, yea and the Eth-  
nikes also vsed cursinges. *Atteius* a Tribune of the people of Rome, as *Plutarche*  
declareth in the life of *M. Crassus*, whē he could by no other meanes dissuade *Cras-*  
*sus* from his expedition into *Parthia*, at the length in the way which *Crassus* should  
go forth at, he set on fire the city of *Crates*, and there with horrible and bitter cur-  
ses he cursed the Generall Captaine and his host: and that these execrations were  
not vaine, the euent plainely and manifestly declareth. *Oedipus* also, as the Poets  
tell, with bannings cursed his Sonnes *Adraestes* and *Polynices*, namely, that they  
might be without citie, and house, that they might be beggers, and wanderers a-  
broad, and haue such discorde betwene themselves, that the one shoulde kill the o-  
ther, whiche thinges according to his wishe came to passe. And *Horace* saith: *I will*  
*banne you, and let not my banning be put away or purged by any sacrifice.* Neither is  
that to be passed ouer which *Augustine* mencioneth of *Paulus* and *Palladia* for they  
being cursed of their mother, miserably wandred about from country to country,  
vntill at the last they were deliuered at the tombe of *Sainte Stephan*. Wherefore  
seeing that alwayes both amongst the Jewes, and amongst the Gentils there hath  
bene so great plenty of cursinges and bannings, is it possible, that it should vtter-  
ly be vniust, and sinne to curse or to wish euill vnto any man, so that at no time it  
should be lawfull? *Augustine* without doubt was of this minde, y it is not lawful,  
and entreateth of this matter towardes the ende of his first booke de sermone Do-  
mini in monte: and writeth: that those imprecations which are red in the Prophetes  
pertayne onely to propheties, so that vnder that forme of prayer they onely foretolde the  
thinges which they saw should come to passe. And whereas they vse the optatine moode  
in steade of the indicatine moode, that he sayth amongst the Hebrues is not to be won-  
dred at: when as they oftentimes vse such figures in theyr speache, for manye times they  
vse one tempe or an other, whē they put the time past for the time to come. Why haue the  
Gentils sinned, & the people imagined vayne thinges? Againe, They deuised my garments  
These thinges were to come, and were forespoken of Christ, when yet they are written as  
already paste. Howbeit he confesseth, that sometimes men praye for punishments and  
chastisements to come vnto some, that they may be corrected, whiche is not (saith he)  
to pray against them, but for them. And he citeth a place out of the *Apocalipse* in the  
6. chapter where the Martyrs cry vnder the alter. Take vengeance vpon the earth  
for our blood which is shed: and he thinketh, that thereby is mente, that these martyrs  
pray against the kingdome of sinne. And sinne may be destroyed two maner of wayes:  
First, by bringing in a contrary qualitee, so that sinne beinge excluded, do succede  
mortification of lustes, and do followe righteousness, honesty, and all kindes of  
vertues. Againe sinne is subdued vnto GOD, when vpon it is inflicted punish-  
ment: for so longe as it is unpunished, it hath nothing in it that is good, but so  
soone as punishment is inflicted vpon it, soasmuch as that punishment is a parte  
of iustice, sinne is thereby at the least somewhat restrained and brydeled from ran-  
ging any farther abroad, whiche thing also is profitable vnto wretched sinners:  
Wherefore if we will iudge by righte, the martyrs in so prayinge, prayed rather  
for them, then againste them. Neither also were it absurde if they shoulde pray for  
the end of the world, wherein they had suffred such great euils, that impiety may  
once at the length haue an ende. Althoughe I thinke not that all the elders are of  
this mind, that we should pray for the end of the world: when as rather contrari-  
wise *Tertullian* in his apology saith, that Christians in theyr congregations praye for  
the prolonging of the end of the world. And in the same place he writeth, that our men  
by the prescript of the holy scriptures prayed not only for Emperors, but also for the long  
preseruatiō of the the world. For after this monarchy of the Romanes, as *Paul* wri-  
teth vnto the *Thessalonians* shall come *Antichrist*, and the end. Wherefore some of the  
saintes prayed that the time might be prolonged, partly that the tribulatiō which  
should come through *Antichrist* might be differred, and partly that the Children  
of election might be gathered together. The Greeke Scholies write that those ho-  
ly martyrs prayed against the deuill, that his power might at the length be bryde-  
led,



led, or brought to an ende. And thus much touching *Augustines* opiniō, who was also of the same minde against *Faustus*, where he sayth, These things which we read in the Prophets seeme to be wordes of execration of such as foretell or forespeake, and not the desires of such as pray. But as touching this thinge I thinke this to be true: that when there is an enemy whiche both wilbeth euell vnto vs, and also to the vttermost of his power worketh euell against vs, we firste of all make a distinction of the cause, wherfore he hateth vs. For either it is our proper cause, humane, and ciuill, or els it is because he hateth God and his truth. Secondly that we make a distinction of the men: for some are led by an accustomed affection of theyr owne, and other some are moued of God, who reuealeth vnto them both what he wil do, & in what state the wicked are, & stirreth the vp to speake the things which they speak: nether is this in the meane time to be passed ouer, y the euils which we praye for are ether tēporal or eternal. These distinctions considered, this we say, y if it be our owne cause only, therein we ought to be patient, long suffering, & mild. *Blesse & curse not*, the scripture commaundeth vs. We ought also to praye for them that persecute vs. God hath created vs men, let vs not spit out the venome of serpentes: and forasmuch as we are mē, let vs not suffer our selues to be changed into wild beasts. They which hurt vs are madde, and are moued with furies, and therfore are worthy rather of compassion then vengeance, or imprecations. The mouth is geuen vnto vs to helpe and remedy things, and not that we shoulde with it curse & ban. Otherwise God will say, vnto such execrations, I haue commaunded thee to praye for thine enemies, why dost thou now then irritate me against them? Wilt thou haue me to be a helper to thee to transgresse my lawes, and to be thine hangman? A certaine woman priest of Athens coulde not be perswaded to curse *Alcibiades*, for she said that she was placed in the priesthooe to praye for men, and not to curse them. And amongst the Romanes it was not lawfull for the high priest of *Iupiter* to sweare, for that oftentimes the ende and conclusion of an othe is execration: for they say, let this or that fall vpon me, vnles I perforce this or that. And seeing it was not lawfull for the priest to curse himselfe, muche les was it lawfull for him to curse others. Wherfore if the cause be our owne, we ought not to vse execrations, but rather prayers, compassion, and blessing: but whē Gods cause is in hand, and that this our anger cometh by reason of sinnes and wicked actes, there is no thing to let but that the godly may sometimes vse imprecations in such manner as we shall expresse. And it oftentimes happeneth, that our cause is ioyned wyth the glory of God and is so ioyned, that it cannot be disshened therefro but onely by diligent and attentiu consideration. As if a minister of the church see himselfe contemned, and derided, although oftentimes he contemne his owne dignity yet notwithstanding neither can he nor ought he quietly to suffer y worde of God (which he ministrerh) to be contemned. For which cause the prophets semed many times to be very wroth, for that theyr messages and prophesies were derided. Wherfore I graunte that in this case both imprecations and cursinges maye iustly be bled. Howbeit this I thinke good to admonish you of, that here we go warely to worke: for our flesh is wonte oftentimes vnder the pretence of Gods glozve and honoz, to fight and to braule for our owne honoz and estimation. Whereouer this is not to be neglected, that we very diligentlve seiourne sinnes from nature, and that in any wise we with well vnto nature it selfe, that is vnto men, but let vs curse and hate sinnes. And forasmuch as it oftentimes happeneth, that men, after that they haue bene by some afflictions and punishmentes corrected, do repente, therfore if vnto wicked men beinge straungers from God, and transgressors of hys lawes, we sometimes wishe some discommodities and aduersities of the fleshe, to the ende they maye fee the wroth of God, I see nothyng but that we maye so doe. This thing without doubte we maye sometime wishe vnto our selues, and that iustly, that God should rather afflict and scourge vs, then to suffer vs to fall into sinnes or if we sinne, that he would at the least by these meanes call vs home againe. And if we may with these and such like things vnto our selues, why should we

We must make a distinction of the cause why our enemies hate vs. Distinction of persons which vse imprecations

Distinction of the euils which we pray for. In our own cause we ought to be patient.

An example of a priest of Athens.

In our own cause we must vse prayers, & not execrations.

In Gods cause it is lawfull sometimes to vse imprecations.

Our cause is sometimes merely ioyned & gods cause.

In imprecations we must beware of the incitation of the flesh.

We must seiourne sinne from the nature of him that sinneth

How it is lawfull to wishe temporal afflictions vnto sinners.

A mā may sometimes wishe temporal euill things vnto himselfe,



In this mat-  
ter we must  
go discretely  
ly & warily  
to worke.

Why it is  
lawfull for  
prophets to  
curse.

What con-  
solation is  
gathered  
out of the  
curlings of  
the Pro-  
phetes.

They  
which will  
imitate the  
Prophetes  
must take  
hede that  
they haue  
their spirit.  
The sword  
of vengeance  
and execra-  
tion compared  
together.

not wish them vnto others, seing that we are commaunded to loue our neigh-  
bours as our selues: So *Helias* shut vp heauen. So God brought home againe  
some of his elect which went astray: for there are some kind of men so blockish, y  
they can not be brought home againe but by this meanes. Wherefore the *Psalme*  
saith: *Fill their faces with ignominy and they will seeke after thy name.* And therefore  
we may wish the crosse and affliction both vnto our selues and also vnto others  
for amendment and correction sake. In which cause yet nothing ought to be done  
rashly, for oftentimes it happeneth, that some by afflictions are not amended, but  
rather made worse. Wherefore the better way were to pray vnto God to correct  
them, and not to wish vnto them aduersities, except it be with this condition to  
conuert them, or that the glory of God should thereof ensew. And so as saith *Aug-*  
*ustine* we should not pray against them, but for them. But this is to be knowen  
that amongst men there are some, which are the ambassadoys of God, which are  
not as priuate men, but execute an extraordinary ministry. And they by the spi-  
rite of prophesying doubt not of the will of God: for in their prayers they talke  
together with God: and in that talke they see and vnderstand many thinges as  
touching the mind, and are wonderfully affected. Wherefore seing that God  
sheweth vnto them, that sinners shall be brought to amendment by some kinde  
of punishmentes, and that he hath appointed to punish them, or that some are  
now past all hope of saluation, and shall without all doubt be punished with e-  
ternall misery, seing I say, that God sheweth vnto such holy men such thinges,  
and they in no wise doubt, but that such thinges are decreed of the most mighty  
God, which forasmuch as he appointeth them, must of necessity be good, how  
can they not but allow them: how can they not but wishe them? when as they  
continually pray, *thy will be done.* Wherefore when they see those thinges, they  
pray, they make imprecations, they poure out such execrations and curlings,  
as we reade in the *Prophetes*, and in the holy histories. Whereout the godly  
take consolation, which thereby vnderstand, in what sort wicked men shall at  
the length be handled, and the weaker sort and they which go astray which per-  
taine vnto the flocke of God, are by these thinges corrected, and take hede vnto  
themselves, that they deserue not the like. Wherefore *Gregory* vpon those words  
of *Iob*, wherein he cursed the day of his birth, warily wrote, that the execrations  
of the *Saintes* procede not of rancor, that is, of the affect of the flesh and hate of the world,  
but of good consideration, namely, whereby they see that these thinges are allowed through  
the will of God. But saith he, they pray not for those thinges of a desire and an affect:  
vnto which his last saying I can not assent: for as I haue now sayd, the *saints*  
can not but allow, and earnestly wishe those thinges which they see God willet,  
so that they be assured that God hath thus firmly decreed. In this maner *Paul*  
made blinde *Elimas* y sorcerer: *Peter* slew *Ananias* and *Saphira*: so also the same  
*Peter* said vnto *Simon* the sorcerer, *thy mony and thou be destroyed together.* *Paul* de-  
liuered vnto *Satan* him that had committed incest, and said also, *I would to God*  
*they were cut of which trouble you.* And in the same sort also *Helias* commaunded  
fire to come downe from heauen, which deuoured the captains ouer fifty, with  
their fifty souldiers. *Helisens* also cursed the children which derided him, & they  
were rent in sonder of beares. What difference is there, whether God doo a  
thing by himselfe, or by others, whome he hath appointed out to be his minis-  
ters? Wherefore that which he doth by himselfe, he can in like sorte do by the  
*Saintes* and *Prophetes*. Farthermore if any man be moued to curse others,  
and do pretend the imitation of the *Prophetes* and of the *Apostles*, let them  
first well consider, whether he haue their spirit or no. For enē as no man ought  
to vse the sword, but only the magistrate, so let none vse these execrations but  
they which are most fully assured of the will of God, and which are moued by  
the spirit to inflict them. This place is of nigh affinity, yea rather all one with  
that place which is of vengeance. Priuate vengeance is forbidden, but so is  
not publique vengeance, and that which is done by *Princes*: so they which are  
of



of the common sort, let them abstaine from execrations, especially let them not wishe any crosse vnto any man as touching eternall condemnation, vnles it be of condition that it may do good, and let them assuredly knowe that they are bound to obey this common rule, *blesse and curse not: agayne. pray for them which persecute you.* And they which by the impulsion of God vse any execrations or imprecations, let them alwayes haue befoze their eyes the amendment of sinne: or at the least way the diminishing of the maliciousnes thereof by paynes and punishments, that the righteous may not be hindred from the woorthipping of God, and also may not extend their handes vnto iniquities: and finally let them seeke onely that the will of God may haue place, and let them not be desirous of their owne commodities. Neither ought it to seme vnto any man wonderfull, that that common rule wherein is prescribed vs, to blesse and not to curse, and to wishe well vnto them that persecute vs, admitteth any exceptions, for, that thing happeneth also in other commaundementes. Are we not in an other place commaunded to pray for all men? And vnto *Timothe* a reason is added, *for that God will haue all men to be saued.* And yet *Iohn* saith, that some sin vnto the death, and for them he saith, we ought not to pray: which yet we ought to vnderstand, when we are fully assured that they haue sinned vnto the death. Wherefoze as touching that trope or figure of *Augustin*, wherein he saith that these imprecations of the Saints, were predictions or foretellings, as we vterly reiect it not, so also do we say that it is not of necessity. Neither do we graunt that in the execrations of the Prophetes and of the Apostles were not earnest requests and desires: for how could they not desire that which they saw God had willed and decreed: vnles peraduenture by request or desire he ment the sence of the flesh or of reason, as it is led by humane counsels. Last of all this is to be noted, that it is not absurd, that in one and the selfe same will of godly men are contrary motions, when as they happen not in respect of one and the selfe same thing, but in respect of diuers. For in that they loke vpon the will and decre of God, and the destruction of sinne, and such like, they can not but reioyce in the punishments of the wicked. But in that they loke vpon them as men, being ioyned vnto them by nature, of one and the same flesh and lombe, they are exceedingly soze for their destruction, as *Samuell* mourned for *Saul*, for that he was reiecte of God, as it is written in the 15. chapter of the first booke of kings. And this shall suffice touching this matter. Wherefoze I will now retorne vnto the words of *Paul*. For that it was to be feared, least the Gentiles, hearing these so horrible things of the reiecti- on and blindness of the Iewes, should be puffed by with arrogancy and contemne the Iewes as people vtterly reiecte of God: and also it was to be feared least the nation of I Iewes should vtterly be in dispaire of their saluatiō, and should thinke that a way vnto *Christ* is vtterly cut of from them, when as the Gentiles were now called to supply their roome. It is not so (saith *Paul*.) And he bringeth an argument taken of the finall cause: Wherefoze are the Gentiles called, that the Iewes should be prouoked to emulation. Wherefoze their saluation is not past all hope. And we must cal to memozy that which was said at the beginning of this cha- piter: namely, *Paul*, here entred to proue two things: first the fall of I Iewes was not vniuersal: which he hereby proueth, for the electiō obtaineth saluatiō in ma- ny of the nation of the Iewes, as *Paul* befoze plainly declared in himself although o- thers are left in their blindness. The second thing which is to be proued, is now set forth, namely, that the fall of the Iewes is not vnprofitable, when as of it follo- wed the saluation of the Gentiles. This is it which he at this present saith:

I say then, Haue they therefore stumbled that they should fall: God forbid. But thorough they fall saluation hath come vnto the Gentiles to this end to prouoke them to emulation. Wherefoze if the fall of them be the riches of the world, & the diminishing of them the riches of the Gentiles, howe muche more shal they fullnes be?

We must not alwaies pray for our enemies.

We must not pray for them that sinne vnto the death.

Contrary motions may be in the will of man.

An exam- ple of *Samuel*.

An argu- ment taken of the finall cause.



## Cap. II.

## A Commentarie vpon the

I say then, haue they therefore stombled that they should fall? God forbid. But thorough theyr fall, saluation hath come vnto the Gentiles. ] The meaning is: God hath not therefore made blind and forsaken the Jewes, that they should fall, as though the purpose of God should stay there, nor like any farther commodity: it sought doubtles farther commodity, and that was the conversion of the Gentiles: whose end also is the saluation of the Jewes: wherefore that nation ought not bitterly to despayre of repentaunce, neither shall they fall be perpetuall. *Augustine* in his *Enchiridion* sayth that God is so good, that he suffreth nothing that is euill to happen, but that thereof come some good things. And the same *Augustine* interpreting this place sayth, that the *Apostle* denieth not: but that the Jewes fell, but he sayth, that theyr fall was not in vayne, nor utterly without fruite. But this is not to be passed ouer with silence that the thinges which the *Apostle* speaketh are not to be vnderstanded of all the Jewes particularly, for some of them were in state to be holpen, and were conuerted vnto Christ: but others thorough theyr incurable obstinacy and blindness perished. Wherefore these thinges are to be referred vnto the nation of the Jewes generally, which so fell away from the grace, fauor, and giftes of God, that yet notwithstanding there still remaineth in it precious seede, & still hath remnantes which shalbe saved, and the roote is not utterly so dead, but that God in due time commeth and when it shal seme vnto him good, can make it to spring forth agayne. For the promises of God, although they are not bound vnto the stocke of the Jewes, yet are they alwayes fulfilled in them as touching the elect. Neither is it of necessity, that whē a Jew is borne, his plague should therefore for that he is a Jew, be incurable, or utterly past all hope. And as touching the wordes *Paul* sayth *intraion* and *manu* significeth nothing els but to stamble and to fall. The *Latine* interpreter hath added this word, So: But in the *Greke* is not red that particle. And it sheweth itself well, when as *Paul* entreateth not here of the greauousnes of the fall of the Jewes, but rather lenieth it by the end, namely, for that it was not vnprofitable. For if it followed the saluation of the Gentiles: and therefore it is to be thought that it shall dure but for a time. For the Jewes gaue place for a time, to make roome for the Gentiles to enter in. And this is referred vnto God, who suffered the Jewes therefore to be reiecte, that the Gentiles which were vnbelievers might be called. But this is to be knowen, that the fall of the Jewes, if we will speake properly, was not the cause of the saluation of the Gentiles, but rather an occasion. For this is a constant and most firme rule, that the effect can not in dignity excel & cause, if we consider it as the full and true cause. Wherefore it is of necessity, that good thinges, in as much as they are good, doe spring from ells where, then of the euill thinges. And if after sinnes follow some spirituall commodities, that is in no wise to be ascribed vnto them, but vnto the goodnes and prouidence of God, which hath a perpetuall care for the gouernment of the world and rule of the Church. And euen as of false propositions sometimes followeth a true proposition by the force and order of the sillogisme, but yet not by the efficacy of the false and lieng proposition: so by this order which God bleseth in the administration of thinges, out of euill thinges commeth some good. And as in naturall transmutacions we perpetually see, that the generation of one thing is the corruption of an other: for this commeth not, for that corruption of his owne nature helpeth forward generation: but bycause that efficiēt cause, which expelleth out of the subiect the first forme, bringeth in a new. And that the elect succede those which haue fallen, we rede in the *Apocalipse*. *Hold faste that which thou hast, least an other man receaue thy crowne.* This is therefore spoken that we should not glory in sinne, for that the nature of it is not to helpe vs forward to good thinges, neyther lieth it in our power, to make the euente thereof happy, for whēsoener that happeneth, it commeth thorough Gods helpe, and not thorough the desert of them that sinne. For God oftentimes bleseth the wickednes of the vngodly, to bring thinges to passe farre other wise then they thought

Many ends are pointed out vnder an other.

The thinges which are here spoken are not to be vnderstanded of all men particularly.

As touching saluation it is no hindraunce to a Jewe that he is borne a Jewe.

The Jewes by their fall made roome for the Gentiles to enter in.

The fall of the Jewes was an occasion and not a cause that the Gentiles were called.

A simililitude.

In other similitude.

God bleseth the wickednes of the vngodly.



for: as we manifestly se came to passe in vs. For that the Jewes releded the Gospell, and would not admitter it, and by that meanes contemned the preaching of the Apostles, the Apostles turned to the Gentiles. God could vnderstandably together with the saluation of the Jewes haue called the Gentiles also vnto Christ, but he would not: yea rather he would follow this order in bringing the gentils to saluation. Wherefore in this connerion of the blindness and refection of the Jewes, with the saluation of the Gentiles, there is not any absolute necessity, but only by supposition, namely, that God by his eternal counsell had so appointed: and this thing is not only now at this present declared, but also els where in many places. In the Actes Paul and Barnabas sayd vnto the Jewes, *Vnto you ought the kingdome of God first to be preached, but because ye reiect it, behold we now we turne vnto the Gentiles.* Christ himselfe also in the Gospell vnder the parable of the vineyard taught the same, when he testified, that the vineyard should be transferred and let out vnto other husbandmen, which should render fruite: and that doubtles in such sort y the wicked should wickedly perish. Christ also sayd vnto y womā of Sidon, *I am not sent but vnto the lost shepe of the house of Israel, neyther is it mete to take the childrens bread and to geue vnto dogges:* In an other parable also of the wedding, for that they which were bidden, refused to come, they which seemed betterly vnworthy lieng in the streates and by the high way sides were compelled to enter in, and they which despised they calling, were worthely punished. Paul moreover as we shall after ward se, sayth, *that Christ was the minister of circumcision.* And euery where, where is entreated of the rendering of the saluation and felicity which we looke for, he sayth, *Vnto the Iew first and vnto the Grecian.* After this maner the fall of the Jewes is called the saluation of the Gentiles, the riches of the worlde, and reconciliation with God: and the Jewes are sayd therefore to be cut of, that the Gentiles might be grafted in they place. But to what end the calling of the Gentiles tendeth, Paul declareth when he sayth:

To this end, to prouoke the emulation. How y Hebryes were by the calling of y Gentiles incensed with zeale and emulation, it is not hard to know. For they saw that the spirite, grace, knowledge of the scriptures, miracles, and in a manner all spirituall giftes, wherewith they before flourished and were adozned, were now transferred vnto the Gentiles: which giftes although of themselves they are greate and excellent, and mought as touching they nature be common vnto all men, yet notwithstanding they seemed most of all proper vnto the Jewes. Wherefore they could not but be exceedingly soze, y they which were the childe of the kingdome, the peculiar people and inheritaunce of God had fallen away from so greate giftes, and y the Ethnykes should be put in they place to possesse these thinges, which before were idolaters, vncleane, ignorant of thinges diuine, fooles, and contaminated with all kind of vices: and that the same should be brought to passe not by the iudgement of men, which is oftentimes peruerse & weake, but by the iudgement of the immortal God, who as he straieth not fro iustice, so also most constantly appoynteth he his decrees. God would in thys maner haue the Jewes grieved for that the Gentiles were receaued, and would also that our saluation should nippe them at the hart, for y these things were of no small force to impel vnto Christ, the elect of that nation. He before made mention of thys stritation, when he cited the testimonye of Moses. And as touching the word, *παράκλησις* signifveth nothing els but to prouoke and stirre vp to emulation. Wherefore the Latine interpreter turned it ill, saying, *ut illos emulatur:* that is, that they, namely, the Jewes should emulate or prouoke the. For vnto God is all whole referred, and the sence is that whiche we before saide, namely, to prouoke them to emulation: which hath effect in those which pertain vnto election. For the reprobate which are of that natiō, are hereby rather disturbed, prouoked to enuy, and in great desperation pearish: and are in a manner broughte to that point, that they neither also beleue Moses. But whereas Paul saith, that this emulation in some turneth to god, that is both now partly true, & towarde

Betweene  
the fall of the  
Jewes and  
saluation of  
the Gentiles  
is not a ne-  
cessary con-  
nexion.

Betweene  
the Jewes  
and the Gen-  
tiles is only  
a respect of  
order.



## Cap. II. A Commentarie vpon the

What is a  
let to the ad-  
uancement  
of the king-  
dom of god.

the end of the world shalbe fully performed. *Yea* this should now also haue better successe, if as we haue the veritye of doctrine, so also we had byrightnes of life. By this meanes without doubt, when the euidence of the doctrine, and efficacye of the wordes of God shoulde be set forth vnto infidels, as well Turkes, as Iewes, and Papistes, the kingdome of Christ should much be aduanced: but our doings seme such, that we rather turne away the hartes of the vnbeleuers from God. *Chrysostome* could not but wonder at the excellent prudence of the Apostle, which minding to entreate of the blindenes and reiection of the Iewes vsed the oracles of the Prophets, to the ende the lesse to irritate their minds against him in so teaching. But on the other side when he comforteth them, and extollet their conuersio to come, he speaketh in his owne person, to the ende they might vnderstande that he loued them, and hated them not. Although in dede the Iewes fell grauoulye, yet doth not *Paul* here entreate of the grauoulnes of the fall, and destruction of the Iewes, to deny that they fell grauoulye: but by the euent he comforteth them, and sayth that that nation shall after the saluation of the Ethnikes be rayled by and erected. The oracles now alleadged seemed at the firste to make the fall of the Iewes irrecoverable, but *Paul* here by his wisdom helpe the matter, and geueth a milde exposition. For God is good and suffreth not his promises to be vniuersallye boide. But as touching the wordes this is to be noted, that *Paul* putteth no small difference betwene *πίπτειν* and *παραπίπτειν*. For in the firste place by *πίπτειν*, *Paul* vnderstandeth to fall irrecoverably: but *παραπίπτειν* signifieth to fall thowow negligenge: which happeneth vnto them that liue carelesly and losely. Neither is this a meane honor which the holy Ghost by *Paul* ascribeth vnto the natio of the Iewes, when vnto they fall he adioyneth the calling of the Gentils, and vnto they laste conuersion the resurrection from the dead. *Origen* vpon this place noteth, that the fall of the nation of the Iewes was not as the fall of the Deuill, for that their fall is recoverable. But Satan cannot be conuerted, no not at the ende of the worlde.

*Origen's in-  
terpretatio  
vpon this  
epistle sus-  
pected.*

How we  
may vse the  
sinnes of o-  
ther men.

Which sentece is both worthy of admiration, and is also most manifestly repug- nante vnto his opinion whiche he hath both in his booke *Peri archon*, and also in many other places. Wherefore this his interpretation vpon this Epistle to the Ro- manes is not without iust consideration suspected of the learned, as though it wer none of his: vnles we wil say that at diuers times he was diuersly minded: or that his booke were as some thinke corrupted by heretikes, which thing in my iudge- mente is not so credible: for that it is scarce possible to corrupte all the examplers. But this mighte be, that he whiche turned this exposition into Latine salued it somewhat in some places. But touching this matter, howsoeuer it be, it shall suffice to be admonished thereof. In the meane time let vs consider that God in his iudgements is alwayes one, & therfore y<sup>e</sup> which we haue now hearde, let vs neuer suffer to slippe out of memozy. Namely that falles and sinnes by the prouidence of God alwayes bring with them some profite and somewhat tending to the glozye of God: but although not alwayes to them which haue sinned, yet oftentimes to o- thers. Wherefore it is our part, that when we see y<sup>e</sup> fal of our neighbor, we straight way consider, how we may vse that fall either to our edification, or to admonishe, correct or to comfort him which hath sinned, or at the least way to instruct & helpe others. And if peradventure none of these thinges take place, yet let vs not there- fore put of all hope, but cleauing faste to this doctrine, let vs praye vnto God, that he woulde vouchsafe to geue vnto sinnes and wicked actes that are committed some desired fruite.

Good is of  
more might  
then euil.

If the fall of them be the riches of the world, and the diminishing of the, the riches of the Gentils, how much more shall theyr fulnes be? *Vereto Paul* tendeth, to teach that the conuersion of the Iewes shalbe profitable, euen as theyr blinding was, & he vseth an argumente taken a minori, that is of the lesse. For if their fal and diminishing gaue place vnto the Gentils, that they also might obtaine saluation, muche more shall theyr conuersion be profitable vnto the Gen- tils: for that which is good is of his owne nature of greater might to produce forth god



good thinges, then is that which is euill. And *Paul* by an excellent Antithesis vnto fulnes setteth as contrary falling, and diminishing. And when he sayth that they: fal and diminishing was the riches of the world, he meaneth, that by that meanes great plenty and a great multitude of the Gentils came vnto the Gospell and vnto the church. These thinges serue not onely to comforte the Iewes, but also to confirme the Gentils: for they mought haue suspected that the conuersion of Iewes should be vnto them noysome, by an argument taken of contraries after this sort. If the erecacion of them was a way and occasion of they: saluation, then contrariwise their conuersion shalbe an occasion of they: reiection. But saith *Paul* it is not so: for that this came to passe againste the order of nature, that the fall of the Iewes should cause the calling of the Gentils. But that the repentaunce and saluation of the Iewes shoulde aduaunce the sayth and pietye of the Gentils, is farre moze agreeable: and if we shoulde weigh the matter well, humane reason can not so well perceauce how the fall of the Iewes could cause the calling of the Gentils: and therfore we befoze sayd, that this is wholly to be ascribed vnto the ordinaunce of God. The fulnes of the Iewes shall then be, when that nation shall publikely confesse Christ: for now only a few remnantes are adioyned vnto the church. But at ytime the number shal be great, and they shal haue an ample church gathered of they: own nation. *Paul* in this place taketh for wante or diminishing of this verbe *ἡτλημα*, which signifieth to be vanquished and to be ouercome. Wherefore *ἡτλημα* is a conflict and hath a passive signification, namely when a man in fighting and struing is ouercome. Whe the Iewes withstood Christ and his doctrine and sought to dyne him away cleane, they were ouercome, and were spoyled of all the good giftes wherewith they were befoze adorned. This selfe same woord *Paul* vbled to the *Corinthians*, in his first epistle against them which in matters of contention drew they: betherne to the iudgement seates of infidels: and there when they were ouercome with lust or desire, and not able to brydle their affectes they suffered *ἡτλημα*, that is, they were vanquished. *Origen* in this maner expoundeth the fulnes of the Iewes, that in this time the church shalbe enlarged amongst many natiōs, which church although by getting vnto it new members it be alwaies encreased, yet then shall it haue his fulnes, that is, his vttermoste power and perfection, when the people of the Iewes shall cleaue vnto Christ. And yet let no man thinke, that all shall at the length so come vnto the Gospell, that in that people amongst the sheepe shall not be mingled many goates, and with the wheate, tares, and with the wise virgins, foolish virgins. But the sence is, that euen as nowe all of them are in a manner turned away from Christe, so at that time the greatest parte of them shalbe turned vnto Christe. *Chrysostome* vpon this place hath in my iudgement a very bold interpretation. For he sayth that *Paul* in wordes only fauoreth the Iewes, after a sorte to comforte them, and ascribeth vnto them those commendations, which in very dede are not commendations: for that howsoeuer it were that the Iewes were made blinde, the Gentils should neuer haue had saluation vnles they had beleued. Here doubtles I durst not geue such an interpretation, and although I confesse that by the vsuall and naturall order sinnes can in no wise bee the causes of any thing that is good, especially if we consider them that sinne: yet woulde I in no wise take vpon me to say, that *Paul* dealeth onely in wordes, & in steade of commendations, setteth forth vnto vs those which in very dede were no comendations: for we ought to defend the holy Scriptures from all manner of lying. Therefore I thus thinke with my selfe that God doth not of necessity neede seconde causes, but rather that naturall causes therefoze bryng forth some effect, for that it hath pleased God to vse them as instruments in the setting forth of new thinges. Wherefoze euen as he vseth the Sunne to make warme and to geue light, for this thing hath he by his woord commaunded that it shoulde do so: can he if he will vse any other thing to these woorkes? Wherefoze as I haue befoze sayd, according to the order of nature, sinnes can not be the causes of vocation, and of saluation: but onely occasions; howbeit if God will vse them as instruments whereby to worke, I se not what can let him. For he calleth those things

We comforte not onely the Iewes but also the Gentiles.

What shall be the fulnes of the Iewes.

We must not charge the Scriptures with any kind of lying.

God hath no neede of seconde causes, but vseth such causes as pleaseth hym.

God can vse sinnes for instruments of saluation.

III.

which



## Cap.ii. A Commentarie vpon the

which are not, as if they were: he healeth by the sight of the brazen Serpent, he by spittle and dust restoreth sight vnto the blynde man: wherefore he can also vse sinnes as instruments and meanes whereby to bring some to saluation. Yet not withstanding we ascribe the whole efficacy thereof vnto God, and doubt not but that *Paule* spake in good earnest. But there yet remaineth an other doubt. *What sayth Paule, shalbe theyr fulnes, if theyr fall & diminishing be the riches of the world?* Of which wordes it seemeth that we might gather, that by the conuersion of the *Iewes* many other nations shall be brought vnto *Christ*, which is not possible, when as afterwarde it is sayd, that the *Iewes* shall then bee saued and enter in, when the fulnes of the *Gentles* hath entred in. And if the calling of the *Gentles* shalbe complete, what other *Gentles* shall there be remainyng to be by the conuersion of the *Iewes* brought vnto *Christ*? But this wee maye aunswere, that *Paule* in this place sayth not, that by the conuersion of the *Iewes* in the last time shalbe drawen other nations vnto *Christ*: but onely sayth, *How much shall theyr fulnes be?* For it is possible that the *Gentles* already conuerted may wonderfully bee holpen by the *Iewes* which beleue in *Christ*: for peraduenture by lyght of doctrine, feruentnes of the spirit, and holynes of lyfe, they shall so illustrate the Church, that by them the *Gentles* also shall be stirred, and confirmed, and shall thinke themselves to bee in a manner nothing in comparison of them, or to haue done nothing in respecte of them. Wherefore by them as it appeareth shall be brought much perfection vnto the Church.

The church  
shal receiue  
profite by  
the conuer-  
sion of the  
Gentiles.

For I speake to you *Gentles*, in as much as I am the Apostle of the *Gentles*, I glorify my ministry. To trye if I might by any meanes prouoke them of my flesh to followe them, and might saue some of them. For if the casting away of them be the reconciling of the world, what shall the receauing be, but life from the Dead? For if the first frutes be holy, then is the lompe holy: and if the roote be holy, the braunches also shalbe holy.

For I speake to you *Gentles*, in as much as I am the Apostle of the *Gentles*, I glorifie my ministry. When he had now reasoned a minori, that is, of the lesse, he by an example of himselfe confirmeth his sentence which he put forth, namely, that of the conuersion of the *Gentles* should followe the saluation of the *Iewes* through emulation. For he had sayd that God called the *Gentles* to prouoke the *Iewes* to followe them: he now addeth: that which God doth, I also seeke in my ministry: for I glorifie it by this, to bring many of the *Gentiles* to *Christ*, to see if I coulde by any meanes prouoke them of my flesh to followe them, and to bring some of them to saluation. By this place we see, wherein consisteth the honour of the ministry, namely, to bring and to conuert manye vnto *Christ*, and this is done by doctrine and preaching, both publique and priuate. The ministry is not adozned with riches, nor with silke and precious garments eyther to be vled commonly, or to be vled about any holy seruices. These ornaments are Sophisticall, that is, per accidens, or by chaunce. For euery thing ought to be adozned with those thinges which pertayne to the nature & substance therof. Wherefore seing that the holy ministry consisteth chiefly in doctrine and preaching, thereout ought it to haue his dignity. But as there haue bene many which only by beard, cloke, and staffe haue made a shew of *Philosophers*, and as *Seneca* sayth, sought rather to haue the visor then the face of a *Philosopher*: so in our dayes, there are many, which will vse only the name, title, and garments of ministers, but will not performe the work therof. *Paul* sayd, that this thing is chiefly requir'd of stewards and ministers, that they be sound saythfull. And in the 2. to the *Corint*: the 6. chapter. Let us in all thinges approue our selues as the ministres of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in prisons, as deceauers when yet we are true. All which thinges he as a notable example to ministers excellently performed, for he continually suffred greate troubles, besides the dayly care which he had ouer all Churches: none was tempted or bur-

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ned, but he together with him suffered and was burnt. Where neede was, he preached freely, he sought not his owne things, but was made all to all, to the end to winne all men, he sayd: *Woe be unto me if I preache not the Gospel.* He which to his power doth not with these vertues glorifye the ministry of the Gospel, dishonoureth it. *Pea, and Origen upon this place sayth, That Deacons or Ministers by the testimony of the Apostle, if they Minister well, gette unto themselves a good degree. Wherefore it is manifest, that they which execute not their office well, but yll, gett unto themselves a degree of reprobation, yea, rather assured damnation.* And the same writer in this place, exhorteth Priests, and also Bishops, to glorifye their ministry. And doubtles all men as many as haue the charge of soules committed vnto them ought to thinke that this is spoken vnto them: for, for that at this tyme there are not Apostles, they haue succeeded in their place. But euen as ciuill lawes are many tymes well and healthfully made, but yet want such as should see them put in vse and executed, so at this day in the Church are degrees, and titles, and names of ministeries. But there are found very fewe which truly execute their office. Wherefore God is not without iust cause angry for that the ministry is so counterfeited. And it is much to be lamented, that this office is of a great many of the laity had in contempt: neyther can the ministers iustly complayne hereof, when as the greatest part of them haue first, and before all others thorough their licentiousnes, idlenes, slothfulness, and neglecting of their office, brought this funde out of estimation. Wherefore we must earnestly pray vnto God, that he would bouchase now at the length to succour his Church in sending workmen, which will labour diligently. The Apostle mought haue sayd, I glorifye the grace which is geuen vnto you, for that ye should come vnto Christe and vnto his Gospel, for thereby the Jewes were stirred vp to emulation: but he would make mention of his ministry, to the end to commend it and to set it forth, and that not without neede, for there were many false Apostles, which sayd that Paul was not the true Apostle of Christ, and euen where as much as in them lay extenuated his authority. And that Paul was an instructor and teacher of the Gentiles, it is manifest by the Epistle to the Galathians, where he sayth, that Peter, James, and John, had geuen vnto hym their right hands, that he should preache amongst the Gentiles, as they did vnto the circumcision. And vnto Timothe he testifieth, that he was appointed a teacher and instructor of the Gentiles. Although as he went thoroughout the world, before that he preached in any city vnto the Gentiles, he went first to the Synagoge of the Jewes, beginning there to publishe abraode the Gospell, according to the order appointed by God, that the Jewes should first be called: but y charge of the Church of Ierusalem he wholly left vnto others.

In as much as I am the Apostle of the Gentles.] That which in the Greke is ἐφ' ὅσον, that is, in as much, the lattine interpreter turneth quamdiu, that is, so long: and this also he doth in Mathew 25. chapter saying, *So long as ye haue done these thinges to one of my least, when as in that place also in the Greke is reade ἐφ' ὅσον, which is more aptly turned, in that, in as much, and as.* For when it standeth for an aduerb of time, the Apostle commonly addeth this greke worde χρόνον which signifieth tyme. As in the first to the Corinthyans: *γυνὴ δεδεταί νόμῳ ἐφ' ὅσον χρόνον ἡ ὁ ἀνὴρ, ἢ ἵς: the wife is bound vnto the law so long as her husband liueth.* And vnto the Galathians: *ἐφ' ὅσον χρόνον κληρονόμος νηπίος ἐστίν. &c. that is, So long as the heyre is a child.* But Origen I know not how readeth, quamdiu, that is, so long: and doubteth whether it should at the length come to passe that Paul should cease to be the Apostle of the Gentiles, and that Paul saue that after this life, he should be the Apostle of inuisible spirits, and that vnto him should be sayd that which we reade in the Gospell, *Come herher good seruaunt and faythfull: for that thou hast bene faythfull in fewe thinges, I will set thee ouer many thynges.* But because he saue as I suppose that thys is somewhat to harde to be easily beleued, he addeth: *Shall we understand thys saying to bee as that is, I wyll be wyth you euen vnto the ende of the worlde, not as though I wyll not afterwarde also bee wyth you: so nowt also he sayth, so longe as I am the Apostle of the Gentiles, not as though at any time he should not be the Apostle of the Gentiles? Paul sayth that he glorifieth his ministry, for y he laboured by all maner of meanes*

A place of the first to Timothe.

A simile made.

The false Apostles spake ill of Paul.

Paul was an instructor and teacher of the Gentiles.

Paul first preached vnto the Jewes before he preached to the Ethnikes.



The ministry is glorified to log as it is of efficacy in the hearts of the hearers. Nothing in the world better than the church.

The Jews are called the flesh of Paul.

The ministers by a certaine propriety of speech are said to saue.

The holy ministry ought not to be contemned.

A proposition on causall.

The same of the Gospel is our reconciliation with God.

that the ministry of his preaching might be of efficacy, and that that which he spake without, might by the power of the spirit be written in the hartes of the hearers: whereunto he bent all his industry, and laboured by continual prayers to obteyne that at Gods hand, to the end to prouoke them of his flesh to emulation. Pen labour to the bittermost of theyr power to followe that which they iudge to bee good, honest, and godlye. But I thinke that there is nothing in the world more goodly or better then the Church being wel and holily ordered: which Church God so loueth, as the husband doth his wife. This gaue occasiō to Salomon to write those songes of loue which are called Cantica Canticorum. And Christ omitted nothing though it were hard & horrible, which was eyther to be done or suffered for it. At this Church doe the Angels wonder, & of it learne many thinges pertaining to the sondry and manifold wisdoms of God. And men if they want not theyr right wittes embrace and reuerence it. Wherefore in the first to the Corinthians it is written: And if they shoulde prophesie and behaue themselves in a decent order in the Church; and there should enter in any vnlearned hearing his secretes touched, and made manifest, namely, by preachinges, they would fall downe and worshippe, and will they or nill they should confesse that God is amongst the. Wherefore let the vnto whome is committed the charge to instruct and adorne so amiable and wonderfull a society take hede what they doe: for they haue committed vnto them not only the charge of those which are present with them, but also of others which by emulation of this church being wel ordered may be brought vnto Christ. He calleth the Jewes his flesh after the maner of scripture, where in me vse to speke of theyr brethren and kinsfolkes, He is our mouth and our flesh. And in so saying he obteyneth theyr good will to heare him.

That I might saue some of them. He sayth not all, for that he knew that this was not now possible for him to doe, for at that time it behoued that his greatest parte shoulde be made blinde, and be shut vp vnder incredulity. Towardes the end of the world is to be looked for a generall conuersion of the Jewes. This phrase of speech is to be noted wherein he sayth, That I might saue some of them: for no man doubteth, but that it is God which saueth as many as are sanctified: but Paul so sayth, for that he knew that he was a minister of the newe Testament, and of the spirit. And after the same maner wrote he vnto Timothee, when he exhorted him, to be diligent in doctrine and in reading, This doing (sayth he) thou shalt saue both thy selfe, and them which heare thee. Wherefore that which is proper vnto God, is by a certayne communicating of proprieties of speech attributed also vnto the ministers. And if God vouchsafe so honorably to speake of the holy ministry, they then greuously sinne, which contemptuously & disdainfully despise it.

If the casting away of them be the reconciliation of the world. He sayth the casting away of them, and not the remnauntes, so that it may be referred vnto the Apostles which were counted cast away, as though they were the reconciliation of the world: but by casting away he vnderstandeth theyr sal & execration. And this is a proposition causall: for casting away can not be reconciliation, but it is so called, for that the one springeth of the other: as if we shoulde say, that study is wisdom, or that dyines is barrennes: and by reconciliation he vnderstandeth saluation. For we haue by the benefite of Christ obteyned reconciliation with God. And in summe God in the Gospell will haue no other thing to be preached vnto vs but such a reconciliation. Vnto the Corinthians in the latter epistle it is sayd: God was in Christ reconciling vnto himselfe the world, to the end not to impute vnto it the sinnes thereof. And of the Apostles he sayth, God hath put in vs the word of reconciliation. We beseech you for Christs sake, be ye reconciled vnto God.

What shall the reaceauing be but life from the dead? In the exposition of this part, life from the dead, the interpreters much disagree. For Origen and Chrysostome here vnderstand the true and proper resurrection from the dead, which shalbe in the last time at the end of the world: as though some after the conuersion of the Jewes vnto Christ it shoulde follow. And some thinke that the Jewes shalbe



shalbe conuerted in the ouerthrowe of Antichrist: as though there should be a certayne analogy or proportion, that euen as by the cutting of and the fall of the Iewes, the Gentiles were called: so when many nations haue falle by the seducing of Antichrist, the Iewes shall then be receaued into the Church, by whose helpe the Gentiles which haue fallen shalbe holpen by agayne. But these things are doubtfull, vncertayne, and obscure, therfore I will of them affirme nothing as touching the maner, forme, and reason how they shal come to passe. This we must beleue, as the holy scriptures testifie, that it shall come to passe that Antichrist, who now by his ministers worketh the misery of iniquity, shall deceaue many, as also at this day manye are by him deceaued, and that ye shall at the length by the power of the spirite of Christ be destroyed, and that the Iewes towards the end of the world shall come vnto Christ: But whether the Gentiles that haue fallen shalbe by them repaired or no, the scriptures declare not. *Ambrose* thinketh it to be an allegory, wherein is shewed that the world shall receaue greate vtility of the conuersion of the Iewes, and that therfore it is called life from the dead, for that that shalbe vnto the world greate increase thozough the sayth of Christ, and the worlde shalbe made on liue in men thozough the sayth of Christ. Verily that the felicity of the Church shalbe greate, all the Prophetes in a maner write, and especially *Esaie*, which as it is most likely it as yet had not, but shall then haue. Neyther of these opinions doe I reiect, neither is it necessary vnto saluation to know assuredly whether of them is the truer, howbeit this I suppose to be more probable, that the Apostle speaketh of the commodity which shall come by the conuersion of the Iewes, which shalbe in this life, and not of that commodity which we shal haue in eternal resurrection. But these thinges are of no greate force. And if we receaue the allegory of *Ambrose*, we shall seme to attribute small fruite vnto the conuersion of the Iewes, yea rather not one white more then to theyr refection: for if thereof shall come only the encrease of sayth, and spirituall life by the death of sinnes, this selfe thing was before geuen vnto the world in theyr refection. Howbeit my mind bēdeth more to this sentēce: and to that which is objected I would say, that the Apostle describeth not vnto vs a diuerse nature of the commodity and vtility, but only amplifieth one and the selfe same, as though it shalbe a degree more, and extend farther.

And if the first frutes be holy, then is the lompe also holy: and if the roote be holy the branches also shalbe holy. ] That the nation of the Iewes is not abiect and to be contemned he confirmeth by the promise of God made vnto the fathers: for in the fathers it was by reason of the leage which was made with the sanctified, and as touching this the Iewes were of greater estimation the other nations. Howbeit in this place is not entreated of men perticularly, for there were amongst the Hebrewes many wicked men, which thozough theyr obstinacy, incredulity, and most heaynous factes wickedly perished. Wherefore *John Baptist* called them, *Generation of vipers*. And *Christ* said, *Ye are of your father the deuill*. Wherefore here is entreated of that nation generally, which was called the people of God, and came of the most holy partriarch. For so is it to be considered in this place, & not as it had his beginning of *Adam*, for that way it nothing excellerth other nations. For in *Adam* we are all sinners, we are all dead, and we are all the children of wrath. But in *Abraham*, *Isaake*, and *Iacob*, were the Iewes seperated from other nations: and especially by reason of the couenaunt which God in times past made with those fathers. Which couenaunt for that it thozough the vnfaithfulness of men which liued in this latter time semed to be obscured, *Paul* now aptly putteth the Ethnikes in mind of the first frutes and roote of that stocke wherof consisted the greate nobility of that nation. And nobility (as saith *Aristotle* in his *Rhetorikes*) is nothing els, but the honour & great fame of elders. And he saith also, that when we speake of any perticular famely or person, or nation, or people, to the nobility thereof belongeth, that they be & vndergoe, that is, men first inhabiting the land: which thing the Iewes were not:

Here is entreated of the whole nation, and not of perticular persons

Here is spoken of the Iewes not as they had their beginning of *Adam*.

What nobility is.

What is the nobility of any nation or people.



The nobilitie of the Jewes is described.

Wherin the holines of the Jewes chiefly consisted.

The metaphors which the Apostle useth.

What the first fruites signified in the law.

for they were brought from an other countrey into the land of Chanaan: but which is of much more excellency then this, they obtained by possession of the land, not by the force of man but of God, and by many miracles & wonders. This also belongeth to nobility, men be free, and live vnder no man, but vnder their own lawes. The Jewes were set at liberty by God, and by Moses receaued of God himselfe most wise and wonderful lawes. Moreover the nobility of any nation is commended by auncientnes: But there are no histories that make mencion of any nation auncienter then the Jewes. For the writers of the Gentiles can find nothing that was written before Abrahams time. This also maketh a nation noble, if it haue had excellent and notable Princes: which thing the Jewes wanted not: for they came of Abraham, Isaac, Jacob, and other of the patriarches. Finally this also is considered, whether in a nation haue flourished many excellent and notable men. As touching which thing there was neuer any people that therein could compare with the Jewes: they had Patriarches, Prophets, Judges, and most noble kings, and infinite other most notable men excelling in all kind of vertue. Wherefore before in the 9. chapter it was sayd, *Vnto whome pertayneth the adoption, the glory, the testaments, the geuing of the law, the worshipping, the promises, the fathers and Christ also as touching the fleshe.* Wherefore that nation without doubt is to be counted most noble, and that not only as touching the nobility of this world (which is doubtles a gift of God not to be contemned) but also as touching spirituall nobility, which dependeth of that couenaunt which God himselfe made with them: And to make the thing more plaine, this is to be noted, that *Augustine* in his 106. epistle to *Paulinus*, or to *Bonifacius* writeth that this holines consisteth rather in the communion of faith and of the sacraments, then in carnall propagation. Which his saying is most true. For true & sound holines in them that are of full age dependeth of faith, which by the sacraments is both sealed and stirred: when these thinges are had men geue themselves vnto God, and are made vnto hym holy. Whereunto if procreation of godly elders be adioyned, it is not to be doubted, but that God doth for the most part bestow more ample gifts vpon them, according to his promise, wherein he hath promised, that he will do good vnto the godly euen vnto a thousand generations: for he remembreth the couenaunt which he hath made betwene him and the faithfull, that he is the God not only of them but also of their seede. Yea and also oftentimes for the godly parents sake he geueth vnto their children so much grace, that they are brought vnto faith, are adioyned with the sacraments, and endued with giftes of the spirite. Which thing although it do not alwayes happen or of necessity, yet vnder the hope of such promise we baptise our infants, as the Jewes in the olde time circumcised their infants. But as we haue before said, here is not entreated of men perticularly, but of the whole kind vniuersally, and here is not a respect had vnto carnall propagation, but vnto the couenaunt and promise. For the father when he begetteth a childe doth not together with the seede poure into him holines, but rather sinne and corruption of nature, according to that saying of *Dauid*, *In iniquities was I conceived, and in sinnes hath my mother conceived me.* The Apostle in these his wordes useth two most elegant metaphors, or rather allegories when he calleth the fathers of the Hebrewes the first fruites, and the roote. In the law it was commaunded, that of all the encreases and fruites of the earth should be geuen vnto God the first fruites, yea also the first borne of liuing creatures were due vnto him. And when *Paul* maketh mencion of the masse or lombe, he alludeth to that which we reade in the 15. chapter of the booke of *Exodum*, that some part of the lombe of new dough was commaunded to be seperated for God before that the new bread should be tasted of: for thereof were made sweete cakes which were offered vnto God. Which thing he therefore caused to be done, that men by that ceremony might vnderstand, and of their owne accord testify that God is vnto them the geuer and distributor of all fruites. Wherefore that oblation encreased not the riches of God which are otherwise infinite, but only nourished in men a greatfull memory



memory of benefites receaued. As oftentimes Emperours and great and mighty kings geue vnto some one man a city, or prouince or some certaine dominion, with this condition, that he shall pay vnto him euery yeare some thing of small valew in the name of a tribute, not that they seeke by that tribute to be enriched, but that man maye perpetually vnderstande and testifie, that he dependeth of that Prince, and that that he hath at his handes obtained that dignity, which he now enioyeth. Moreouer this commodity had the common wealth by that ceremony, that by such oblations the holy ministry was sustayned, whose vse is so great that it ought to be maintayned, yea though with great charge. Moreouer in all the first frutes was signified Christ the first bozne of all creatures, and namely, the first frutes of them that rise againe from the dead, whereby all the saythfull are sanctified: for by the first frutes was made holy that which was remayning and left at home to sustaine the family. Yea and this maner of offering first frutes was deriued also vnto the Ethnikes: for the virgens called vesta, offered frutes vnto their domesticall Goddes: and as *Plutarch* telleth in *Symposiacis*, the men in the olde time dranke not any wyne, befoze that they had first offred sacrifice to some God, that that which they dranke might not hurt them. And at Athens the 11. day of the month they offred the first frutes of wyne. In all these things we may behold the steppes of that holy institution: although the Ethnikes had with idolatrous supersticion violated that which was well instituted. At this day also although the yoke of the ceremonies of Moses be taken away, yet should it be very well done of vs, of our free and liberall will to offer vnto God the first frutes by geuing them to the poore. The other metaphoze or allegozy is taken of the rootes of trees, which draw good sappe out of the earth, which is dispersed thorough out the stocke and branches and causeth good nourishment and plentiful fruit. And that a stocke or famely is called a roote, it is so commonly vled in the scriptures, that it nedeth no exposition. *Esay* sayth, *A rod shall come out of the roote of Iesse, &c.* In which words is described that Christ should be bozne of the stocke of David. And when as by this roote are vnderstanded the fathers as *Abraham*, *Isaacke*, and *Jacob*: these are not to be considered as they were men, but as they were ioyned vnto Christ, and thereout as out of a most fertile ground thorough faith drew the sappe of saluation. Neither in this place, as I haue admonished, is to be imagined any other holines in y<sup>e</sup> roote or in the first frutes, then the blessing of the couenant made betwene God and the fathers. Neither is the holynes of the roote or first frutes any thing against originall sinne, for by nature we incurre that sinne, which nature we draw corrupted from our parents. But by the promise and force of the couenaunt it is forgiven, which forgivenes when God willeth, we can not learne by the testimony of the scriptures. Paraduventure it is forgiven vnto infantes, when they are yet in the wombe, or when they are bozne or straight way after their birth, neither is it paraduventure geuen vnto all men at one and the same time. And such a forgivenes is nothing els, but not to impute that sinne vnto them, although in very deede it be in them. Wherefoze we putting our confidence in the constancy of the couenaunt and truth of the promise of God, do baptise our infantes. This allegozy of *Paul* of the holines of the rootes and of the first frutes might at the first sight seme to be against a saying of *Ezechiell*, in the 18. chapiter, wherein he saith: *If the father be godly, innocent, and adorned with vertues, the sonne which is borne of him, if he be vngodly, and an oppressor, and defiled with wicked facts, shall dye the death: the holines of his parent shall nothing profite him.* And Christ seemed to declare the selfe same thing, when he sayd, *If ye be the children of Abraham, do his workes.* But in very deede obseruing the exposition which we befoze brought, in those sayinges there is no contrariety, for we do not affirme y<sup>e</sup> the generation or propagation of the flesh is the whole, perfect, & absolute cause of grace or of holynes (for God can without it geue grace, and in very deede he geueth it vnto many, which were the children of infidels: and many of those which are the posterity of holy parents are excluded from it) but the promise which

I similitude.

The cause of some of offering the first frutes came also vnto the Ethnikes.

The first frutes are offered vnto God in the poore.

What holines in the first frutes is here met. Holines of the roote & originall sin let not one the other.

Whethers Paul be against Ezechiell.

The propagation of the flesh is not the cause of holynes.



is the cause of holines is in this manner & forme set forth & offered vnto vs of God, & he will be our God, and God of our seed. Which promise the children of Godly whē they come to age ought by faith to take hold of, and to assent vnto it, and with an effectuall assent, which hath ioyned with it the fruits of good workes, otherwise they should not haue saluation, & the piety of their parents & elders should nothing profite the. Neither must we say, as some say, that Paul now speaketh not of actual holines, as they call it, but of holines in power: for the children of the wicked also maye as touching power be saued, for they are created vnto the image of God, whereunto is not repugnant, so that it please God, but that they may be brought to saluation. Howbeit they vse to say that the children of the faithful haue a more nigher power. But this also is not inough: for that in this sorte to be nigh in power, what thing is it? Doubtles they can assigne none other thing but this promise and couenante made with God. Howbeit Ambrose laboureth thus to declare it. Forasmuch as (saith he) they haue had faithfull elders, they also are not unworthy to be called vnto the faith. But he seemeth to write ambiguously. For if he take worthines for merite, his wordes ought in no wise to be admitted. For there is none which meriteth or deserueth to be brought vnto iustification. But if by worthines he vnderstande, that they by reason of the promise and couenant of God are somewhat more apte then others, this is to come to that exposition which we firste gaue. Let vs in the meane time hereof gather, that the Jewes are not to be reiected, as Paul concludeth. Let vs also constantly beleue, that we are in such sorte brought into theyr society, that as touching our children, we haue the fruition of the self same blessings and priuileges that they had. And therfore is not their saluation past all hope, whiche now both in the east parts, and also vnder the tyranny of the Papistes liue in sondry superstitions: seeing that they haue descended from faithfull elders: for it maye easily come to passe, that the blessing and vertue of the couenant may spring forth againe in them, and that they may be drawen to saluation.

Iustification  
consisteth not  
of merites.

We as touching  
our children haue  
the fruition  
of the same  
priuileges  
that the  
Jewes had

And though some of the braunches be broken of, and thou being a wilde oliue tree was grafted in them, and made pertaker of the roote, and of the fatnes of the oliue tree, boast not thy selfe againste the braunches: And if thou boast thy selfe, thou bearest not the roote but the roote thee.

And though some of the braunches be broken of. When the Apostle had now proued that the fall of the Jewes was not so horrible, but that manye of them were saued, and shall hereafter be saued and had added that the fall was such, that it brought no small commoditie vnto the Gentils: and after that had by the holines of the roote and of the first fruites proued the excellency of the Jewes: now he concludeth that we ought not to despise them, nor to reprove them. And he vseth the figure occupatio, that is, a preuentio: for the Gentils moughte haue sayde, what profite haue they by the holines of the roote and of the first fruites, when as they are cut of from the holy stocke of their godly parentes? The Apostle answereth, now indeede they are cut of, but ye haue bene long time wilde oliue trees, barren fruitfull, and straungers from God. He putteth them in minde of their old estate, which thing much conduceth vnto modesty. Men should plucke the wallet whiche hangeth at theyr backe before them and looke vpon it and beginne firste of all to weed their owne fieldes, and then they should not easily shorne at other mens infirmities, misfortunes, and chaunces. In this sorte doth Paul now deale with the Gentils. The braunches (saith he) are broken of, but ye haue bene long time barren fruitfull: they are cut of, but they were in the stocke: we are grafted in, but they before obtained the naturall sappe, and proper fatnes, when the Gentils are sayde to haue bene wilde oliue trees without fruit, he entreateth not of any Ethnikes particularly which though they haue obtained saluation, but as I before admonished, these things are spoken of the people of the Gentils generally: which are worthy

The calling  
to minde of  
a mans olde  
estate much  
conduces  
to modesty.



ly called a fruitles wild olive tree, for that they had not publicly the profession of true piety as the Jewes had. Some thinke it straunge, that *Paul* should say, that some of the branches were broken of, when as the greatest part of the Jewes had fallen away. And *Chrysostome* cleaueth vnto his firste exposition: namelye, that the Apostle in words onely comforteth the Jewes, and speaketh to get fauour of them, whiche thinge saith he, vnles it be well marked, he shall seeme to speake manye thinges repugnant. This interpretation I thinke not so apte, for if there be in the scriptures admitted any kinde of lye, there shall doubtles be nothing remayning in them, whiche shalbe without suspicion of a lie or of falshoode. *Paul* in this place had a respect not onely to one age of the people of the Jewes, but to the whole nation together, both which was from the beginning, and which should be euen vnto the end of the world. And who seeth not that they at that time were saued a great part? There were many most holy patriarches, iudges, kings, priestes, prophetes, priuate men, and women, which were all deare vnto God, and towarde the end of the world they shall in great heapes be conuerted vnto Christe. Yea and in the Apostles time, there were in one day wonne vnto the Lord siue thousand. What marueile then is it, if he saye that some or certaine branches were broken of? It mought haue seemed a lie, if all had bene cut of. Further although the Apostle do somewhat extenuate, or rather lenisye that which was in deede verie harde to be spoken, yet maketh he no lie, to speake for fauour, or to comfort in woordes onely contrary to the truth of the matter. Wherefoze he putteth the Gentils in minde what manner ones they were before, and in what state the Jewes were in times past before God. And doubtles if the Gentils had considered with themselves their former estate, and the publike and ciuill doctrine and manners receaued amongst them, they should haue found nothing in a manner, which was not obnoxious vnto the curse. And if they had any thing afterward, whereof to gloze, the same came wholly not of the doctrine and manners receiued of long time amongst them, but of their new grafting into Christ in the place of the Jewes which had falle away. And without doubt that grafting in of the Gentils which we now entreat of was wonderful. The lord sayd of it, *Many shall come from the east, and from the west, & shall rest with Abraham, Isaac, and Iacob, &c.* And *Paul* excellently wel expresseth the same vnto the Ephesians in the 2. chapter, saying: Remember that ye beinge in times past Gentiles in the flesh, were called uncircumcision, of the which are called circumcision in the flesh, whiche circumcision is made with handes, that (I say) ye were at that time without Christ, aleantes from the common wealth of Israel, and straungers fro the couenantes of the promise, and had no hope, and were Atheistes, or without God in the world: but now ye which were once farre of, are made neere through Christ, by his blood. And straightway in the selfe same chapter. Now therefore ye are no more straungers and foreners, but citezens with the saintes, and of the household of God, and are built vpon the foundation of the Apostles and Prophets. And this is to be noted y this place maketh much to proue, that the olde Testament and the new is one and the selfe same. For the roote is one and the selfe same, and the stocke or bodye of the tree is one and the selfe same, the Jewes are cut of, and we are grafted in, one and the selfe faith abideth, one and the selfe same mediatoz, the selfe same sacramentes, as touching the thinge, although the outward signes and ceremonies are chaunged. And doubtles the promises as touching the substance abide now the selfe same, although, at that time were mingled with them certaine shadowes of thinges, as of they infinite populous multitude, of the possession of the lande of Chanaan, of the kingdom, of the priesthoode, of the temple or tabernacle. &c. Wherefoze the substance, thing, and spirite are in either testament one and the same, onely there is found some difference in qualities, and certayne circumstances. But whereas the Apostle calleth the stocke and propagation of the saintes an olive tree, it may seeme that he tooke that out of the holyc scriptures. For in the 11. chapter of *Jeremy*, the Lord said, that he had made Iuda an olive tree full of branches, fruitfull and fat, but he there prophesieth, that it shoulde be broken for their impiety: whiche sentence

*Paul* in this treatise maketh no lie.

The grafting in of the Gentiles into the wild olive tree is wonderful.

The olde Testament and the new is one, and the selfe same thing as touching the substance.

the



the Apostle nowe vseth, namely, that the bzaunches are broken of. And *Dauid* saide, *I as a greene olive tree and full of bzaunches in the house of the Lorde, haue put my truste in my God.* In whiche sentence is touched the cause of the fatnesse, namelye, for that the *Saintes* put their confidence in God, and do truelye beleue in him. I mighte also speake of that parable whiche in the booke of *Judges* *Ioathan*, the sonne of *Ierobaall* bzought against *Abimelech*, and against the *Sichimites*, where he maketh mencion of the *Olive tree* and and of the fatnes thereof, together with the sweetnes of the fig tree, and pleasantnes of the vine tree: wherefore these thre kinds of trees, the vine tree, the olive tree, and the figge tree are in the scriptures compared vnto the Church. The Cedre tree also is somtimes added because of the beauty and heighth therof. Although of the vine tree it be sayd that it was turned into a wild vine, yet that is not to be vnderstanded vniuersally, but only as touching the bzaunches which fell away. Wherefore *Augustine* hath a very good saying, that this tree is putata, non amputata, pruned and not cleane cut away. The Apostle straight way prohibiteth the Gentles from glozieng against

It is not possible but that we should reioyce in the giftes of God.

the *Jewes*. He indeede forbiddeth not glozping generally (for how can it be, but that we should reioyce in the giftes of God: but addeth against the bowes that are broken of, namely, that we should not reproch them. To glozy against the, were to glozy against the roote, and to go about in a manner to strine euen against *Abraham*, who is our father. For in the third to the *Galathians* it is witten, *They which are of faith are the sonnes of Abraham.* And likewise to the *Romanes* in the 4. chapter. But in *Pauls* metaphoze the absurdity is a great deale moze manifest if the bzaunches should arise against the roote. Neither is the elegance of the metaphoze of the wild olive tree lightly to be passed ouer: for euen as the wild olive tree hath in dede the forme and shape of an olive tree, but yet as touching the ende and fruits it is not so prayse worthy: so they which are straungers from *Christ*,

Why straungers from Christ are called wilde olive trees. What the grafting into the good olive tree is.

although they haue still a certaine print of the image of God, & do certayne works which are goodly to the shew, yet notwithstanding they are not acceptable before God, and the things which they do are barren, yea rather they are sinnes before God. Farther the grafting into the good tree whereof is now made mencion, semeth to be nothing els but the communion of the *Saintes* which in the article of our faith we confesse. For this we ought to know, that whatsoeuer grace and good gifts are geuen vnto vs, are not geuen only for our owne sakes, but to helpe to the saluation and edification of others. Which thing if *Christians* would in these dayes diligently weigh with themselves, there should be les selfe loue and misery in the Church. Neither is this to be passed ouer that in this place is reproued the wickednes of the *Jewes*, which were not by their holy first fruits chaunged, as a whole lombe of dough is commonly chaunged by leuen though it be neuer so litle, and they would not imitate their roote, but miserably degenerated from it. We

In this allegory are reproued the Jewes.

The promise is not bound vnto any kinred, nor to the flesh.

may when we heare that the bzaunches are broken of, thereby gather, that the election and promise of God is not so bound to any stocke or to the flesh, that none can be damned which come of godly parents: which thing also was before declared in *Esau* & *Ismaell*, which were bozne of *Abraham* & of *Isaack*. And when the Apostle saith that the Gentles were wild olive trees, he not only putteth down their pride and arrogancy, but his words also are of great force to prouoke the *Hebzeus* to emulation, when they heare that the good fat and fertile iuyce of their olive tree is participated vnto wild olive trees, that is, vnto the Gentiles which had before bene filthy idolaters. This I say mought haue stirred by the *Jewes* to repentance if they had had any consideration. And he thought it not inough to say, *Thou art grafted into the good olive tree*, but he also addeth, and art made partaker of the fatnes of the olive tree, that the Gentles Could vnderstand, that they were not only in name made the people of God, but were in very dede made partakers of grace, and of the spirit, and of heavenly gifts. Let vs mozeouer consider that this grafting in, which the Apostle now entreateth of is contrary (as *Ambrose* noteth to the maner of naturall husbandry, wherein a good science or graft is taken, and grafted



grafted into a barren and wild tree, namely, that by the fatte and fruitfull sappe of the godd graft might be amēded the barenes and wilones of that stocke wherinto it is grafted. But here it is contrary: The tree that is the body of the Church and the society of the godly is good: but the graftes are vnfruitfull barren and wild olive trees. Neither could it be otherwise, for whatsoever is found without Christ, and his body, how glorious so euer it be, can not but be wicked and vncleane. And to boast against the bzaunches, is to reioyce in their fall. If God thereby bring commodity, then in that respect we may reioyce, but to reioyce for the fall of any man, we can not lawfully, vnles rashly and per accidens as they speake, that is, by chaunce.

Thou bearest not the roote, but the roote thee. ] They which fight against their roote can not stand long themselves. This place of the Apostle also teacheth vs, that vnto our iustification are not required merites of workes and naturall endeouors, for the wild olive tree can by no meanes graft it selfe in. Wherefore as we are begotten of an other without any our help, and as trees are grafted of others: so we are through Christ iustified of God without any merites. Moreouer by those words is declared as we also before sayde, that we had not bene grafted in vnles the Jewes had first fallen: as graftes are not grafted in vnles first be cut away somewhat from the tree. Farther Origen noteth that by this doctrine is confuted *Valentinus*, and his disciples, who thought that the soules are in kind distinct, and that some of them are so good, and as they spake golden, that they can by no meanes be damned, howsoever they liue, and whatsoever they do. Other soules they thought to be by nature euill, so that they could by no meanes attaine vnto felicity, but yet by their labours and good workes, they might at the length so profite, that they might be brought to a middle estate, where should be some refreshing, but not the chiefe felicity. Wherefore they sayd that they were spirituall, perfect, and mere gold: so that although they committed many vncleane, and absurd thinges yet they sayd they lost not their holines, for gold though it be neuer so much couered with durt, ceaseth not to be gold. But they exhorted others to do good workes, namely, for that they should neede them, if at least they would attayne vnto the middle estate. And of this pestilente doctrine *Iereneus* maketh mention in his first booke. *Paul* now contrary to this pestiferous doctrine saith, y branches cut of fro a wild olive tre may be grafted into a good olive tre. Origen after y he had confuted these men, doubteth, that forasmuch as we affirme y the nature of the soules is one & the selfe same, how we can, as *Paul* now teacheth, defend the double tree, y good olive tree, & the wild olive tree. He answereth vnto this question by a similitude: All the bodyes (saith he) that are in the worlde, as touching that they are a body communicate in nature, neither differ they one from an other, but out of euery nature of them arise and spring many properties and conditions, whereby they beginne to differ from others, and do indeede much differ from them. And in this maner the celestiall bodyes are distinguished from the elementes: and the elements from corruptible liuing creatures: and agayne those liuing creatures from the plants: so saith he, happeneth it as touching the soules: all are endued with one and the selfe same faculty of free will: where out whē some bring forth faith, vertues, & good workes they make a good tree: & when as contrariwise some out of the liberty of the will where with they are endued, do bring forth impiety, sins, & euill workes, therby they are made wild olive trees: and by this meanes he ascribeth y whole diuersity & distinctiō of trees y one fro y other vnto fre will. And to confirme his sentēce he bringeth that saying of Christ out of the Gospel, *Eyther make the tree good and his fruites good, or the tree euill and his fruites euill.* But in the bzaunches he noteth an other diuersity. That euen as in naturall bodyes, there are some which longe kepe still theyr proprieties and qualities, as the beaumenty bodyes which shall in one and the selfe same estate abide euen vnto the end of the world: and there are others which are more easely changed yea also come to corruption, as herbes, plantes, and sensible creatures: So there are some brāches which perpetually adide in that tree, or doubtles very long, but other some soone fall away. At the length he writteth, that

This grafting in, is contrary to naturall grafting.

An argument against iustification by workes.

An error of the Valentinian hereticks.

A similitude.

A similitude.



## Cap.ii. A Commentarie vpon the

that although some thinke that Abraham and the holy fathers are the good tree and the root, yet he thinketh that we ought to put Christ to be that good tree and roote, as into who we are by fayth grafted. Touching these thinges out of him alledged, we may allow the former part which was brought first agaynst *Valentinus*, for they are well and profitably noted of him. But that difference of the two trees is farre otherwise to be put. And first we ought to know, that the whole lump of our nature is corrupted with originall sinne: wherefore it might well be called a wild olive tree. Neyther should we haue had from any elsewhere a good tree, vnles by the mercy of God, Christ had bene both promised and geue, into whom the elect by beleuing are altered, transplanted, and grafted, as into a fruitfull and fat tree. But that they shoulde beleue, cometh not by the power of free will, for fayth is the gifte of God, and not a worke of our strengths: and therefore it lieth not in vs to make the tree good. And if *Origen* thinke that Christ so sayth, the error springeth of the misvnderstanding of this worde, Make ye: for in that place it signifieth not a working, but a supposition: As though he shoulde haue sayd, Thinke and be assured that that tree ought to be good, which shoulde bring forth good fruites & that tree euill which shoulde bring forth euill fruites. And that this is the sence of those words, that which went before declareth. For the lord had sayd: *Forasmuch as ye are euill ye can not speake good thinges.* And in the 7. chapter of *Mathew* it most manifestly appeareth that the tree ought first to be good before that good fruites can follow: but *Origen* contrariwise imagineth that by the workes of free will the tree is made fruitfull. And as touching the plant and roote, we also affirme that the fathers, with whome was made the couenaut, and who led in it an holy life, are that plant and roote although we are not ignorant that in other places of the scripture Christ calleth himself the vine tree and vs the branches: yea and in this selfe same epistle it is written that by baptisme we are grafted into Christ, into the similitude of his death. Neyther doth any man doubt, but that Christ is the only foundation, besides which no man can put any other. But *Paul* now tendeth not that way, but only hath a consideration vnto the kinred of the *Hebrewes*, and holines of the fathers, which is here by gathered, for that he calleth the *Iewes* the naturall branches of the good olive tree: which can not otherwise be vnderstanded, but for that they came of holy parentes. And freight way he expessedly sayth, *There are enemies for your sakes, but elect for the fathers sakes.* Neyther doth this which is added any thing let: Thou standest by fayth, which fayth hath a respect vnto Christ as vnto the object thereof: for we also when we affirme that the holy fathers are the plant and roote doo not exclude Christ, for the roote and tree are not here taken, but in as much as they are holy: but the fathers had not of them selues naturall and inward holynes, but, as we haue before sayd, they by fayth drew it from Christ.

The whole lump of our corrupt nature, maybe called a wild olive tree. It lieth not in our power to make our selues good trees.

The fathers are called the roote, & the plant, in as much as they are rooted in Christ.

Thou wilt say then, The branches are broke of, that I might be grafted in, Thou sayest well. Thorowh vnbelefe they are broke of, and thou standest by fayth, Be not high minded, but feare. For if God spared not the naturall branches, take heede that he also spare not thee.

Thou wilt say then, The branches are broken of, that I might be grafted in, Thou sayest well, Thorowh vnbelefe they are broken of, and thou standest by fayth. The Apostle continueth still to repress the arrogancy of the Gentiles which extolled themselves against the *Iewes*. And he vseth a counterfeate speech vnder the person of the Gentiles, so that it is a preuention. The Gentiles peradventure mought haue said, we glory, for that we are both better and more worthy then the *Iewes*: which is hereby proued for that they were broke of for our saluation sake, that we shoulde be grafted in: but he is of much more worthines for whose sake a thing is done, then is y which is done for his sake. The Apostle answereth



and wereth, Thou sayst well, that the Jewes are broken of, that thou shouldest be grafted in, this I deny not: but the remember thou that thy grafting in cometh not of merites or workes, but of sayth, which is mere and pure grace, and hath a respect vnto the mercy of God only. It is the practise of Satan to make vs to glory of that thing, which we haue not of our selues, but is the pure and simple gift of God. I will not speake how that the Jewes mought by the like kinde of reasoning say, we are of more excellency then thou, when as thou wert to this end called, that we by thy conuersion might receaue fruit, and by enuilation be prouoked vnto saluation. *Chrysostom sayth, that here are touched the true and proper causes of the destruction of the Iewes, and of the grafting in of the Gentiles, incredulity, I say, and sayth.* And therfore he continueth in that mind which he was of before, that the Apostle comforteth the Jewes in wordes onely, and with commendations which in very dede were no commendations. But in thus speaking he considereth not that which was before sayd, that the counsell of God in the execution of the Jewes stayed not there, as though he willed that blindness in respect of it self only, but had a respect vnto the calling of the Gentiles, which he would should therof follow. And I wonder he saw not, y the Apostle here approueth y argument of y Gentils wherein they sayd, *They are broken of that we should bee grafted in.* He mought doubtles haue sayd, this is not true: fro which saying he is so farre of, that he rather auouched, graunted, and approued that which they alledged. *Wherfore it is not to be doubted, but that the blinding of the Jewes was appoynted of God as a meane, whereby the saluation of the Gentiles should follow.* *Wherfore Paul calleth backe the Gentiles to the consideration of this end, and willet them to weigh with themselves, that they stand by sayth, whereof they can not glory, for that they haue freely receaued it at Gods handes.* In the first to the Corintheians the 1. chapter, he sayth likewise, *that the beleuers stand by sayth.* Neyther is that hereunto repugnaunt which is written in the selfe same epistle in the 15. chapter, *That the Corintheians stand in the Gospell, for sayth is referred vnto the Gospell as to his proper object, yea rather after a sorte it thereof springeth, as we haue before hard.* Neyther is in this place entreated of men perticularly, but of the congregation & body of the beleuers: And therfore he not without iust cause addeth,

*Be not high minded, but feare.* For euen as the Church of the Jewes is now extinguished, and Affrike likewise and Grecia, and Asia haue lost many churches: so is it to be feared lest the selfe same thing happē now vnto the Churches which seme to stand. *Wherfore let them not puffe themselves vp.* But no man of the member of the saythfull ought to be in doubt of his own saluation. For the nature of sayth is, to make men assured of the promise of God. Howebeit thys is to be known, that it is not possible, that so long as we liue here, we should utterly shake of all feare. For we are continuallye tossed betwene two cogitations, the one of the goodnes, sayth, and constancye of God, the other of our corruption, infirmitye, and prones to euill. For when we consider howe weake we are, and prone to euill, and consider also the filthines and imperfection of our workes though they be neuer so good, & there with all the seuerity of the lawe in requiring euen to the uttermost the thinges which it commaundeth. This consideration (I say) if it be vehement, can not but exceedingly make a feard the minde, and deiect it. But on the other syde, when we consider the clemency, goodnes, and mercy of God, and his constancy in his promises, and therewithall also remember, that all the merites of Christ are communicated vnto vs, we are refreshed, and recreated, and the feare is eyther lenified, or els sometymes utterly layd away. And these affectes where they are perfect & vehement, doe succede the one the other: for they can not be both at one tyme: or if they be both at one tyme, then are eyther of them remisse and not vehement. But in what maner they geue place the one to the other, we may by dayly experience vnderstand. For if any man be set vpon the toppe of an highe toure, and if being there his mind runne vpon nothing els but vpon the heigth of the tower,

S. i.

and

The comparison is declared. No perticular man ought to stand in doubt of his saluation. So long as we liue here we cannot utterly shake of all feare.



## Cap. II. A Commentarie vpon the

Faith doth  
no lesse ex-  
pell feare,  
then doth  
charity.

and what a deepe way he should fall, so that he can not fall without danger of death, it is not possible, but that his mind being still vpon this, he should be altogether smitten with an horrour: But if he turne his eyes a syde to the barres or battlements which stay him by so that he can not fall, then will he plucke by his spirites agayne, and put away all feare. Neither ought it to seme vnto any man straunge, that we say, that faith expelleth that feare which is ioynd with doubting of saluation, when as in *Iohn* it is sayd, that charity dryueth feare out of doores. For, it is most certaine, that that which scripture attributeth vnto charity ought much more to be attributed vnto faith: for charity springeth of it. But as we haue already sayd, *Paul* in this place entreateth not of men perticularly, but of the publique profession of *Christ*, and of the preaching of the Gospel and of his religion receaued in any whole nation or prouince. And that which is here spoken, ought to stirre by godly men to most seruent prayers for the preservation of the churches. After that he addeth a reason of his sentence.

For if God spared not the naturall branches, take hede that he also spare not thee. He reasoneth à minori, that is, of the lesse: for it seemed les likely, that the naturall branches should be broken of, then they which are agaynst nature. Now if they be broken of, the is it much more to be feared, lest others also should be cut of. But let vs see what is to be vnderstanded by the naturall branches, or by the brāches of nature, which phrase *Paul* a litle afterward also useth. *Chrysostome* sayth: Forasmuch as in things natural is found necessity, in this place can not be put that necessity, for that holynes, and these giftes of God whereof we now entreat, may both be in vs, and also be remoued away from vs. Wherefore he thinketh, that here is rather to be vnderstanded a certayne likelines of truth, and consequence, as we commonly saye, that that is naturall, whiche reason iudgeth probable and agreable. *Ambrose* expessedly writeth these woordes: For if they which throughe the prerogative of the fathers were woorthye, vnto whome also was made the promise, and which were adopted of God into childre, were for theyr incredulity sake made blind, what shall become of them, which are without any commendation exalted on high? and which being of no dignity at all, are brought to honour? But *Origen* by nature vnderstandeth free will, as though this whole dignity should depende of free will, which opinion we haue a litle before confuted. Wherefore *Ambrose* cometh nerer vnto the truth, who referreth this dignity or worthines to the promise of God, although none of them haue properly declared, why mention is made of nature. And *Paul* in my iudgement therfore maketh mention of nature, for that the children of the saints were so borne, that they came out of a good tree, and out of an holy roote. And verely the etimologie of this word, nature, is deriued of this word, nasci, that is, to be borne. And yet is not this so to be taken, as though they should haue in themselves the beginning of holynes: for, that dependeth of the godnes, promise, and will of God. For there is no part of the blessing of God to be attributed vnto the stocke of the fleshe being considered apart by it selfe, but so far forth as vnto the stocke or propagation is ioynd the promise which is a thing of great efficacy: which promise if we will know of how great force it is, let vs looke vpon the nation of the *Iewes*, which was in deepe sinfull and contaminated with many kinds of sinnes: and yet it ceased not to be the people of God, vntill they had publicly denied and reiected *Christ*, although euen then also remnants of them were saued. Howbeit that people was first corrected with the rodde and with afflictions, and sometymes sent into captiuitie, but was not altogether reiecte: And that this benefite was bestowed vpon the fathers, the Scripture in many places mencioneth. There were other nations which in deepe receaued the Gospel, but yet kept it but for a while, scarce aboue one age or two. It is true, that we haue succeeded in the place of the *Iewes*, and are made partakers of the selfsame priuiledges with them: yet notwithstanding the *Iewes* were before vs: & abode the long tyme before in possession. Wherefore if they be nowe broken of, we ought more to bee afearde: if they for their pride were smitten with blindness, & were for their incredulity cut of, what is to be thought of vs wild oliue trees, and barren, & vnfruitfull branches? Thorough incredulity were they broken of (sayth *Ambrose*)

The etimologie of this worde nature.

How the blessing of God is towards the stocke and propagation of the fleshe.



not for thy sake, but by reason of their owne default: whiche thing I meruayle he should write, If this Proposition propter, that is, For, do signifie the cause efficient, I graunt that our saluation was not the cause of their cutting of. They had in themselves the sinne of incredulity, which God minding to punishe, in this sort by his iustice reiected them. But that our calling was not the small cause, which God in their reiection had a regard vnto I can in no wise deny, seing that Paul affirmeth it: wherefore I thinke rather we may say, that they were broken of from their fruitfull tree both for theyr owne default, and for our sakes.

Be not high minded. *μη υψιποποιει.* This is, which is other wise sayd, *μη υπερβηαι* which vice is opposit vnto the pouerty of the spirite, which Christ so commended that he called them which were endewd with it, *blessed*. But they are to be laughed at, which by this saying of the Apostle labour to defend ignorance, & to feare away men from knowledge. *Noli altum sapere* say they, that is, Be not ouer wise. Whiche exposition how strang it is from the scope of the Apostle, I suppose now euery man plainly seeth. But to close by the exposition of this place, I thinke that betwene the degrees whereby we come to saluation, & the meanes which bring vs hedlong to destruction this order is to bee put. As touching them which shalbe saued: first is election or predestination. Thereout burst forth grace the spirite and sayth, straght way follow god woorkes, then haue they geuen vnto them perseuerance, and at the last is rendred the crowne of felicitie. But vnto destruction the first degree, is the corruption of the lompe of mankind thorough originall sinne, & that God would not haue mercy: thereof followe many sinnes, which we by living wickedly after ward adde: after them followeth blindnes, & they are infected with incredulity, mozeouer the harte is hardened, and at the last followeth eternall damnation.

Our saluation was the small cause of the reiection of the Jewes.

The degrees to saluation, and the degrees to destruction.

See therfore the bountefulnes & seuerity of God. Towards the whiche haue fallen into seuerity, but towards thee, bountefulnes, if thou continue in his bountefulnes: or els thou also shalt be cut of. And they also, if they abide not still in vnbeliefe, shalbe grafted in. For God is able to graft them in agayne. For if thou wast cut out of the oliue tree, which wast wild by nature, and wast grafted contrary to nature into a right oliue tree, how much moze shall they that are by nature be grafted into their owne oliue tree:

Se therfore the goodnes and seuerity of God. &c.] This word *is*, in Greke *est*, See, some turne Ecce, *is*, Behold, for in signification it is sometimes all one w<sup>th</sup> *is*. The Apostle continueth still in one & the self same matter. For this treatise was very necessary to put away the discord which in *h* primitive sprang betwene the Gentiles & the Jewes. He exhorteth the to set two things befoze their eyes, the goodnes of God, & his seuerity. Goodnes he calleth *χρηστότητα*, which word signifieth clemency, & a redines of mind to do a man good, & to do him pleasure. Seuerity he calleth in the Greke *ἀποτομία*, whiche is then, when thinges are done with extremitie, and that men are delt with, euen according to the rigour of iustice.

Towards thee (saith he) goodnes. For that was a singular bountifulnes, that when as the Gentils were contaminated with idolatry, and mought iustly & woorthely haue bene left in their infidelity, they were yet notwithstanding called adopted and adozned with so many ornaments and giftes. By these wordes are confuted the Panichies & Marcionites, which affirmed that there are two Gods, one good, gentle, and mercifull: the other seuer, yea and cruell: when yet the Apostle in this place attributeth the selfe same proprieties vnto one and the self same true God. It is manifest also that they which are cut of, are by the iust seuerity of God broken of, and fall away, so that they are without excuse. Mozeouer not onely Paul in this place, but also the whole scripture in infinite places in a maner, prouoke vs to the consideration of those two thinges. And that not without iust cause for in the consideration of the goodnes of God we are prouoked vnto faith, and vnto

The singular bountifulnes of God towards the Gentiles. Against the Panichies and Marcionites. The scripture euery where inuoceth vs to consider the seuerity and goodnes of God.



loue towards him, & also to geue him thanks for þe benefits receiued at his hands. But when we consider þe seueritie & iudgements of God, it maketh vs to pity those which fall, and to be fearefull of our owne estate. *Christostome* expounding this sentence, See the goodnes. *It is not saide, (saith he) See thy merites, and thy laboures, for it commeth all whole of grace from aboue.* I woulde to God he had alwayes spoken after this manner, and that he had abode still in that whiche he here teacheth. The entent of the Apostle in the consideratiō of the seuerity of God is, that we beholding other mens dangers and falles should be made moze ware. Which selfe thing he in an other place meaneth when he sayth in the first to the *Corinth.* He which standeth, let him take heede that he fall not: and vnto the *Galathians,* Considering thy self, least thou also be tempted. Wherefoze this is to be known, that feare is of two sortes: the one is, which abateth nothings of confidence, but onely engendreth a greater diligence, and bringeth moze effectually endeuours. The other is which exceedingly diminisheth, yea rather taketh away confidence, pulleth away endeuour, and bringeth sluggishnes. The latter commeth of infidelity, the other cometh of diligence and of fayth. By this kind of feare are the churches moued moze and moze to apply themselves vnto God, and to praye instantly for their preservation, namely that the kingdome of God shoulde not be transferred from them vnto other nations. This is the cause why in holy seruices prayer is made for the churches: which I woulde to God it were done with that seruentnes of minde that it ought to be done with, and that vnto the prayers were adioyned an endeuour to adorne and refozme them: for to praye, and not to labour to do thereafter, is to dally with God.

Two kinds of feare.

What prayer is vaine.

None that is godly is vncertaine of his saluation.

The etimology of faith

Our flesh is to be taken heede of, for that it is weake and vncleane.

What is to be feared touching the church. It is not possible that the church should perishe. Perticuler churches may faile.

We indly feare touching our posteritie.

Otherwise thou also shalt be cut of.] None which beleueth, ought as touching himself to be perswaded that he shalbe cut of. For faith suffreth not this persuasion to take place. The Lord saith, that he which beleueth passeth from death vnto life, not to euery kinde of life, but vnto eternall life: whiche is now already begunne, and shall be accomplished in the world to come. Wherefoze seeing that eternall life is promised vnto vs, we ought in no wise to doubt therof: euery one of the faithfull beleueth that he is adopted of God into his sonne, and that he is elected vnto eternall life. Wherefoze it shalbe vnto him as he beleueth. For the Etimology of this woorde faith many thinke hereof to come, as though that shall indeede be done which is spoken. Howbeit he which so beleueth, ought alwayes to be mindfull of perseuerance, and not to liue loosely, and ought also to imploze at Gods hands his gift and grace to abide in his bountefulnes, touching the obtainment whereof we oughte not to doubt, when as God hath both promised it vnto his, and also a faithfull prayer cannot be powzed out with doubting, as the Apostle James testifieth: howbeit, it is profitable attentively to looke vpon our flesh, which is weake and euery way vncleane, neyther is any thinge in the nature thereof, but that it may be damned. Wherefoze these wordes of the Apostle stirreth vs vp to brydle the pride therof, and to brydle the security of it, and also to shake of sluggishnes. Howbeit for the retaining still of certainty we must fly vnto that, whiche is a little afterward witten, that the giftes and calling of God are without repentance. And that we may see howe profitable this admonition of the Apostle is vnto the faithfull, and not in any wayes in vayne, we will vse this distribution, firste to see as touching the church what is to be feared. If we speake of the whole church we muste not in any wise feare that it shall ever faile: for Christ hath promised that he will be with it vnto the end of the world. It may indeede be tempted, cifted, and shaken: but utterly ouerthrowen it can not be. And therfoze we pray that the crosse, temptations, and persecutions thereof might be allwaged, and turned to good. But touching perticuler churches, for that it is possible that they maye be transferred, we do pray both against their continuall temptations, and also that with them and especially with our church may abide the kingdome of God. And as touching our posterity also there is cause why we shoulde feare, for that the promise is indefinitely set forth, and vnles it be contracted by election and predestination, it maye come



come to passe that it shall not comprehend them, as all the Jewes were not comprehended in the promise. And touching infants we may also iudge the like. The covenant indede and promise excludeth them not, yea they are generally ment in these wordes, wherein the lord saith, *I wil be thy God, and the God of thy seed.* Under which promise we baptise them, and visibly incorporate the into the church, who yet when they come to age may reiect the couenante, and contemne the Gospell: whereby is made manifeste that they in very dede pertained not to election and vnto the promises. Wherefore we may iustly feare, least they should not stande, as we see happened in *Ismaell* and *Esan*. There are moreover in the church some *πρόδοχοι*, that is, which beleue but for a time, and in time of temptacion step backe, as did *Judas*, and they which in time of persecutions denied Christe: wherefore for these also we haue greate cause to be afeard. And touching those which sincerely beleue in Christ, although they haue confidence of their saluation, and are assured thereof, yet so long as we liue here there alwayes hang ouer our heads many fals, and those greate, as it is manifeste in *Peter* and in *Dauid*. Wherefore they haue wherof to be afeard, although they be not afeard, that they shall eternally be damned, but assuredly hope that either they shall be defended of God from fallinge, or that if they do fall they shalbe restored againe: as we also haue confidence of them which are excommunicated: for they are not cast out of the church that they shoulde perishe, but that at the last their spirite should be saued. And therfore the elect also and they which sincerely beleue, ought continually to be afearde of falles, and that they be not cut of from Christ, at the least way for a time. And of this restitution of them that haue fallen is also mencion made in *Jeremy* the 3. chapter. *Thou hast played the harlot with thy louers, howbeit retorne againe.* All these things declare vnto vs, that this exhortacion of *Paul* vnto feare, is not vnprofitable: when as we ought so many ways to be careful both for our selues & also for others. *Chrysostome* addeth also hereunto, that the abuse of the grace of God which raigneth amongst vs, ought to be vnto vs a great feare and horror so often as we consider it.

If thou continue in his goodnes. Otherwise thou also shalt be cut of. And they also if they abide not still in vnbeliefe, shalbe grafted in agayn. Forasmuch as it is not to be doubted, but that very many of the Jewes so fell away, that they sinned against the holy ghost, and could no more be grafted in againe, it is manifest, that *Paul* speaketh these thinges, which he speaketh, indifferently of y people of the Jewes, as touching a part. Further, forasmuch as it is vncertayne, whe a man doth fall into so horrible a case, vnles it be declared by some certayne peculiar reuelation of God, therefore *Paul* so speaketh, that we should not put away all hope of any man, so longe as he liueth here. *Chrysostome* semeth now to alter his mind, as touching that y he had before spoken, namely, that all thinges ought to be attributed vnto the grace of God, and that merites or good workes are not to be regarded. For by this he sayth, It is manifest, how greate the dominion of our purpose, and the power of our will is: as though it should lie in our hand to stand in the goodnes of God, or not to abide in incredulitye, when we are fallen into it. And for some profe and confirmation of this his corrupt sentence: he from the true sense wresteth these wordes, If thou continue in his bountefulnes, and saith, *If thou shalt do the things which worthely are correspondent vnto the goodnes of God, and he sayth not, If thou shalt abide in fayth, for fayth onely is not sufficient.* These thinges in very dede are not so. For *Paul* althoughe he sayd not, *If thou abide in fayth*, yet is it all one when he sayth, *If thou abide in his bountefulnes.* For *χρηστότης*, as we a litle before sayd, is goodnes, and a certeyne redines of the mind to do good to any. In this goodnes of God, sayth he, if thou abide, that is, if thou fall not away from it: In which wordes he most manifestly attributeth vnto the goodnes of God our conseruation. For of it dependeth fayth, whereby we are saued. Wherefore he putteth the cause in stede of the effect. For before he had sayd, Thou standest by fayth, but that thou shouldest not thinke that y fayth is of thy self, now he maketh mencion of bountefulnes, whereof as of his true beginning fayth dependeth, and that this is true, it is plainly to see by the Antithesis or

S. iij.

contrary

Many fals  
hange ouer  
the faith-  
fuls heads.  
We are in  
hope that  
they whom  
we excom-  
municate,  
may be re-  
stored a-  
gayne.  
The godly  
also haue  
in hereof to  
be afeard.

Paul put-  
teth the  
cause for the  
effect.



contrary position. For he sayth, *If they abide not in their incredulity, they shall be restored agayne, thou shalt be cut of, if thou continue not in his bountefulnes.* This bountefulnes, as thou seest, is opposite vnto incredulity: and therefore it occupieth the place of fayth, and that very aptly, when as fayth is inspired vnto vs by the singular bountefulnes of God. Neyther ought we to thinke (which thing that godly father seemeth to goe aboute to proue) that it lieth in the handes of euery man, either to continue and to abide in a good and holy purpose, or els, if peradventure we fall, to be restored agayne. For what dead man is able to rayse by himselfe agayne? or in steele of a stony hart to graft in himselfe a fleshy hart? And, that perseverance also is the gift of God, the Apostle declareth when he sayth, *that it is God which geueth both to will and to preforme, and that according to his good will.* And Augustine wrote a very good booke, *De bono perseverantia*, whereout we may abundantly gather sound doctrine. But what neede there many arguments for proue hereof. Paul himselfe discusseth this question when he addeth:

Perseverance is the gift of God.

True faith which is never alone

Amongest the effectes of faith, iustification hath the first place.

Whether fall is more greivous, the fall of the Jewes, or the fall of the Ethnikes.

For God is able to graft them in agayne.] He sayth not, that it lieth in their handes: this worke he attributeth vnto God only. Why do we then runne vnto the power of our owne will, or to the determination of our owne purpose? And whereas he sayth, that fayth alone is not sufficient when we speake of iustification, this is in no wise to be receaved, especially seeing that he himselfe in another place sayth, that fayth alone is sufficient, and so is contrary to hymselfe. Notwithstanding to auoyde confusion in serching out of these thinges, this we ought to know, that the true and iustifying faith is never alone, but hath ioyned with it other good workes and vertues. But yet as the effects thereof, which effects followe naturally after that it hath iustified the beleuer, so that amongest other effects iustification hath the first place. Origen noteth in this place that, of the *Leues* it is sayd *ἐκκλησίου*, that is, they are broken of, but of the Gentiles *ἐκκοπή*, that is, thou shalt be cut of: and he thinketh it a farre more greivous thinge to be cut of, then to be broken of: as though the punishment of the Gentiles, if they should fall away from the faith receaved, should be more greivous then the punishment of the Jewes, which were remoued from their old estate. I can scarcely be perswaded, that Paul in these wordes had such subtile understandings. Further the holy scriptures neuer in any place make mention, that the fall of the Gentiles should be more greivously punished then the fall of the Jewes. Yea, rather if a man will consider the matter well, he shall see, that if punishments ought to be according to the sinnes, whersoever is the greivouser sinne, there ought to be the greivouser punishment inflicted. And if the *Leue* and the *Ethnike* be equally placed in the calling of God, and both, as it possibly may be do fall, it is out of doubt, that the *Leue* sinneth more greivously: for that besides the fayth of Christ, which he hath common with the *Ethnike*, he was in comparison of him endued with many other gifts: which soasmuch as he hath neglected in falling away from God, he is the more ingrate, and therefore his fault is the greater. That the *Leues* shall at the last be restored agayne, the Apostle proueth by the power of God. And his argument is taken a maiori, that is, of the greater: If God could graft thee into it being by nature a wild olive tree, and strange from a good olive tree, how much more is he able to restore the branches which were in tymes past broken of from the fat olive tree? And when he sayth, that the Gentiles were cut of from the naturall wild olive tree, he seemeth to asseigne, that malice or wickednes is naturally in them, which ought not to be vnderstanded of nature as it was instituted of God, which was created good, but as it is corrupted thorough the sinne of Adam, and so by generation deriued into his posterity.

A distinction of the nature of man.

And wast contrary to nature grafted into the true olive tree.] Shall we say, that it is contrary to the nature of men, though they be *Ethnikes* and infidells, to be called agayne to God, and to be conuerted vnto pietie? We must make a distinction of the nature of men, either as it is referred vnto God, or as it is referred to his owne proprieties. For as it is referred vnto God, there can nothing



thing be done of him in it, which is not sayd to be done according to nature: for this is naturall to every thing created, to be subiect vnto his Creator. And man was made to the Image of God, and to this end instituted to be ioyned to his Creator: wherefore both by the first counsell of God, whereby he made man, & also by the nature of things created which are naturally subiect vnto the efficacy and working of their author, it is naturall vnto men, religiously to cleave vnto God. Wherefore sinners are not sayd to be grafted into the good olive tree against nature: neither in this respect are miracles done, eyther besides nature or agaynst nature. But if we looke vpon the properties and qualities of things, both miracles are not according to nature, yea, rather they are repugnant vnto it, and men are contrary to nature called backe to true piety, and grafted into a good tree. Wherefore *Augustine* aptly said, that to haue possibility to beleue, is of nature: but to beleue is of grace. I knowe that there are some which in this place refferre contrary to nature this way, that the spirituall grafting in, is contrary to the naturall grafting in, which men according to the rules of husbandry vse, when as in naturall grafting, the graste, which is grafted in bringeth forth fruite agreeable to his owne sappe, & not to the sappe of the stock wherinto it is grafted. But here the branches of the wild olive tree grafted into the fatte olive tree, draw their sappe wherout they bring forth good frutes, not of their owne naturall plant, but of that wherinto they are grafted. These things without doubt as I haue before mencioned, are true, but they seme not to serue to the purpose of *Paul*. The summe is, that there is a greater conformity, agreeableness, and proportion betwene branches broken of to their owne plant, then betwene straunge branches to the selfe same plant. But because this conformity though it be neuer so nigh is not of it selfe sufficient, therefore the power of God is necessarily to be had. Whiche power is sufficient to graste in any, whether they be nigh or farre of, or howsoever they be. God is able (saith *Iohn*) of these stones to raise vp children vnto *Abraham*. And the Lord sayth, Things which are impossible with men, are possible with God. The Prophets and all the scriptures in a manner, when any great things or after a sort incredible are to be looked for at Gods hands, commaunde vs to consider the power of God. And thereof commeth vnto the godly most sweete consolation, if at any time any great aduersities hange ouer their heddes: for they doo not easely feare the power of their aduersaries, which set before their eyes the power of their heavenly father. And hereof it commeth that the Church when it prayeth for helpe at Gods hands, alwayes in a manner in the beginning of their prayers hath these two wordes, *Almighty God*. Neither is this to be passed over, that it commeth to passe farre otherwise in vs then in God, both in all other things in a manner, and also in this thing chiefly. For in vs the will extendeth a great deale farther, then the power, when as oftentimes we will very many things, which yet we are not able to performe. But it is cleane contrary with God, for he is able to do many more things then he will. For the Father coulde haue geuen vnto his sonne which was euen at the point to be crucified eleuen legions of Angels, which should straight way haue deliuered him, but he would not. But if a man say that it is not a strong argument a posse, ad esse, as the Logicians vse to speake, that is, from possibility, to being, and therefore *Paul* ought not to conclude that the Jewes shalbe grafted in againe, for that God is able to performe that thing, for besides power is also required will: We answere that here can no controversy be made touching his will, for that he is ready to do them good, the promises, the covenant which he made, and the benefits which he bestowed vpon their elders, playnly declare. Further if he would graft in the Gentles being straungers, why should we doubt, but that he will one day bestow the like benefit vpon the Jewes? Wherefore this we may affirme that the nation of the Jewes is at this tyme like vnto the roote of some good tree in the tyme

It is naturall to the creature to be subiect to his creator.

Branches proper haue greater conformity to their owne plants, then straunge plantes.

In the beginning of prayers are well put these wordes, almighty God. The power of God extendeth farther then the his will. How an argument a posse ad esse, is in this place of force.

A simile made.



God hath  
not extin-  
guished the  
zeale, but  
daily calleth  
some of the.

Certain to-  
kens of the  
nobilitie of  
the nation of  
the Jewes.

of winter, which roote if one that hath no skill looke vpon, he will soone com-  
teinne, plucke, vp and burne it if it lye in him. But a skilfull husbandman will  
say, that it ought to be spared, and will be moze carefull to cherishe it: for he  
knoweth that when the time commeth he shall haue thereof leanes, flowers, &  
fruites. So vndoubtedly doth God deale with the Jewes, he extinguisheth not  
that stocke, but oftentimes out of it calleth some vnto him, and towards the  
end of the world looketh for great plenty of his elect to come thereout. For that  
any holynes is to be attributed vnto that stocke or generation, if it be conside-  
red by it selfe: for as we haue already twise admonished, as touching it selfe it  
is condemned and obnoxious vnto the curse. Which thing Paul acknowledged  
when he sayd, *We are by nature the children of wrath, as others are.* But when these  
excellent things are spoken in the commendation of the nation of the Jewes, vnto  
it is adioyned the fauor of God and his promise, and covenant, which yet burst  
not forth into acte, but only as touching the elect. Of which things yet there ap-  
peare some markes in others: for they are studious of the law and of the word of  
God, although they vnderstand it not rightly, and as Paul sayd, *They haue the  
zeale of God, but not according to knowledge,* which things although vnto them they  
are sinnes, yet is it a certaine light and shew of that nobility wherof we speake.

For I would not brethern that ye should be ignoraunt of this  
mystery, least ye shoulde be high mynded, that partly blindnes is  
come vnto Israell, vntil the fulnes of the Gentiles be come in. And  
so all Israell shalbe saued, as it is written. Out of Sion shall the  
deliuerer come & shal burne away the vngodlines from Jacob And  
this is my testament with them, whē I shall take away their sins.

How much  
the tranqui-  
lity of chur-  
ches is to be  
desired,

What mys-  
tery signi-  
fieth, & how  
many signi-  
fications it  
hath.

For I would not brethern that ye should be ignoraunt of this mystery. I  
The entent of the Apostle now is to proue, that in the nation of the Jewes still  
remayneth sēde of election, which thing he doth many wayes. First, he setteth  
forth his prophesy which he calleth a mystery, after that he bringeth testimonies  
of the Prophets, then he declareth the nature of the vocation and giftes of God,  
namely, that they are without repentance, last of all he teacheth that the order of  
thinges so requireth: and he abideth long in this matter, for that of the full know-  
ledge thereof much depended the peace and quietnes of the Church at that tyme.  
And how much the peace and tranquillity of Churches is to be desired, we may  
easily hereof gather, if we loke vpon the contrary. Doubtles it is a miserable and  
horrible thing, to see in one and the selfe same body the members at discorde one  
with an other, yea rather fighting one against an other. And when he saith bre-  
thern, and saith, that he setteth forth a mystery, he moueth them to geue diligent  
attentiuenes. *Mystery*, *Chrysostome* sayth in this place, signifieth a thing vnkno-  
en, vnspeakeable, which is full of admiration, and is contrary to the opinion of  
men. *Augustine* in his booke de predestinatione sanctorum, when he interpre-  
teth this place turneth mystery by this word, Sacrament. And touching the sig-  
nification of this word mystery, I finde that it is diuers in the scripture. Some-  
times it is a secret thing, and which happeneth contrary to hope, and to the iudge-  
ment of our reason, as Paul saith in the first to the *Corinthians*, *Behold I tell vnto  
you a mystery, We shal not all slepe, but we shal all be changed.* And vnto the *Colos.* vnto  
the *Ephesians* he calleth the vocation of the Gentiles a mystery. Sometimes mystery signi-  
fieth that which is indeede partly knowen vnto vs, but yet not perfectly, but the  
perfect knowledge thereof is reserued till we come to our contrey, where we shall  
be in full possession thereof: and this is it which Paul sayd, *I speake wisdom in a  
mystery.* Of this kind are the articles of the faith, which we beleue, but not fully  
vnderstand: Now we partly know, but then we shall know as we are known. Lastly  
that is called a mystery, which setteth forth one thing vnto our sece, and ministreth  
vnto our minde and spirite an other thing, as Paul sayth of the coupling together  
of



of the man and the wife in matrimony, for it signifieth vnto vs the coniunction of Christ with the Church. Neither for any other consideration are our sacraments, Baptisme, I say, and the Eucharist, called misteries, in which bread, wine, and water are shewed vnto the senses, but farre other thinges are signified. But why they are called Sacraments, it is more hard to gather. Whobeit this must we knowe that amongst the Latins this word Sacramentum, that is a sacrament, is take for an oth: so that we reade oftentimes euen in good writers, those wordes Sacramenta militaria, that which signify othes pertaining to warre: for they which were admitted into warrefare sware that they would manfully do whatsoeuer they? Generall captayne commaunded them to do for the pub. welch of Rome. So long as they were bound with this sacrament or othe, they could not depart from warfare, and it was neuer lawfull for them to fight agaynst they? enemies, vnles they were bound by Sacramentum militare, that is, by the othe of warre. Wherefore soasmuch as in these misteries and sacramentes, and manifest simboles we are adoynd vnto the host of Christe and vnto the Church, whereinto we were before thorough the spirit and sayth hiddenly grafted, therefore were they called sacramentes. And besides this, as Varro telleth in his booke de Lingua Latina, when any matter of contention was, both the playntife, and also the defendant layd downe with the priestes a certayne summe of money and of other thinges which was layd by in some holy place: and he which had the upper hand, receaued agayne out of the holy place, that which he had layd downe, so that he was sayd to receaue agayne his sacrament: but he which had the foyle was punished, and the thinges which he had layd downe were forfeated and put into the common theasozp. Whereby it is manifest that a sacrament signifieth not only the inuocation of the name of God, which is vsed in an othe: but also a certayne bond. And for that in those ceremonies which the Church now calleth sacramentes, men binde themselves vnto the ecclesiasticall society: and do also addia themselves vnto God, and God by them sealeth his promises, therefore it seemeth that they are not without good consideration called sacramentes. And this is to be noted that such ceremonies are called misteries, when they are taken in that third signification which we haue now mencioned. But here misery pertaineth vnto the first, for the Apostle now openeth that, which was hidden vnto humane reason, and should come to passe contrary to the opinion of the Gentiles. For when they saw the Jewes such enemies vnto God, they thought that they should neuer agayne be receaued.

Be not high minded. ] In Greke it is *ὑψηλός*. Which word seemeth to be referred vnto prudence and wisdom, so that the Latine interpreter turneth it, Ne sitis sapientes apud vosmetipsos. *his*, be not wise in your owne conceate. Which sence Origen also followeth, when he sayth, that this is the wisdom which properly cometh of God, whereby we are impelled not to be puffed vp agaynst our neyghbours. And he maketh mencion of an other wisdom of the fleshe which the Apostle now reproveth. But I thinke rather that that word *ὑψηλός* is to be transferred vnto the affect, namely, that we should not be high minded. And this affect commonly hereof springeth, for that men thinke that they haue by they? owne strength gotten the giftes which they haue, and thereby are stirred by in respect of themselves to disdain others. By these wordes we may easely perceave what the scope of the Apostle is, namely, to reconcile vnto the Jewes those whome he admonished, and to take away the discord, which the Church was infected with.

Blindnes is partly come vnto Israell. ] Origen in expounding of these wordes somewhat digresseth, whose digression I thinke it good here to touch, At the beginning (sayth he) the most highest deuised the earth vnto the children of men according to the number of the Angells, so that euery nation was vnder the gouernment of some one Angell: but the people of Israell he reserued vnto himselfe as peculiar and proper, whome he would by himselfe gouern. These thinges it seemeth he toke out of the booke of Deut: the 32. chapter according to the translation of the 70. interpreters for there they

How our sacraments are called misteries.

Sacramentum militare.

A manner bound of them which had any matter of contention

Wisdom of two sortes.

Wherof springeth haughtines of the munde.



Angels are  
ouer diuers  
regions.

God gover-  
ned also the  
Israelites  
by angels.  
God exclu-  
ded not the  
Gentiles  
his prou-  
dence.

Lex talio-  
nis.

The scrip-  
ture testifi-  
eth not that the  
angels whi-  
che are go-  
uernours  
ouer regions  
are euill.

Origens  
rule in reas-  
oning the  
prophecies.

they haue *κατα ἀριθμὸν ἀγγέλων θένον*. That is, according to the number of the angelles of God. But in the Hebrew it is not so, for in the Hebrew it is written *Lemitpar bene Ischraell* that is, according to the number of the children of Israell. That the Angelles as ministers gouerne diuerse regions I deny not, but that can not by that place be proued, but rather it may be proued by Daniell. Further we may not thinke that God without the ministry of Angelles gouerned the Israelites: for we know that he many times sent angelles vnto the Fathers and vnto the Prophets: howbeit we are assured that by reason of the singular giftes and wonderfull fauour of God, the Israelites were vnto him a peculiar people. That he had utterly no care ouer the Gentiles, it is not to be thought. For he had a singular care ouer Iob, ouer the Philistines, ouer Naaman the Syrian, ouer all those which in Chaldea and Persia beleued by the meanes of Daniell, and his fellowes. Origen addeth, So long as that the Israelites claue first vnto God, as his singular inheritance, the Gentiles could not come vnto him, for the possession was enioyed of others: but it happened, that the Angelles which gouerned ouer the Gentiles, and held the after a sort captiues enuied this so blessed estate of the Israelites, and therefore entisemētēs drew them away from God, namely, vnto idolatry, and to other wicked fables. And God seeing this, suffred it, and resisted not, but the lewes being withdrauen from him, he called the Gentiles, and toke them out of the handes of the Angelles, and made them his people. So that God here vsed the lawe of the like, for in that thing wherein the ill Angelles sought after a sorte to haue taken him, they were taken themselues: and whilst they went about to take away an other mans seruantes, they lost those whome they already possessed. Hereby I see that this man was of this mind, that the Angelles whome God hath set ouer diuers regions are euill, which thing is not mencioned in the scriptures. Paul indeed sayth, that the deuill and euill sprites are the rulers of darknes, & he calleth them gouerners of the world: for they are Gods ministers in the world to auēge sinnes, neither should they be able to tempt the iust, vnles God permitted them: yea they were not able to enter inter into the swine, before that Christ had geuen them leue. These thinges I say we know right well, but that those Angelles which are called the princes of the Grecians, or of the Persians are euill I thinke not, yea rather they are good, whome God will haue to defend kingdomes and prouinces, that they should not be destroyed thorough the malice & violence of Sathan. But that which he afterward addeth is true, both that by the plucking away of the Iewes from God is place made vnto the Gentiles, and also that God by his prouidence hath appoynted those courses and alterations, that so long as the Iewes beleued the Gentiles should be excluded, and the Iewes being made blind, the Gentiles should enter in: but yet not in such sorte that the Iewes should abide still in theyr blindness, for at the last when the Gentiles are illuminated, they shall see in what good case we are, and how unhappely all things go with the, so that being by emulation picked forward, they shall say, as it is writtē in Ose the prophet, *I will return vnto my first husband for then was it better with me, then it is now.* And God wil neuer forget his leage & covenant, as he hath many times testified by Ieremy & by other prophetes. And soasmuch as the Iewes were made blind, that the Gentiles should enter in, it followeth that the Gentiles being entred in, the blindness of the Iewes shall cease. Wherefore it is sayd, *When the fulnes of the Gentils shall be entred in, all Israel shall be made safe.* But who they be that pertainē vnto this whole Israel, & who they be that are that fulnes of the Gentils, none knoweth but god only, & the sonne of God, & they if there be any such which are his deere frends to whom he hath revealed it. These thinges I doubt not but are true, for that the secretes of the predestination and eternall election of God can by no manner of meanes be knowne of vs: but yet he sayth hereby this we may vnderstand, that none of the Israelites, if they be Israelites onely as touching the flesh shall haue saluation: and also that none of the Gentils shall be saued, vnles they pertainē to this fulnes: wherof is mention now made. And he addeth a rule which we ought to obserue in reding of the Prophets, that so often as we read any dolefull and horrible things spoken against the Gentils, we should apply the to those which wer none of that fulnes: but whē we here any pleasant ioyful and happy things spoken, then let vs know that they pertainē



unto this fulnes. And so as touching the Jewes, where the Propheets speak things prosperous of them, let them bee vnderstanded of election and of the holie remnant, but when they speake of thinges sharpe and troublesome, we must applye them to the blinded and to the reiected. But in the meane time let vs not cease to wonder, how God being most wise turneth to the saluation of others that destruction whiche men thorough their owne defaulte bring vnto themselves. But the better to vnderstand touching the Israelites that shalbe saued, and touching thys fulnes, he saith. They which are by the word of God and preaching of the Gospell purged, shall obtaine saluation: but they which are not by these purged, shall be deliuered vnto fires to be purged. We graunt indeede that men are purged by the woord and by preaching, for it is witten, by faith purifying their hearts. We graunt also that they which are not purged, ar deliuered vnto fires, but not to be purged, as though the punishmentes of the damned, that is, of infidels which haue neither receiued the woord of God, nor preaching of the Gospell shall euer haue end. And that he so beleued, it is manifest, both by other booke of his, and also by those thinges which he here addeth. For he saith, This purgation by fire how long time, or how many hundred yeres it shall last, only the sonne is able to know, vnto who the father hath geuen all iudgement. What other thing els is this, but of the paynes of hell to make suche a purgatory as the Papistes haue sayned: Neither is he holpe by that testimony which he bringeth, namely, that God will haue al men to be saued: for as we haue before taught, that sentence of the Apostle hath a farre other sence. Now that we haue noted these things in Origen, let vs somewhat moze diligentlpe peise that whyche Paul sayth.

Blindnes is partly come to Israel. It was before declared, who sent that blindenes, and it was concluded that it was done of God, whilest he punisheth sin by sinne, without any his fault, for sinne claue only in them which are made blind. And when Paul here speaketh of Israell, he taketh the woord properly, and not by an allegorye.

Partly, for that the blindnes shall not be perpetual in that nation. It may also haue a respect vnto the remnantes that were saued or it may be referred vnto the time. Chrysostome saith partly, for that all are not made blinde. But by fulnes vnderstand a definite and an appointed multitude, which is therefore called fulnes, for that the number of the beleuers shoulde be a iuste and verie greate number, so that publikely amongst the Gentilles shoulde be gathered a wonderfull great Church. As also all Israell is to be taken for a greate number of the Hebryes amongst whome Christe shoulde be publikely acknowledged. Not that some both of the Gentils and also of the Jewes shall not be destroyed. For vniuersall propositions in the holy scriptures are oftentimes so to be taken, that they ought to be contracted to a definite vniuersality: as this, All fleshe shall see the saluation of God. Again, They shall all be taught of God. Again, God will haue all men to be saued. whiche is to be vnderstanded, as Augustine saith, of all those whiche are saued: for they are made safe by the will of God. Which manner of interpretation Gregorius Nazianzenus also followed in the fift booke of his theologie, where he had to do against those which denied the holy gost to be God, and fained him to be a creature, alledging for themselves that which John writeth of the woord, All thinges were made by it. Whereof they inferred, that the holy Ghoste also was both made and created by the sonne. He aunswereth, that this saying of Iohn is to be vnderstanded of all thinges which are made, as if it should haue bene saide, whatsoeuer thinges are made, are made by him, as August. expoundeth, As many as are saued, ar saued by the will of God. This connexion of the blindenes of Israell with the entringe in of the fulnes of the Gentils hath not an naturall order, but is firme onely by the disposition and order appointed of the prouidence of God. This particle partly Ambrose most aptly referreth vnto time. I knowe there are some whiche by all Israell, of whome the Apostle now speaketh, vnderstande the people of God gathered both out of the Gentils and also out of the Jewes, which people is dayly gathered together euen vnto the ende of the woord, neither thinke they that there is to be looked

With how great wisdom God vseth the destruction of the wicked. When are purged by the woord of God and by preaching.

The wicked shall by fires be consumed and not purged.

Origen made of hell the papistes purgatory.

Vniuersall propositions in the holy scriptures how they are to be vnderstanded.

The connexion of the blindnes of Israell, with the entrying in of the Gentiles is not natural.



## Cap. II. A Commentarie vpon the

Whether  
this place  
proue that  
towards  
the ende of  
the worlde  
shalbe great  
plenty of the  
Jewes con-  
uerted vnto  
Christ.

I concilia-  
tion of two  
places whi-  
che seme to  
be repugnant

The Gen-  
tles before  
they are  
called, are  
without.

for any greater aboundance of the Jewes to be conuerted. But if we follow this exposition, what mystery or what secret had *Paul* now reuealed: all men saw that some of the *Hebrynes* were dayly conuerted and came vnto *Christe*. Further it is most manifest, that *Paul* went with a certain peculiar commendation to adorne the Jewes, to the end they should not be contented of the Gentils. But if he should haue saide as these men meane, then shoulde he haue spoken no new thing at all, when as it was manifeste vnto all men, that some few of the Jewes were dayly conuerted vnto *Christe*. Moreover the foretellings of the *Propheates*, as we shall straight way see, entreat not of any certain perticuler men, but speake euen of the multitude or people of the Jewes. Finally by that meanes *Israell* should seme to be taken allegorically, whiche in no wise agreeth with the entente of the *Apostle*. Yea and many of the fathers incline this way that the fulnes of the Gentils being entred in, the Jewes also shall retorne vnto *Christ*. *Chrysostome* in his 12. Homely de verbis Domini in Marcum, in the 2. Tome, when he entreateth of the figge tree that was dried by at the word of the Lord, saith, If *Christ* had found fruit in the figge tree, the fulnes of Gentils had not entred in: but because the fulnes of the Gentiles hath entred in, all *Israell* shall at the last be saued. And he addeth, that whiche is writen in the *Apocalipse* of *Iohn*: Of the Tribe of *Iuda* were sealed xii. thousande, of the tribe of *Rubene* were sealed xii. thousand. And also *Hilarius*, in his xi. booke de Trinitate when he entreateth that the Sonne shall deliuer by the kingdome vnto God and vnto the father, but in the meane time it behoueth him to raigne vntill he haue put his enemies vnder his fete, by enemies vnderstandeth the *Israelites*, who although according to election and for they fathers sake they were beloued, yet are they enemies for our sakes, and according to the Gospell. The selfe same thing also testifieth he vpon the 58. and 60. Psalmes. And if a man diligently loke he shall see that the reste of the fathers likewise write the like, when they enterprete these places. And *Gennadius* amongst others, as the *Greeke* Scholies declare saith, that *Paul* addeth, Partly, because of election: for the electe are not made blinde, and then he addeth, that God will afterward take them all vnto him. But they which thinke that this is by no meanes to be looked for, are hereby moued, for that all *Israell* shall neuer be saued, but some shall perish. But that word, All, as we haue declared, is not so to be vnderstanded, as though no *Israelite* as touchng the flesh shalbe excluded. *Augustine* in his questions vpon *Genesis* the 118. question toucheth either of these opinions. But what shall we say vnto the words of *Christ* wherein he sayth, Dooft thou thinke that when the sonne of man commeth he shall find faith vpon the earth? Merely if the Jewes be in such great plenty conuerted vnto *Christ*, and that with the commodity of the Gentles, as we haue before declared, then shall there remayne much faith, which *Christ* when he returneth vnto vs shall find. But we may answere, that here is no contrariety, for *Antichrist* shall subuert in a manner all thinges, so that if it were possible, the elect also should be decreased, which *Antichrist* when he shall by the spirite of the mouth of *Christ* be slaine, peradventure the Jewes shall retorne againe and shall acknowledge their *Messias*, and shall confirme the Gentils being wauering and seduced. It is possible also, that when the Jewes shall beleue, and the Gentils shall after a certayne tyme put to their helpe, then, as the nature of the flesh is, may arise some security, and licentiousnes, especially if *Antichrist* follow, by meanes whercof an infinite number both of the Jewes and of the Gentils may be alienated from *Christ*; so that that shalbe true, that *Christ* when he commeth shall find very fewe which purely and sincerely shall confesse him. Whether of these two opinions a man reueaue, there is no absurdity, and he shall easely thereby conciliate these places, but whither of them is the truer I can not certainly iudge, neither is the knowledge thereof necessary to saluation. Let vs consider also, that when *Paul* sayth, that the fulnes of the Gentles shall enter in, he thereby noteth, that before the preaching of the Gospell the Gentles were without, for as much as they should afterwarde enter in. Neither spake *Christ* any other wise whē he sayth, that they which were in



in the high wayes and streates should be compelled to enter in. Ambrose expounding these wordes saith, That then shalbe wyped away from the eyes of the Jewes their blindnes, that they may beleue. In which wordes he declareth, that so long as this execration abideth, they can not beleue. And he addeth, That God prohibiting from their hartes the spirit of pricking which worketh in them blindnes, may render vnto the the fre choyce of the will. In this sentence he manifestly declareth, what he thought of free will, namely, as touching those thinges which pertain vnto iustification and vnto regeneration. Whatsoever he writeth of it in other places, here he most truly affirmeth, that straungers from Christ want liberty of will, which then is restored vnto them, when they are illuminated.

Ambroses  
munde touch-  
ing free  
will.

As it is written, Out of Sion shall the deliuerer come, and shall turne away the vngodlines from Iacob. This p[ro]p[he]cie which he bringeth out of the sayings of the Prophets, hath in the conclusion necessity only by supposition, and not absolutely. The strength of the argument herein consisteth, for that deliuey was by covenant promised vnto Israel. But with the Gentiles there was neuer before Christs tyme any league or covenant publicly made. There was in deede a promise of their calling. For it was sayd vnto Abraham: In thy sede shal all Gentles be blessed. but in very deede there was no couenaunt publicly made with the Gentiles. Neither can this deliuey be vnderstanded as touching any p[er]ticular persons, when as it is promised vnto Sion and vnto Iacob, by which names, not any singular persons are signified, but the whole people. This testimony as touching the greater part thereof is taken out of the 59. chap. of Esay, and part of Ieremy, and especially out of the 31. chapter towards the end. Origen & Ambrose affirme that it is taken out of Esay. And Ambrose peculiarly seemeth to saye that the conuersion of certayne of the Jewes p[er]ticularly, which happened dayly was a certaine experimēt of the will of God as touching the restitution of that nation. Howbeit that which Esay speaketh in the 59. chapter, is not in all pointes as touching the wordes in such sort as the Apostle now alleadgeth them. For he after this maner followeth the 70. interpreters, who not as touching the sence, but only as touching the wordes. In Hebreu it is, Vba lesion goel vleschabe pescha beiaacov vehum ichouah: that is, Where shall come a redemer saith the Lord vnto Sion, and vnto those in Iacob, which shal repent them from their iniquities. And then is added, And this is my couenaunt with them, sayth the Lord, my spirit shal be vpon thee, and my wordes which I haue put in thy mouth, shal not depart out of thy mouth, nor out of the mouth of thy sede, nor out of the mouth of the sede of thy sede. Whereas in the Hebreu it is sayd, Vnto Sion shall come the redemer, the Seventy as Ierome writeth haue turned it, out of Sion: whome Paul also followed. And it wel known that Christ was borne of the Jewes who are ment by the name of Sion: and the word of the Lord and preaching of the Gospell therence had his beginning, although the Greke edition which we vse, hath *ἐκ τῆς σιών*, that is, for Sions sake, whereby it is manifest that this which we haue, either is not the translation of the 70. or els it is in many places corrupted. And Ierome addeth, that this word Noal according to the nature of the Hebreu signifieth to be nigh, so that is all one with *ἐγγύς*, which signifieth nigh, namely vnto whome the inheritance of the kinsman that is dead cometh. Wherefore the sence of the Hebreu wordes is, that vnto Sion shall come a nigh deliuerer. Moreover, that which is written both of the 70. and of Paul, And he shall turne away the vngodlines from Iacob, is in the Hebreu, Lishbe which they peradventure toke as though it were written Leshob peschaa, but this maketh no disagreeing as touching the sence. For they which are deliuered by faith from their sinnes haue alwayes repentaunce annexed and ioyned with their faith, not as a condition which should be the cause of remission, for this should be a condition of the law, and vnprofitable, when as no man is able to performe it: but an euangelicall condition, as which followeth the forgettenes of sins or iustification, at least by nature, & is acceptable vnto God: for whatsoever waiteth therof by reaso of our infirmity is holpe by the merits of Christ.

Before the  
gospell was  
preached  
there was  
no league  
made with  
the Gentles.

The Greke  
translation  
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vse, is ether  
not the tra-  
nslat[i]o[n] of the  
70. or els it  
is corrup-  
ted. Faith whi-  
che iustifi-  
eth hath re-  
pentaunce  
annexed  
with it.



And this is my testament with the. ] That which followeth in *Esay* touching the spirite and word of God, excellently setteth forth vnto vs the couenant or leage of God. For first are the wordes of the promise, which also shall alwayes remaine amongst the saythfull; which yet should be vnprofitable, vnles ther to were added the spirite, whereby the hartes of the hearers are moued to beleue.

VWhen I shall take away theyr sinnes. ] This part is not read in *Esay*, wherefore it may be taken as a compendious interpretation of those thinges which the Prophet before spake of the couenant, for where the spirite is, & the wordes of God are spoken, when we embrace them by sayth streight way soloweth forgiveness of sinnes: and for that the prophet expessed not the effect, *Paul* thought he would manifestly set it forth. Otherwise it is gathered out of *h* 31. chap. of *Jeremy*, where when mencion had bene made of *h* new couenant, *h* first being abrogated, it is sayd; *I will be mercifull vnto theyr iniquity, and I will no more remember theyr sinne.* And that which *Esay* speaketh of *Sion* and of *Iacob*, and *Jeremy* also of the house of *Iudah* and of *Jerusalem*, can not be taken of *Paul* allegorically as though in these wordes is signified the number of the saythfull, of what people so euer it be. For as we sayde, *Pauls* meaninge is peculiarly to commend the *Iewes*, and to put away the discord which was sprung in the Church betwene the *Ethnikes* and the *Iewes*. And in *h* it is sayd that the *Iewes* should by the *Messias* be deliuered from theyr sinnes, it is a sure argument that he should be God, when as it belongeth vnto him only to forgive sinnes. Men may indeede remitte the punishments which they which haue sinned should suffer, and not take vengeance of them: but they are not able to blot out the sinne: for the guiltines abideth still, and he which hath sinned is obnoxious vnto the iustice of God. Only God whome the sinner offendeth is able to blot out such guiltines. Wherefore the *Pharises* when they saw that *Christ* toke away the diseases & paynes of the body, which are the effectes of sinnes, and heard him say mozeouer, *Thy sinnes are forgiven thee*, cried out, that he blasphemed for that he attributed vnto himselfe that which was proper vnto God. But peradventure some man will say, doth God so forgive sinnes, that men may not remitte them? Where to then serue the keyes in the Church? In this case by this meanes is committed error, for that the *Papistes* imagine farre other thinges of the keyes, then the word of God teacheth. *Christ* hath left vnto the Church the keyes wherewith sinnes should be forgiven, which keyes are the word and sayth. For in the word of God is set forth vnto men the promise of God, whereby thorough sayth in *Christ* sinnes are forgiven, and he which beleueth not, shall be condemned, and his sinnes shall be imputed vnto him. This is one key which the Church vseth, whilest in it is both publiquely and priuately preached the word of God. The other key is sayth: for if any heare, and geue theyr assent vnto these thinges which are set forth vnto the, they haue remission of sins. And these two keyes the *Euangelists* haue excellently wel declared vnto vs. For in *Iohn* *Christ* breathed vpon *h* Apostles & said, *Receiue ye the holy gost, and whose sinnes ye forgive &c.* And what he wrought by this brething & spirit, is declared in *Luke* where it is said, that he had opened vnto the the sence of the scriptures. This key also is set forth in *Matth.* where *Christ* commaunded *h* apostles to go & preach &c. The other key belongeth vnto *h* heares, namely, *h* they beleue. He which beleueth shall be saved. Wherefore although the keyes be in the Church, yet do not men geue remission of sinnes: for the keyes are the instrumentes wherby God offereth it. But bycause *Paul* sayth out of the testimony of *Esay*, that this is a Testament: and we read the same in the 31. chapter of *Jeremy*, that the new couenant herein consisteth, that the deliuerer should come, and be mercifull vnto iniquities, there ariseth a doubt, whether the new Testament and the old be diuers or no. Of which matter I haue before spoken somewhat, but now I intend moze at large to encrease thereof.

At the first sight they seme vnderly distinct, so that the one is altogether diuers from

These wordes are to be vnderstanded properly of the *Istraelites*.

In argument wherby is proved that the *Messias* is God. Only God forgiveueth sinnes.

Of *h* keyes

The keyes of the church are the word and faith.

Although the keyes be in the church, yet do not men geue remission of sins.

Whether the old Testament and the new be vnderly distinct.



from the other: for in *Jeremy* it is sayd, that there should be a new Testament, and not according to that which he made with the fathers. And the epistle to the *Hebrewes* addeth, *When he sayth, a new, then is that abolished which was old*: but who seeth not but that when one thing abolisheth and maketh voyde another thing, it utterly differeth from the same? There is also another argument, for that as they say in the old testament was not forgiveness of sinnes. For the epistle vnto the *Hebrewes* in the 10. chap. sayth, *That the blood of Goates and of oxen, and of calves could not take away sinnes*. But in the new testament no man doubteth but that there is remission of sinnes: wherefore no man will say but that the thinges which in so greates a matter differ, are diuers. But on the other side this is to be considered, that that sayth whereof iustification consisteth, is in eyther Testament one and the same: moreover, that the mediator is one and the same, namely, *Christ Iesus*: one and the same promise of the remission of sinnes, and of eternall life throught him: the selfe same commaundementes as touching moztall commaundementes: one and the same signification of the sacramentes: one and the selfe same roote and plant, from which some of the *Iewes* are cut of, and we grafted in theyr place. All which thinges playnly declare, that eyther Testament as touching the substance or essence (if I may so call it) is one and the same thing: although there must be granted some differences by reason of the accidents, which are, that *Christ* was there knowen, as which should come, but with vs he is knowen, as which is already come. And also theyr simboles or figures were diuers from ours in forme, but of like strength in signification, as *Augustine* sayth. Moreover they had a certayne and assured pub. welth, for the preservation whereof they had ciuill precepts deliuered vnto them, which we haue not. And finally vnto the promise of the remission of sinnes by the *Messias*, were in the old time added a greates many other promises, as of the encrease and preservation of theyr posterity, and of the possession of the land of *Chanaan*, which promises we haue not. And besides all this, our sacramentes are more easy, and fewer in number, and also more manifest, and extend much farther, whē as they are not shut vp in a corner, as theirs were in *Iewry*, but are spread abroad throughtout the whole world. Wherefore we may affirme that the new testament and the old are in very dede one as touching the substance, and differ only in certayne accidents which we haue not mentioned. But now resteth to answer vnto the two argumentes which were before brought. Touching remission of sinnes, we deny that it was not in the old Testament, for if we consider the promise which there also was of force, by it the elders were iustified. For it was sayd of *Abraham*, *He beleued God*, and it was imputed vnto him to righteousness, as the Apostle hath declared. And *Dauid* sayth: *Blessed are they whose iniquities are forgiven, and whose sinnes are couered*. But if we looke vpon the sacramentes or ceremonies, they did not remitte sinnes, as touching the worke, yea neyther haue our sacramentes strength so to do. But whereas *Paul* sayth vnto the *Hebrewes*, *that the blood of goates, oxen, and calves could not take away sinnes*, we deny not this to be true, but yet in the meane time neyther doth *Paul* deny, but that the faith of the elders, whereby they had a respect vnto *Christ* and embraced him, in the signification of those sacrifices, iustified, and obteyned remission of sinnes. Doubtles the blood of those sacrifices washeth not away the sinnes of the world, but only the blood of *Christ* as he sayd, *This cup is the new testament in my blood, which shall be shed for you, and for many, for the remission of sinnes*. But whereas we are sayd to be baptised into the remission of sinnes, the meaning thereof is, that in that sacrament is sealed vnto vs and signified the remission of sinnes, which by the blood of *Christ* we haue already obteyned: which selfe thing also is done in the *Eucharist*, and sayth ought alwayes to go before the receauing of the sacramentes, if we receaue them rightly, and the order be not inuered: for as with out sayth men eate and drinke in the *Eucharist* vnworthely, so also without faith baptism is vnworthely receaued: which yet is to be vnderstanded touching them

One & the selfe same manner of iustification in each.

One and the same mediator.

The promise of the forgiveness of sinnes & of eternall lyfe is in each.

The selfe same moztall commaundementes, & the selfe same signification of the sacramentes.

The selfe same roote and tree. The substance of eyther Testament is one & the same, the accidents differ. In the olde Testament was iustification, that is, remission of sinnes.

The blood of *Christ*, and not the blood of sacrifices washeth away sinnes.

How we are baptised into the remission of sinnes.

Faith must go before the receauing of the sacraments



them that are of full age: for touching infants, how it is with them we haue elsewhere declared. Wherefore if faith go before, the is it manifest that sinnes are forgiven, which thing the sacraments which follow, scale vnto vs and confirm vs of the will of God: and when they are set forth vnto vs, they oftentimes stirre vp faith no other wise then doth the word of God, when it is heard. So that it is not possible, but that faith being newly stirred vp, iustificatio is more and more taken hold of, and our strengths are more and more renewed to leade a newe life. And therefore whereas *Chrysostome* when he enterpreteth these wordes saith: *When I shall take away their sinnes, they are not yet circumcised, they do not yet offer, & whilst they do other thinges pertaining to the law, their sinnes are taken away.* we muste not doubtles so vnderstand him, as though the fathers in y<sup>e</sup> old time when they did these thinges, and by them exercised their faith, for that they sawe Christe signified in them, had not thereby fruite, as we haue: but he so spake, for that now after that Christ hath suffred, these thinges are vnprofitable, & in the old time they did not of the worke it selfe conferre grace, as y<sup>e</sup> Jewes dreamed. In which thing also in our dayes y<sup>e</sup> sophistical diuines are deceined as touching our sacraments. But as touching y<sup>e</sup> other argument, whereas in y<sup>e</sup> epistle vnto y<sup>e</sup> Hebrewes it is said, *that the olde testamēt is abolished & made voide, the new taking place,* & whereas *Jeremy* saith, *that God wold make a new couenant, not according to the couenant which he made with the fathers, when he brought them out of the land of Egypt:* We answer that there the couenant is taken for the law, as it is distinguished from the Gospell: whiche is hereby manifest, for that he sayth, *that he will write his lawes in theyr hartes, and will graue them in their inward partes:* Which thing is not agreable with the law, whiche onely sheweth sinnes, condemneth and accuseth, neither geueth strengths: yea rather it after a sorte commaundeth infinite thinges, and layeth vpon vs such a burthen, as we are not able to beare, and therefore the prophet there saith, *that they abode not in their Testament:* Wherefore this word couenant or testament is not there so take, as we now here take it: for as we here entreate of it, it comprehendeth both the law and the Gospell. And this way there is no difference betwene the old testamēt and the new, but onely as we declared. And if thou wilt say that the prophet there also vnderstandeth this word Testament, in such sorte as we now speake of it, we may then graunte that by the comming of Christe is made some abrogation, when as those accidentes, condicions and qualities, which were in the olde testamente are now abrogated. Wherefore therein is v<sup>se</sup>d the figure *Sinechdoche*, wherby a thing is simply or absolutely sayd to be abolished or made voyde, when it is taken away onely as touching some parte thereof. The Jewes are wonderfully troubled with this sentence of the Prophet, and can scarce tell what to saye: for whilst they seke to defend the old law, and so to defend it, that nothing is thereof to be chaunged, and reprove vs, for that we haue chaunged circumcision into baptisme, and the day of the Sabaoth into the Lords day, and haue reiected many other thinges, how can they affirme that a newe couenaunte shalbe made, and not according to that which was made when they were brought out of Egypte? Here they can scarce tell whiche way to turne themselves. Howbeit leaste they shoulde seeme to geue place, they say that onely the manner shalbe diuers, and thinke that the couenaunte as touching the thinge shalbe one and the same, but that vnder *Messias*, it shall more firmly and more surely be established. But we may more truly saye that this was done at the beginning of the churche, when so greate a boundance of the holy ghost was poured into the beleevers, y<sup>e</sup> they not onely spread abroad the Gospell throughout the whole world, but also no persecutions nor torments were they neuer so horrible, no nor death though it were most sharp, could cause them to depart from the couenante which they had nowe thorough Christe made with God. And as manye as are in very deede faithfull do willinglye and of their owne accord cleaue vnto the truth and vnto holines. And forasmuch as here is mencion made of the couenant, this is to be knowne, that it is for the most part called of the lattines Testamentum, of the Grekes Διαθήκη, and of the Hebrewes

A place of  
Jeremy.

The figure  
Sinechdoche  
is v<sup>se</sup>d,  
when the  
old Testa-  
ment is said  
to be abro-  
gated.

A startyng  
hole of the  
Jewes.



Bedith, all which wordes very aptly expresse it. For a testamente is so called, for that it is a testimony of the last will of him, which disposeth his goods, and for that this is done vpon sure consideration & in iust order, the Grecians called it, διαθήκη that is, a disposinge. For the inheritance is ordered in deuiding it amongst the heires. But with the Hebrewes, Bedith, signifieth a league or couenant, which here had great force for in this leage was appoynted that God should be their God, and they his people. And the form and strength of this couenant, leage, and testament herein chiefly consisteth, that our sinnes should be forgiven vs and that by Christ. And when the Prophet writeth, that out of Sion shall come a redeemer vnto Iacob, it is not so to be vnderstanded, as though Christ shall come againe into the worlde to redeme them: for it is sufficient that he in spirite come into their hartes, and be applied vnto them by faith.

By what wordes a testament is called.

A testament why it is so called.

Christ shall not come againe to redeme mankind.

As concerning the Gospel they are enemies for your sakes: but as touching election, they are beloued for the fathers sakes. For the giftes and calling of God are without repentance. For euen as ye in times past haue not beleued God, yet haue now obtained mercy through their vnbeliefe: euen so now they haue not beleued, by the mercy shewed vnto you, that they also maye obteyne mercye. For God hath shutte vp all vnder vnbeliefe, that he myghte haue mercye on all.

As concerning the Gospel they are enemies for your sakes: but as touching election, they are beloued for the fathers sake. The Apostle maye seme here to speake thinges contrarie: for befoze he wrote that the Iewes were reiecte, made blinde, and bled with the spirite of pricking, whereby they were stirred vp againste God. But now he seemeth to make them holy by their stocke, and by the hope of the redemption whiche shall come vnto them to pertayne vnto God. What shall we then say of them? For Gods frendes and enemies are also our frendes and enemies: For if we loue God, it is mete that we count his enemies for our enemies, and his frendes for our frendes. The Apostle in a diuers respect affirmeth eyther to be true of them: according to the Gospel, which they beleue not, which they resiste, whiche they woulde not haue to be spread abroad and to be preached, they are the enemies of God. For your sakes also whose saluation they cannot abide, and whom they enuy for that ye are adoped in to children, they are enemies, so long as the Gospel whilst they are thus blinded is preached, and ye brought to saluation. Now Hilarius in his 11. booke de Trinitate Dei calleth them the enemies of God, we haue befoze declared. Being therfore they are the enemies of God, they oughte also to be our enemies: but not that we should entreat them ill, or hurt them, but rather that we should withstande their wicked enterprises. Will they not beleue: Let vs do the best we can to bring them to beleue: Will they not haue the Gospel preached: Let our care be that it be more diligently preached: Do they seeke to hinder our saluation: Let vs seeke to aduance it. But on the contrary side if we looke vpon election, if we consider the fathers of whome they came, we shall see that they were beloued of God: for he chose their fathers, and would haue the seede yf came of them to be holy, not as touching all which should come of them, but as touching so many, as should be able to adorne that kindred with the name of holines. And this loue hath declared it selfe in those especially, which are as remnantes saued, and shall towards the ende be saued. But in the meane time let vs obserue this rule, that those whome we count for our enemies or frendes, we so counte them for the Gospel or saluation sake, and not for our owne priuate commodities or pleasures sakes, and that that maner that we haue befoze described. Whereunto this also is to be added, that for the amplifieng of the Gospel we suffer at their hands thinges dispitfull and hateful, we suffer them patiently. As forasmuch as the Iewes are, according to election and according to the

What we ought to do against the Iewes which are enemies vnto vs.

We ought not for our priuate commodity sake to count any for our enemies.



couenant made with the fathers, beloued, God will not be vnmindful of his couenant. But whereas *Chrysostome* saith here, that this consolation of Paul, which he vseth vnto the Iewes, consisteth in wordes only, is in no wise to be receaued: For Paul saith nothing in wordes, which is not firme and sound. Neither is that of any force which is sayd, that the fathers profited them not vnles they beleued, for we also confesse that thing, and affirme that the Iewes whiche are saued, are saued by faith: but we say mozeouer that God is of his mercy and voluntary clemency moued to geue vnto the faith, and this also he doth, for that he wil not be counted vnmindfull of the promises whiche he made with the fathers, and for their progenitozs sakes who were vnto him dearely beloued, he bestoweth vpon the many giftes: for so would he honoꝝ them. As it is sayde of *Isaack*, in the booke of *Genesis*, that God would do good vnto hym for hys father *Abrahams* sake, who had obeyed hys voyce. And in the tenne Commaundementes the same our GOD promyseth that vnto the godly he will do good euen to a thousande generations. Neither is *Ambroses* interpretacion to be allowed, who saith that forasmuche as they are the children of good parentes, when they repente they shalbe receaued of God: for that the remembraunce of their parents shalbe stirred vp before God. God is not forgetful, neither nedeth he to haue his remembraunce to be stirred vp. Farther his appointment is, y as many as repent shalbe receaued into grace: and whē they first beleue, the acceptatiō of their fathers is not annexed thereunto, but they are receaued for *Christes* sake in whom they beleue. Howbeit to the end they should beleue and y God should adorne them with faith & motions of y god spirit the friendship & leage wherby god was ioyned to their fathers may be of force, yea & is somewhat of force.

How far-  
forth the ac-  
ceptation of  
the fathers  
conducceth  
vnto the  
childzen.

Why men  
repent the,  
and why  
God repē-  
teth him  
not.

Places  
which seme  
to note that  
God repē-  
teth.

God is not  
moued with  
affects.

Things  
which are  
geuen by  
predestina-  
tion are not  
chaunged.

For the giftes and calling of God are without repentaunce.] By this reason he proueth that the election of God abideth still in that kinred. For this is the nature of God, not to repent him: he is constant and is not chaunged: his singular wisdom suffreth him not to repent. This pertaineth to vniware men, which haue an ill iudgement euen from the beginning, and contrary to whose opinion many things oftentimes happen. But in God can no such thing happen: for he hath from eternally most wisely appointed all thinges & nothing can happen but that which he foresaw, and is thereof in a maner the authoꝝ. Wherefore seing that he hath promised y the sede of the fathers shalbe holy, he wil stand to his promises, and wil thereout gather many his elect. For his gifts and calling are without repentaunce, although the Iewes seme for a tyme to be expulsed. But this is worthy of consideration, how this is true, that God repenteth not, when as he himselfe sayde, *I repenteth me that I made man*. And it repented him that he had made *Saul* king. And in the 18. chapter of *Jeremy* it is witten. *I will repent me of the good, which I promised to a kingdome or nation, if they decline to iniquitye*. And dayly experience teacheth, that many giftes are of God taken away from many men. Hereto we say, that God is not moued with affects as men are, although the scripture entreat & speake of him by the figure *ἀνθρώπου*: but he is described as one stirred vp by affects, for that he doth those thinges which men stirred vp by affects vse to do. He is said to be angry because he auengeth, as me ouercome with anger do, although he thereby suffer no perturbation. He is sayde also to repent for that although he be not soꝝ, yet he chaungeth the thinges which he had before done. He had appointed *Saul* to be king, whome he after ward reiected: and he had appointed man vpon the earth to be encreased in number, whome he after ward destroyed by the flood: and therefore he is sayd to haue bene moued by repentaunce. But here thou wilt say, I speake not of the perturbation of God: admitte that he be quiet: but forasmuch as he can chaunge the thinges which he hath done, he can also chaunge his vocation, and can take away the giftes from them, vnto whome he before gaue them. This we deny not, but this is to be knowen, that Paul here speaketh not of all kinde of gifts or callings, but of those only which according to his eternall predestination he geueth: for they are most constant and vnchaungeable, as it was before sayd in this self same epistle: *Whom he foreknewe, those hath he predestinated:*

whome



Whome he hath predestinated, those also hath he called: whome he hath called, those also hath he iustified: and whome he hath iustified, those also hath he glorified: this gradatio is inuicible, and this chayne is indissoluble. But to make the thing yet more playne, we will make this distinction: they which receaue the giftes of calling of God, are either predestinated, or els are not of the number of the elect. If they be not predestinated, they haue oftentimes certayne gifts of God, but those are slender gifts, which do not perfectly chaunge the, so that in temptations and persecutions they fall away, and are called *προσκαίροι*, that is, men during but for a time, and they easely lose theyr gifts, not that God repenteth him or that he is chaunged, but the chaunging is in them which withowt themselves from the truth: and God appointed to geue vnto them gifts, not perpetually, but for a time. But they which are predestinated do, as touching vocation to saluation, and touching the gift of the fauor of God, abide in the state of saluation without any repentance and chaunging of the purpose of God. And although for a tyme be taken away from them the spirite, consolation and some certayne grace, as from Peter when he denied Christ, and from David when he fell into adultery: yet are they restored againe, and so the gift of election, and their calling abideth perpetually, and God repenteth him not thereof. But the Apostle at this present speaketh of the nation of the Jewes generally, and not as touching euery singular persons. And this is worthy to be considered that in the threatnings which the Prophetes vse against the Jewes, is alwayes in a manner towards the ende added a consolation of the pacifying of God to come, and that they shalbe restored and called home agayne to their olde estate. In Deut. the 30. chapter it is sayd, *Though thou be disperfed throughout the fower corners of the worlde, yet will I gather thee together agayn into thyne owne land.* Howbeit although those things are spoken of that nation and of the couenaunt made with it, yet can it not be chose, but that they must nedes helpe also our confidence, namely that we which beleue in Christ should not be in doubt of our saluation. But thou wilt say, what if my calling and giftes should be temporall, and should thorough my default and not thorough the inconsistency of God be chaunged? We ought to aunswere, that in deede our fleshe, and corrupt nature is so made, that it may goe backe, & woulde easely of it selfe fall away, but faith when it is a true faith, perswadeth to the contrary on Gods behalfe, namely, that he will not suffer, that when we fall, we should for ever fall away from him. For how is it possible that we should confesse and beleue that God is in very deede our father, and yet in the meane tyme be in doubt of his faith? Those thinges hang not together. Wherefore although as touching vs there is no let, but that we may be destroyed, and we haue in our selues the causes of damnatio, yet notwithstanding faith bringeth with it a contrary perswasion, that God is our father, and wil be our God and sauio. And that which the Apostle now saith, is in a maner all one with that which he before sayd: *What if some of them haue not beleued: shall their incredulity make voyde the faith of God? God forbid. Let God be true, and euery man a liar.* Ambrose semeth to interpret those things vterly wide from the text, as we also before sayd, for he will haue this sentence, the giftes and calling of God are without repentance, to be referred vnto baptisme, namely, that they which are baptised haue freely the forgiveness of sinnes, neither are they compelled to any repentance. And this he thus goeth about to apply vnto this place, *That it mought seme wonderfull that the Jewes being such unbeleuers, obstinate persons, wicked and vngodly men, should one day be receaued agayne of God into fauor: this (saith he) is not to be wondred at, forasmuch as that receauing by baptisme is done without repentance.* But it is most manifest that Paul at this present ment no such thing, but onely would declare, that they by reason of election, and for the couenaunt sake made with the fathers, are beloued. For confirmation of which reason he bringeth, that God repenteth him not, neither chaungeth he his purpose. Further the Greke wordes suffer not this interpretacion: for it is sayde that the calling, and *χαρίσματα*, that is, giftes, or *ἀνταμίαια*, that is, these are the things

Giftes bestowed vpon them that are not predestinated, are taken away from them.

The calling & saluation of the predestinated is not chaunged.

The threatnings of the prophetes oftentimes end in consolations.

Whereby we are confirmed touching the certainty of saluation



In the baptisme of them that are of full age is required repentance. With a true faith is required repentance.

3 repetitiō of three arguments.

The fourth reason.

The woꝝkes of god do helpe the one the other.

It is a singular woꝝke of God that the Jewes continue euen to this tyme.

The Jewes are our witnes

which are without repentance. But if *Ambroses* exposition should be true, not the gifts but the sinnes before committed should be without repentance, so that they which are baptised should not repent them of theyr sinnes. Wherouer it is not true that in baptisme is not as touching them that are of full age required repentance: For *Peter* in the Actes of the Apostles sayth: Repent ye, and be baptised every one of you. Neither availeth this any thing, if thou sayst this repentance is take for sighing and mourning & such woꝝkes which are called satisfactions. For although we graunt, ynto the which were baptised were not enioyned such ecclesiasticall satisfactions, yet if it be a true & effectual faith, how can it not have ioyned with it a vehement repentance, and mourning, and most plentifull teares: Read the conversion of saint *Anselm*, and thou shalt easily see, with how vehement groanings and lyes he (before he was baptised) lamented and bewailed his lyfe before led. Wherfore let vs kepe still the former exposition, as simple and more true. And this selfe thing let vs obserue towarde our neighbours, namely, to loue them constantly and without repentance. Now therefore we see y the proposition of *Paul* is confirmed by three reasons: namely, by his owne prophesie, by the oracles of the prophets, and by the nature of the purpose and counsell of God, which is, not to be changed, nor to be altered by repentance. Now is behind the fourth perswasion, wherein he sheweth that the consideration in vs and in them is all one, and that the like euēt is to be looked for in them that was in vs: and he saith:

For euen as ye in times past haue not beleued God, yet haue now obteyned mercy thorough theyr vnbeliefe, euen so now they haue not beleued by the mercy shewed vnto you, that they also may obteyne mercy. ] As ye were from incredulity brought vnto faith, so they which are now enfeaded with the selfe same incredulity shall be brought agayne to saluation. And euen as ye were not forsaken of God when ye were vnbeleuers, so they shall not be forsaken in theyr recreation especially seeing that they are for the fathers sake elected, which benefite ye had not. The woꝝkes of God are of that nature, that they helpe the one the other, and by no meanes hinder the one the other. Therefore the exccration of the Jewes although in them it be sinne, yet because it is the woꝝke of God, had a good end, namely, the conversion of the Gentiles: and the conversion of the Gentiles shall helpe towards the saluation which shall be geuen vnto the Jewes for as it hath bene declared it shall prouoke them to emulation. And in y meane time vntill this thing come to passe, let vs consider with our selues the wonderfull woꝝke of God: they still in such greate aduersities, and in so diuers and greuous a captiuitie and dispersion continew and are preserved, they hold still theyr religio as much as they may: they exercise themselves in the holy scriptures, although they vnderstand all thinges corruptly. Doubtles no auncient *Troians*, *Lombards*, *Hunes*, or *Wandales*, haue so held still theyr owne, that they were in ciuill life and religion theyned from all other nations, and could shew theyr originall and history set forth in most sure writing, and being euery where dispersed forsooke not theyr ordinaunces. Which thing forasmuch as it so continueth amongst the Jewes, is without doubt a singular woꝝke of God, and bringeth vnto vs no small commodity. For they are witnesses of our bookes, & do cary them aboute with them as theyrs and of greate authority, which thing *Augustine* also noted. For vnles that people were still yet remayning, the *Ethiopian* Philosophers mought suspect that these thinges are of our owne inuention which we beleue and preache of the creation of the world of *Adam* of *Nobah* of *Abraham*, of the Patriarches, kinges, and Prophets. Wherfore they are vndoubtedly all this while perpetually preserved of God to some saluatio to come. *Paul* ascribeth vnto either part the sinne of incredulity, to the end that both the Gentiles should not puffe themselves vp, when as they heare that they were in that state once, and also that the Jewes should not refuse to come vnto Christ, nor be past all hope of pardon, when as they see that the Gentiles which were before enfeaded with the selfe same sinne are brought to saluation. *Erasmus* noterh, that



that when it is sayd, So they haue not beleued by the mercy shewed vnto you, the sence may be not only, that the Iewes were made blind, that the Gentiles should obteyne mercy, but also, that euen therfore for that we are called, and receaued of God into sauoz, they are moze irritated, and moze and moze goo back from God, and from sayth in him: which thing *Chrysostome* also befoze noted, when he interpreted that place, they are enemies for your sakes, as though he had sayd, by reason of your sayth and saluation they are made moze contentious and rebellious. Neither is this to be passed ouer, that *Paul* calleth our saluation and the saluation of the Iewes to come by the name of mercy, that we might know that nothing is attributed vnto merites or woordes. These courses & alteracions of thinges are so to be taken, that yet we go not on infinitely. For when the Iewes shalbe conuerted, the Gentiles shall not agayne be made blind or reiected: but there shall the stay be. After that, let vs loke for nothing els, but the end and consummation of the world. And the thinges which *Paul* now writeth, are partly admonitions, whereby the Gentiles are put downe from theyr pride, and whereby the Iewes are pacified by the consolation of the Apostle, and partly they are foretellings and prophesies of thinges to come. And this is to be noted that herein the prophesies of the Prophets and of the holy scripture differ from the foretellings of curious Mathematicians and of diuiners, for that in them is a respect had to vanity only, but here the end is edification: namely, that men should eyther be conuerted and cease of from some sinne, or els that they should profite and be confirmed in the way of God.

God hath shut vp all vnder vnbeliefe, that he might haue mercy on all. ] Here he speaketh of two nacions, namely, of the Gentiles, & of the Iewes, of which eche were shut vp vnder vnbeliefe, that the glory of God might be made the moze manifest. In *Osea* it is sayd, *I will call a people that is not my people, my people, and that is not beloued, beloued.* The state from whence we are called, is incredulity, vnder whiche none of the people of God remayne. Beholde the Apostle mozte manifestly affirmeth, that God punisheth men wyth incredulity, wherewith when he hath smitten them, there can none but himselfe illuminate agayne theyr mind. And although vnto humane reason it seme very hard and absurd, that so greate a multitude haue perished in vnbeliefe, God both suffering and willing the same, yet ought we not to speake any thing agaynst him, but rather to cry out wyth *Paul*, *Oh the depth of the riches &c.* And whē we heare that the Iewes, though they be neuer so much vnbeleuers, shalbe conuerted, let vs thereby learne to dispayre of none, though they be straungers from sayth vnlesse by a peculiar reuelation we haue some knowledge that they haue sinned to the death: yea rather we must perpetually seke to bring them to saluation: For although they be shut, by vnder that vnbeliefe where with they are infected, yet are they oftentimes by hidden wayes prepared of God, and called vnto true religion. Neither ought we to thinke that there is any crime so heynous that it can be any let vnto the power of God, but that he can draw vnto him whome he wil. And forasmuch as we are all called out of one and the selfe same estate, namely, out of incredulity, none of vs ought to be puffed vp aboue an other. Howbeit hereout is not to be gathered (which thing some foolishly go aboute) that all men shalbe sauēd, for that it is sayd, that he might haue mercye on all: that followeth not, when as here is entreated of the kindes or sortes of mē, and not of euery perticular man, as *Augustine* interpreteth this sentence, *God will haue all men to be sauēd.* Whereas our translation hath, *God hath shut vp, omnia, that is, all thinges in infidelity,* it is not so red in the Greke, for there it is, *πᾶσι*, that is *omnis*, namely al men. It is true in dede that vnto the Galathians in the 3. chapter it is sayd, *The scripture hath shut vp al thinges vnder sinne:* but howsoeuer it be, it skilleth not much: this only let vs note, that we are all bound wyth the selfe same chayne of error and blindness, vnder which God wil haue all men to be holden, at the lest for a time, to the end they should be moze moderate, & the better be a-

Our saluati-  
on is cal-  
led by the  
name of  
mercy.

The differ-  
ence be-  
tweene the  
foretellings  
of the saines  
and of the  
prophets, &  
betweene the  
foretellings  
of diuiners

They whiche  
are cal-  
led are  
brought fro  
incredulity.  
*Paul* mani-  
festly saith,  
that God  
smitteth  
wyth vnbe-  
liefe.

All men  
shall not be  
sauēd.



## Cap. ii. A Commentarie vpon the

ble to iudge of themselves, & to the end as it was before said, euery mouth shoulde be stopped, and the whole worlde made subiect vnto God. *Chrysostome* thinketh, that that word, hath I shut vp, is thus to be interpreted, hath reprobued, declared, and manifestly conuinced that they are vnbelleuers. Vnto which exposition peradventure he was moued by an other place vnto the Galathians in the third chapter, where it is said, *The scripture hath shut vp all vnder sinne*: where by scripture out of doubt he vnderstandeth the law. For a little before he had made mention of the law saying: *For if there had bene a law geuen which could haue geuen life, righteousness should haue bene by the lawe.* Wherefore *Chrysostome* considered that the office of the law is to shew and to reprove sinne, and so the scripture shut vp all vnder sinne: so that here also he vnderstandeth nothing els, but to reprove, to conuince, and to shew forth. But this is to be noted, that the law also by occasion stirreth vp, and more pricketh forward to sinne, for the lustes in that they are forbidden are more vehemently inflamed. So God besides his reprobuing, doth also in punishing stirre vp and incline, as we haue before taught. And *Origen* also hath in a manner the selfe same exposition that *Chrysostome* sayth: He hath not shut vp by pouring in infidelity, but through it making open to others an entrance to saluation. And God is sayd to haue shut vp, for that he did not cut of the euill purpose of infidelity. Vnbelief sprang out of free will, and God letted it not, knowing whereunto he would at the length vse it. Others say that God only permitteth it, but we haue els where declared that the permission of God is at the length resolved into his will. The commentaries ascribed vnto *Ierome* haue this interpretation: *God hath shut vp all vnder vnbellefe, but not by force, but by reason.* I thinke that he in these wordes ment the same thing that *Chrysostome* and *Origen* ment, namely, that God by reason shewed vnto men their vnbellefe, so that they coulde not deny it, before that he called them to saluation. Although neither we in this, as we haue oftentimes declared, put any coaction or violence. But in my iudgement the Apostle here speaketh in a maner after the same sort, that he spake in that third chapter to the Galathians which we before cited: and before faith came, we were kept vnder the law, shut vp vnto the faith which should afterward be reuealed. Wherefore vntill Christ came, which is our faith, we abode vnder the law as in a prison, and shut vp vnder it. So commeth it to passe in men before that they obtaine mercy through the Gospell, for so long they are held of God the iust iudge, shut vp as it were in a darke prison of infidelity.

The law by  
occasio stir-  
reth vp to  
sinne.

That he might haue mercy on all. *Chrysostome* thinketh that is to be vnderstanded by way of comparison, namely, that by these he woulde haue them to be saued. But *Ambrose* seemeth to haue considered that which is written to the Galathians: that the scripture hath shut vp all thinges vnder sinne, that the promise shoulde be geuen vnto the beleuers by the fayth of Iesus Christ. Wherefore he saith, Forasmuch as all men were holden vnder with vices, wicked factes, and vnbellefe, God seeing that man could not be saued by the lawe, set forth vnto them fayth, by which only they might obtayne mercy. And he addeth, that it is a miserable thing for him to be proude, whose faultes hath bene forgiven, and therefore seeing that the Gentiles were by the mercy of God forgiven their vnbellefe, they ought not to behaue themselves proudly agaynst the Iewes in contemning them.

O the deepenes of the riches both of the wisdom and knowledge of God, how vnsearcheable are his iudgements and his wayes past finding out: For who hath knowen the mynde of the Lord: or who was his counsellor: Or who hath geuen vnto hym first, and he shalbe recompensed: For of him, and through him, and for hym are all thinges: to hym be glory for ever. Amen.

Why the  
apostle thus  
crieth out.

O the deepenes of the riches both of the wisdom and knowledge of God. The Apostle hauing now ended his so long disputation, bursteth forth into this exclamation



mation, for that he knew that it was not possible, but that all men would be amazed when they heare that all things are attributed vnto the mercy of God, for that all otherwise were shut by vnder incredulity. And that the lawe, the ceremonies, the common wealth, and miracles wrought by God nothing profited the Iewes: and also that philosophy, excellent lawes, and notable works nothing anayleth the Gentils. And that forasmuch as we are all of one & the same lump, only the election of God and predestination putteth the chief differences betwene men. That a man can haue nothing of himselfe, whereby he can obtaine the mercy of God, and deserue righteousness. And forasmuch as humane reason is wonderfully against these things, and is offended therewith, for it would by it selfe get saluation, and coueteth this similitude or likenes of God, that euen as he hath felicity of himselfe, neither dependeth of any other, so would it be vnto it selfe the cause of blessednes. This is that poison which the serpent in the first temptation breathed into our first parents. Being therfore the case standeth so, and that there can not be rendred a reason of the iudgements of God, the Apostle draweth the faithfull into this bottomles pit. And although he had sayd much, and brought inuincible argumentes, whereby he proued that the thing is so, yet when he sawe y this could not satisfy, and that mans iudgement could not be therewith content, he being as it were overcome with the deepenes of the matter, cryeth out, *O the deepenes.* He is all whole inflamed with a wonderfull affect, and that the motion of his exclamation should not seme to be of man, the things which he addeth he bringeth out of the scriptures of God, for this, *V* Who hath knowen the minde of the Lord? or who hath bene his counsellor, is thus written in *Esay* in the 40 chapter, *mi ticcen eth ruah iehoua, that is, Who hath prepared & instructed the spirit of God? V* *esch atfatho iodeunnu, that is, And who hath shewed vnto him his counsell?* And that which is added, who hath geuen vnto him first, and it shalbe recompensed him? is written in *Iob* the 41. chapter, *mi heedimani vaalchallam, that is, Who shall preuent or go before me, and I will recompense?* Wherefore the Apostles meaning is by these wordes to proue that God through his free will and election geueth saluation vnto men. By which sentence mans pride is wonderfully abated and put downe. And these are the reasons which he bleth: God is the chiefe in all things: therfore he is moued by no outwarde things: the chiefe as touching wisdom, when as he needeth not to be instructed of any: the chiefe as touching strength and power, for no man hath geuen vnto him any thing first, but he geueth vnto all others the things which they haue. Doubtles these things ought to be a bridle vnto euery man though he haue neuer so redy a witte and deepe iudgement, not to speake arrogantly of God, or to be more curious in searching out of things then it becometh. Let euery man consider with himselfe, who it is that after this sort crieth out, and he shall see that it is *Pan* the instructor of the whole worlde, who was rapt by euen into the third heauen, and there saw secretes which were not lawfull for men to speake. And seeing that he so wonderth, and is amazed at the iudgements of, God, how should not we which are farre inferior vnto him reuerence them? *O the deepenes* (saith he) *of the riches, of the wisdom & of the knowledge of God.* These wordes we may thus vnderstand, as though by these three genitiue cases were shewed three distinct proprietie of God, namely, his riches, wisdom and knowledge, and so shewed, as most deepe and impenetrable. And by riches peraduenture is to be vnderstanded godnes and clemency. Or it may be taken seperately, *O the depth of the riches,* and the two genitiue cases which follow, namely, of the wisdom, and of the knowledge, depend and are gouerned of the first word, namely, of riches: as though he should say, that the wisdom and knowledge of God is most rich and plentiful, but which way soeuer it be taken it maketh no matter. We know by many places of the scriptures, that wisdom and knowledge are ioyned together in God, and not only in God, but also in Christ, according to that saying in the epistle to the *Colossians*, *in whom are all the treasures of the wisdom and of the knowledge of God: where also thys worde*

Forasmuch as God is the highest and chiefe he is not moued by outwarde things.

If Pant the teacher of the Gentiles do in this sorte wonder, what shall we doe?

These properties of God.

In God & in Christ, wisdom & knowledge are ioyned together,

treasure



God knoweth  
all things  
as that  
after a won-  
derfull man-  
ner.

We must  
enquire no  
farther of  
the iudge-  
ments of god  
then the ho-  
ly scrip-  
tures set  
forth vnto  
vs, and cre-  
atures de-  
clare.  
The deepe-  
nes pertay-  
neth to elec-  
tion and to  
predestina-  
tion.

By these  
wordes we  
are not fea-  
red away  
fro the sear-  
ching out  
of the scrip-  
tures.

How we  
may under-  
stand some  
secretes of  
God.

Reason  
ought not  
to perswade  
vs to doe  
euill thinges  
that good  
may ensue.

By these  
sayings is  
nothing ta-  
ken away  
fro the cer-  
tainty of  
sayth.

Predestina-  
tion is not  
of workes  
foresene.

treasure answereth vnto this word riches. So greate is the wisdom and know-  
ledge of God, that nothing escapeth his sight. Wherefore vnto the Hebrewes it  
is sayd, *All things are naked and open before his eyes.* Neither doth he only know all  
things, but also after a wonderfull manner knoweth them.

How vnsearchable are his iudgements, and his wayes past finding out? Here  
is after the Hebrew manner a repetition and doubling of wordes: and one and  
the same thing is signified. And wayes & iudgements are taken both for one and  
the same thing: vnto by iudgements we will vnderstand the endes, and by wayes  
the meanes and manner whereby he bringeth all things to theyr endes appoynt-  
ed. The wayes and iudgments of the Lord are after a sort known by the crea-  
tures, and so farre is there no let, but that we may searche them out. But al-  
though we search out the endes or successes of things and also the reasons  
whereby God worketh in things, yet shall we neuer be able to find them out.  
The iudgements of God, as it is sayd in an other place, are a great a depth.  
Wherefore let vs thinke that God doth alwayes that, which is best. And touching  
his wayes and iudgements, let vs enquire not farther, then is set forth in the ho-  
ly scriptures, otherwise we shall fall into such labyrinthes or mases that we shall  
neuer be able to winde our selues out of them. And this is to be knownen that  
these vnsearchable iudgements whiche are ment in this place pertayne chiefly  
to the election of God and to predestination. And when he sayth *ἀνεξέσμητα*, he  
sayth not only vnsearchable, but which also ought not to be serched out. And  
yet doth he not in these wordes feare vs away fro the searching out of the scrip-  
tures, when as here is not entreated of the will of God reuealed in the scriptures,  
but of the secrets of his counsels, whose most wonderfull depth Paul wondered at,  
but yet expressed not how greate it is. And lest he should seme to speake this with-  
out any purpose, he addeth:

For who hath bene his counsellor? or who hath geuen vnto him first, and he  
shalbe recompensed? Which testimonies as we haue sayd are taken out of  
the 40. chapter of *Esay* the Prophet, and out of the 41. chapter of *Iob*. And the  
meaning is, that we can not penetrate vnto the secretes of God, when as they  
no manner of way depend of vs: for our wisdom, or goodness can do God no  
pleasure at all. Of this matter it is written in the first to the *Corinthians*, *The*  
*things which are of God no man knoweth, but only the spirit of God.* And if we vnder-  
stand any thing of them, that cometh, as it is there sayd, for that God hath re-  
ueled vnto vs his spirit. And we haue the mind of Christ, which we haue by a  
chiefly out of the holy scriptures spiritually vnderstanded as it is mete. *Augu-  
stine* entreateth of this place towards the end of his booke de gratia & libero arbi-  
trio, and sayth, *That Paul before sayd, That God hath shut vp all vnder infidelity, that*  
*he might haue mercy of all.* And shewed also that so long as the lewes beleued, the Gentiles  
were vnbeleuers: but when the lewes were made blind, the Gentiles came vnto the true  
sayth: and from the serching out of these secretes men are iustly forbidden, for that they are  
not able to perse into them yea oftentimes they haue thereby hurt, and they fall into ab-  
surd opinions. For when men heare that God hath shut vp all vnder beliefe, that he might  
haue mercy of all, straight way they adde: therefore are euill thinges to be committed, that  
good thinges may ensue: when as rather they ought to say: *We haue done euill thinges*  
*and the lord hath thereout thorough his mercy brought forth good thinges, let vs therefore*  
*doe good thinges that better may ensue.* No man hath bene Gods counsellor, for he is the  
chiefest wisdom. Howbeit by these sayings is nothing taken away from the cer-  
tainty of sayth, for that it cometh not vnto vs by humane strength, or by our  
owne vnderstanding, but by the breathing of the spirit of God. And whosoever  
do rightly and diligently weighe those thinges, they shall neuer be able any ma-  
ner of way to complaine of God, as though he should deale with them vnjustly  
when as he, as it is manifest, is in debt to no man. Neither can this be true,  
that predestination is of workes foresene, when as it is sayd, that no man hath  
geuen vnto him first, that he should be recompensed. For what els is this, God  
to predestinate according to workes foresene, then to render vnto them his ap-  
pointing



pointing to eternal life. Merites also are hereby most manifestly excluded, which can not properly consist, vnles we affirme that we geue something that is our owne, which thing this sentence which we now entreate of suffereth not. Wherefore let no man cry out that he hath done many thinges, and therfore many and greate thinges are deu vnto him, when as no man hath any thing that is his owne. And although it be written, *that God will render to euery man according to his workes*, yet is that so to be vnderstanded, that if they be good workes, they are for no other cause called any mans workes, but for that they are wrought in hym, namely, by the power of the spirite of God, whereby they are in very dede the workes of God. And *Augustine* most truly sayth, *that God crowneeth in vs his gifts*. For as touching vs, we deserue nothing but death. Finally let vs hereout gather, that forasmuch as no man can by his owne wisdom or strenghts attain vnto thinges diuine, the best remedy is that we all suffer our selues to be led by the spirite and word of God.

Merites are excluded.

Our good workes are the workes of God.

For of him, and thorough him, and for him are all thinges; to him be glory for euer. Amen.] That we can in no wise be Gods counsellors, hereby it is evident, for that all thinges depend of him, as it manifestly appeareth in the creation of all thinges, and also in regeneration whereby we are iustified, where all whole is attributed vnto him, and finally we are no otherwise in his handes, then the vessell is in the hand of the potter. Wherefore we may conclude, that he hath full right to do with vs, whatsoever he wil: and it is our part not to be too much inquisitiue, but to geue the glory vnto him, and to direct all our doinges vnto him, from which thing both idolaters and also they which attribute iustification vnto theyr workes, are most farre distant. *Origen* noteth, as also he before did, that this sentence, *None can be Gods counsellor*, ought to be vnderstanded of thinges created, and not of the sonne, or of the holy ghost. And to proue that the holy ghost knoweth the father, he bringeth this sentence, *No man knoweth the thinges which are of God, but the spirite of God*. Wherefore he admonisheth, that from this proposition is to be exempted the blessed trinity: which thing I therefore mention, for that it is thought that he was of this opinion that the sonne knoweth not the father, and that the holy ghost knoweth not the sonne. Wherefore this commentary of *Origen* vpon the epistle to the Romanes is not without iust cause suspected. The Apostle, when he sayth, *Of him*, meaneth not that the thinges which are created do consist of the nature of God as of a certayne matter, but they are of God as of the efficient beginning, neyther neded there any matter in theyr creation, for they were made of nothing. And all thinges are therefore thorough him, for that God neded not an helper: for he is endued with a full power of his own, he is sufficient of himselfe. And he created all things by the sonne, not as by an instrumente, but as an artificer by wisdom exerciseth his arte. For instrumentes haue not any such force that they are to be counted equall to the artificer: But the sonne is in all poyntes equall vnto the father. And all thinges were created of God for him, for that he hath nothing more perfecter then himselfe, and therefore for him selfe he created all thinges: for he is the end of all thinges. *Augustine* in his booke de Natura boni agaynst the Manichees, in the 27. and 28. chapiters at large intreateth, how these thinges are to be vnderstanded, neither varieth he from the exposition now brought. I omit to speake of them which referre these thinges vnto the father, the sonne and the holpe ghoste, for as it is not of anye greate wayght, so seemeth it to be too muche constrained.

When it is said that no man can be Gods counsellor, the sonne nor the holy ghost are not excluded, for the whole blessed Trinity knoweth all thinges.

*Origen's* exposition vpon this epistle suspected.

The thinges which are created, consist not of the nature of God.

How God created all thinges by the sonne.

Instrumentes are not to be made equal vnto hym that worketh with them.

Why God created all thinges for himselfe.

Amen, is a word of confirmation. For the maner of the Apostle is, so often as he hath made an end of entreating of those thinges which pertaine vnto the glory of God, to burst forth into this affirmation: which thing we also ought to imitate, to approue the glory of God so often as occasion serueth: with all our hearte to wishe it, and with a willing and glade assent to affirme and ratify it.



The questiō  
put forth.

The signi-  
fication of  
this worde  
to iustifie.

God is said  
two maner  
of wayes to  
iustifie.

We now in  
treate of the  
latter forme  
of iustifica-  
tion.

What this  
worde faith  
signifieth.

**B**ut now to make an end of the long disputation which we haue had, it shall not be amisse more fully to entreate of Iustification, which is the scope and end of all that which *Paul* hath hitherto spoken of. And in this sort, let the question be put forth: Whether men be iustified by workes, or by sayth. But first of all it shall be good to pease and discusse the wordes of the question proposed, and let vs beginne with this word Iustification.

This verbe *Htsada*, with the *Hebzeues*, in the first coniugation signifieth, *to be iust*. But if it be transferred vnto the third coniugation, it signifieth to transference righteousness into an other, and to make iust: for this is the nature of the forme of those verbes which they call *Hiphil*. Euen as *Amad*, signifieth, *to stand*: so *Heamid*, signifieth, *to appoint*, that is, to make an other thing to stand. Wherefore *Hitsadik*, in the *Hebzeue* signifieth, *to iustifie*, that is, to make one iust: which thing when it is done of God, is done of him two maner of wayes. For sometymes he doth in very deede bring forth righteousness in men: First when with his holy spirit, he frameth them agayne & wholly reneweth them, in restoring the strengths of their mindes, and deliuering the powers of man from a great part of his naturall corruption, and this is the first righteousness which sticketh and cleaueth to our mindes by the benefite of God thorough *Christ*. Then when he hath so restored and made them new agayne, he geueth god and holy workes, by the vse and frequency of which workes is engendred in our minds a quality, or as they call it *an habite*, whereby we are made prone to lyue honestly and holyly. And we deny not but this kind of righteousness is in the harts of the regenerate. But sometimes God iustifieth in absolving vs from sinnes, and ascribing and imputing vnto vs righteousness. And then this word *Hitsadik*, is a word taken of the lawe, whiche pertayneth to iudgements, as also this word *Hirshig*, which signifieth, *to declare*, one to be wicked and hurtfull. And to iustifie is by iudgement, wordes, testimony, and affirmation, to count one for iust. And forasmuch as there are two significations of this word to iustifie, namely, eyther in deede or in account, and estimation. And God is the author of either of them, whether of these two shall we followe in the disputation proposed: Forsothe the latter, and that for because the renovation inspired by the spirit of God, and our righteousness, as touching the habite gotten by good workes, are whilest we lyue here so vnperfect and mayned, that if iudgement should be geuen by them, we were neuer able to stand before the iudgement seate of God. Besides that, *Paul* disputing of this matter, after he had brought forth the authority of *Dauid*, and a testimony of the history of *Abraham* in *Genesis*, vseth this word of imputing, and by the proper signification thereof he reasoneth touching this present cause or question. And this I suppose to be sufficient, as touching the declaration of the first word, namely, of Iustification.

Now let vs entreate of sayth. A man in the *Hebzeues* in the first coniugation signifieth to be firme, which self same verbe in the third coniugation, which as I haue sayd, is called, *Hiphil*, signifieth to geue constancy and assurednes to any promise or thing. Wherefore the Latines say, *Fidem homini, aut verbis tribuere*, which is in Englishe, to geue sayth vnto a man or vnto wordes, and it signifieth as much as if a man should say to beleue. Wherefore this *Hebzeue* verbe *Heemin*, signifieth none other thing, then to suppose or thinke a thing to be firme, constant, and sure: And as touching God, he which beleueth not him, maketh him a lyar. For *Iohn* sayth in his first Epistle, the 5. chapter: He which beleueth not God, maketh him a lyar. Which thing how greuous a sinne it is, let every man consider with himself. Contrariwise, he which beleueth God, adorneth him with glory and honour. For in this Epistle to the Romanes it is written of *Abraham*, that he staggered not thorough doubting, in hauing consideration to his own body, being now almost dead, or to the wombe of *Sara* being past child bearing, but gaue the glory vnto God being strong in sayth, and fully persuaded, that he was able to performe whatsoever he



he would. Wherefore there seemeth to be a certayne Analogy or proportion betwene this verbe, *to beleue*, and *to iustifie*, as we in this place take it: for as to iustifie, is by iudgement and estimation to ascribe righteousness to a man, and not to make him to be in very deede iust, so to beleue, is not in very deede to make the wordes and promises of any man sure, and firme, but to thinke and settle with our selves that so they are. But this acte of beleuing whereof we now intreate, hath two manner of firmenes and certaynety. First of the things, namely, of the wordes and promises of God, which abide much more firmly then heauen and earth. Secondly, as touching the persuation, which forasmuch as it is wrought by the power of God, is also most firme and most certayne, and of an assured persuation, that is, that it is neuer naked, but alwayes draweth with it many and sundry motions of the mind. For experience and dayly vse teacheth, that in things ciuile, a man being well and fully perswaded of pleasaunt promises, is filled with confidence, reioyseth, sheweth a merry countenance, is glad, and pleasaunt and cleaueth vnto hym that made the promise, so that he doth by all meanes allowe him. But contrariwise when he beleueth not the persuation, he laugheth at it, neglecteth and contemmeth it, or wareth cold, and bendeth the browe: wherefore it can neuer be, that he which beleueth in very deede, can want such affections, whiche are accustomed to followe a full and stronge persuation. And therfore those that are the pure professors of the Gospell do iustly affirme, that to beleue hath a very greate coniunction with action, or withe the motion of confidence, hope and such like affections: But most of all with a sincere and firme affiance, which it alwayes draweth with it. Whereby it cometh to passe, that in the holy Scriptures promises are made both to sayth and to trust. For euen as it is sayd, *The iust man liueth by sayth*: Also, *He which beleueth in him, shall not be confounded*: And in the new Testament: *He which beleueth in the sonne, hath eternall lyfe*: Agayne, *We thinke that a man is iustified by sayth*: So also is it written in the Psalme, *Blessed are all they, which put their trust in him*. And in Esay, the 26. chapter, *He shall keepe peace, because they hoped in him*. And in the new Testament, *Hope confoundeth not*: To Titus also the 3. chap. *That we may be heyres according to the hope of eternall lyfe*. Althoughe in the old Testament we finde the promises are oftener made vnto hope, then to sayth, yet in the new Testament it is contrariwise: whereof this may be the reason, because in the old tyme, the Hebrues erred not in the beliefe that there was but one God: yea, they professed the worshippinge of hym onely: but this was not well amongst them, that they had not a lively sayth, which draweth with it a trust, but onely by education had conceaued eyther a certayne opinion, or els a certayne knowledge, and therfore vnto this the Scripture exhorteeth them, to beleue truly and with efficacy, which is expresse by the affecte vnder the name of trust. But in the new Testament they erred in the meaning, both the Gentiles which were worshippers of Idoles and of many goddes, and also the Iewes, as touching the conditions of Messias, for they looked that he should come in glorious pompe, like a kinge, and magnifical in worldly gouernement, wherefore faith was oftentimes beaten into them, whereby they myght obteyne the promises of God: For it was very necessary, that they should rightly be instructed of the chief point of the thing that they should beleue. And of this Hebrue verbe *Aman* is deriued this nowne *Emunah*, which signifieth sayth. And it sometymes signifieth certaynty and constancy of wordes and promises. Wherefore God is in the holy Scriptures oftentimes called saythfull, and his workes are called saythful, because they are firme, and constantly continue. And we read before in this Epistle: *What if some of them haue not beleued? hath their incredulity made vayne the sayth of God?* Yea, and this latten word *Fides*, that is, sayth (if we may beleue *Cicero*) is deriued of *Fio*: because that thing is done in dede which was spoken. And sometymes it signifieth the assent of our mynd, whereby we receaue wordes which are set forth vnto vs, as it is sayd of *Abraham*, *He beleued God, and it was imputed vnto him for righteousness*. And forasmuch as in this disputation nowe we take sayth after this manner, it shall not be from

An analogy or proportion betwene to beleue and to iustify.

A double certaintie of faith.

An assured persuation is not naked. It draweth with it also other motions of the mynde.

Vnto true faith is toynded an assured confidence.

Promises are in the scriptures giuen both vnto faith, & also to confidence.

Why in the olde Testament is oftener expresse hope & confidence, but in the new testament met sayth.

Faith signifieth firmenes.

How sayth is taken in this disputation.



## Cap. ii. A Commentarie vpon the

**The definition of faith.** the purpose to define what faith is, wherefore faith is a firme and an assured assent of the mynd vnto the wordes of God, which assent is inspired by the holy ghost vnto the saluation of the beleuers. And therfore it consisteth in the mynd, and is occupied about the wordes of God, from whence we haue the matter thereof. Of the forme also we neede not to doubt, because it is defined to be an assent. The efficient cause is here, to be the inspiration of the holy ghost. And the ende is declared in the last place, when as we say, that this assent is inspired of the holy ghost to the saluation of the beleuers.

**The definition of faith which is written in the 11. to the Hebrewes is declared.**

**What hypothesis signifies.**

**In beleuyng we haue neede of strength.**

**ἄρχος.**

**Whether faith be defined in that place to the Hebrewes.**

**ὑπόστασις is applied vnto hope also.**

And it is deriued of this verbe ὑπέρσταναι, which signifieth, to susteyne, to receaue, not to geue place to one that rusheth vpon a man. Whereof a souldier is called ὑπερστανός, which is trusty, and turneth not his backe vnto his enemies, but goeth agaynst them, and resisteth them. And vndoubtedly in beleuyng we haue neede of this strength and patience, by reason of the greate fyght, of which there we haue experience. For we must resist the fleshe, reason must be overcome, whiche very much striveth agaynst faith: we must also resist the condemnation of our owne conscience, synne, and the anger of God, and there are many thinges besydes, by which a faithfull assent is both letted and resisted. Very well are compared together betweene them selues these two, ὑπόστασις, that is, a substance, and those thinges that are hoped for. For God promisseth resurrection, but yet vnto the dead: he promisseth eternal lyfe, but yet to them that are rotten: He calleth men blessed, but yet those which abundantly thyrst and hunger, and are on euery side oppressed: He pronounceth men to be iustified, but yet such as are couered with synnes and filthines. Wherefore seing these thinges seeme to be so farre of from vs, it is needfull that we haue boldenes, strength, and the assuraunce of a most firme assent, which may make these thinges to abide, and to consist vnto vs as thinges most assured. With such a shield of defence ought we to be armed, whereby we may quenche all the fyrie dartes of the deuill, when they are cast agaynst vs, that we may also overcome euen the world. For as *John* testifieth, *This is the victorie which overcommeth the world, euen our faith.* Further we must note, that this word Argumentum, that is, argument, which in Greke is ἀρχος, is turned of some demonstration, that is, a declaration: because, by faith are shewed and declared those thinges which appeare not: but me thinketh *Augustine*, althoughe peraduenture not so Latine like, yet very faithfully turned it conuictio, that is, an overcoming. For by faith our mynd is overcome to graunt that those thinges are true whiche God eyther speaketh or promisseth. But *Hosius* in his booke, *De summa Trinitate, & fide Catholica*, laboureth by two reasons to shewe, that faith is not by these wordes of the apostle defined, because that ὑπόστασις, or substance agreeth also with hope. Wherefore forasmuch as it is not proper to faith, it can not be applied to the definition thereof. Further, because faith hath not a regard onely to thinges to come, and those thinges which are hoped for, but also is referred vnto thinges past. For we beleue that God created heauen and earth: that Christ was borne of a Virgyn, that he suffred for vs, and was rayled from the dead: but all these thinges are past, neyther are they hoped for to come agayne. These two reasons of *Hosius* are very weake, neyther do they proue, that these wordes vnto the Hebrewes can not be applied vnto the definition of faith. I graunt in deede that the entente thereof the Apostle (or what soeuer he was that was the author of the Epistle) was not to define faith: because then he chiefly entreated of patience, & endeouored to shewe that it is most of all ioyned vnto faith, because faith is ὑπόστασις, that is, a substance, &c. But by this his reason are touched all thinges that expresse the nature of faith. And to the first obiection we say, that ὑπόστασις, or substance may

in



in deede be applied vnto hope, but yet that *ἐνόςασις* which it draweth from fayth, not that which it hath of it self. Neyther ought it to seeme any new thing, if these thinges which are of a diuers nature haue some thing common in their definiti- ons; for a Lyon, a dogge, and a mā, although they differ much in nature, yet here in they agree, in that they be liuing creatures, and therefore in their definitions is something put which is common vnto them all, when as they are both bodies, and also thinges hauing life, and endelwed with senses. Wherefore it ought not to seeme meruelous, if fayth and hope agree in this word *ἐνόςασις*, forasmuch as they are seperate by other differences. For in fayth *ἐνόςασις* is referred vnto the assent, but in hope to the expectation, whereby we patiently abide vntill the promises & such thinges as we haue receaued by fayth be rendred vnto vs. To the other reason we aunswere, that Paul made mention also of thinges past whiche are made playne vnto vs by fayth, for he sayth not onely, that it is a substance of thinges to be hoped for, but addeth, that it is an argumente or conuiction of thinges that appeare not. Nowe those thinges also whiche are past appeare not: for by that worde Paul (or any other whatsoeuer he was) comprehendeth what soeuer is beleued and is not euident, whether it be passe, or whether it be to come or whether it be now present. But peradventure thou wilt demaund, why in the first place he maketh mention of those thinges which are hoped for? we aunswere that it is aptly done, because worthely are those thinges put first, which are moze harde to beleue. For peradventure there are some, which will easily inough graunt that God created all thinges, that Christus the sonne of God came into the worlde, and was bozne of the virgine, and such like: but yet they will much doubte of the remission of their sinnes, of the resurrection of the flesh to come, and of the eternal glozy which shalbe geuen vnto the iuste. Wherefore aptlye and orderly are those thinges placed which are read in the Epistle to the Hebyues. But what the nature of fayth is, Esay the Prophet hath aptly expressed in the 26. chap. in which place is described the church as a citie built of God. The Prophet crieth: *Open your gates & a iust nation shall enter therein.* And he addeth the cause of that righteousness. *Scho- mar emanim: that is, preseruing or keeping fayth:* where thou seest that by fayth the beleuers are iustified. Then he addeth in what thing consisteth that fayth, where- by the people of God is iuste, namely because Iasfar semoch titfor schalom, that is, with a constant affect thou shalt kepe peace. This is the true fayth whereby we are iustified, namelye, because we beleue that God will be vnto vs the authoꝝ of peace and felicity, and a faithfull keeper of his promise. Augustine in his 40. trea- tise vpon Iohn sayth, *What is fayth, but to beleue that which thou seest not?* Whiche selfe same thing he writeth vpon the words of the Apostle in his 27. sermon: but in his booke de spiritu & Litera the 31. chap. he writeth, *that to beleue is nothing els but to consent, that that is true which is spoken.* The Master of the sentences in the third Distinction the. xxiii. sayth, *that fayth, sometimes is that which we beleue.* For in the Symbole of Athanasius it is saide: *And this is the Catholike faith that wee shoulde beleue &c.* But sometimes it is that, whereby we beleue. and in this latter signi- fication, do we vnderstande fayth in this disputation. He seperateth also a liuely fayth from a deade fayth: whiche distinction is to be liked, because James ma- keth mention of a dead fayth. But we must know, that a dead fayth is only a fayth in name, neither is it any moze a fayth, then is a deade man a man. For euen as a dead man is called a man although he be none: so a dead fayth although it be called a fayth, yet hath it not the nature of fayth. There is also an other kind of fayth, whi- che serueth to work miracles, and much differreth from the fayth which iustificeth and is common both the godly & also to the vngodly. Of this Paul maketh mencio in the first to the Corinthians when he sayth, *Vnto one is geuen the worde of wise- dome, to an other the word of knowledge, to an other he saith is geuen fayth.* and it is not meete, that in that rehersall of giftes and free graces is ment any other fayth, then that which is the roote of miracles, especially whē as straightway are added giftes of healinge, and giftes of vertues or powers. And of this kinde of fayth both Chri-

Diuers and sundry na- tures haue somethyng common in their defini- tions.

*ἐνόςασις*, what it hath a re- gard vnto in fayth, and what in hope.

Fayth hath a respect to thinges past and also to thinges pre- sent, so that they be hit- ten.

The Sym- bole of A- thanasius. A distinctio of fayth. A liuely fayth, and a deade fayth. The fayth of miracles.



## Cap. ii.

## A Commentarie vpon the

some and also Theophilactus haue made mention vpon the same firste Epistle to the Corinth. where in the xij. chapter it is saide: If I haue all fayth so that I can remoue mountaines. And that vnto the wicked also is this kinde of faith graunted, is hereby testified, in that it is most certaine that of them are set forth both Prophecies and miracles. Wherefore Christ shall say vnto them: I know you not: although with full mouth they boast, Haue not in thy name prophesied, haue we not caste out de-

Faith that  
dureth but  
for a tyme.

nils? There is an other faith whiche endureth but for a tyme, of whiche the Lorde made mention in the parable of the seebe which is sowne in the field: for all falleth not vpon good earth, but some vpon stony ground, and when it is sprung vp, it very plainly declareth those, which with a glad and ioyfull minde receaue the worde of God, but when the burning heate and seruientnes of persecution shall waxe hot, they fall away from it, and therfore they are called *ωρεοκαίτοι*, that is, men hauing faith for a season. Wherefore leauing all these significations, in this disputacion by faith we vnderstand that firme assent which is of so great force and efficacy, that it draweth with it the affect of trust, hope, & charity, & lastly al good works, as much

Smith an  
Englishman  
an impudēt  
Sophister.

as the infirmity of this present life will suffer. Wherefore Smithe whiche wrote a booke agaynst me of Justification, (although he set it out before agaynst Luther, & agaynst Melancthon, and speaketh much against others, and seldome maketh mention of me, is herein exceedingly deceaued, in that he indgeth that those are sharply to be repproued, which say, that faith is a trust. And he bringeth a place out of the Epistle to the Ephesians the 3. chapter, where it is written, By whome, namely, by Christ Iesus we haue *πάρεσιαν*, that is, boldnes to speake, and *προσάγγωγην*, that is, an accesse *ἐν τῇ πίστει*, that is, in trust which cometh by fayth. Seeing therfore, trust (sayth he) is by fayth, it is not fayth. Oh trimme man, I promise you, and a sharpe diuine, which alone sawe that these two thinges namely, faith and trust, are two thinges separated. What other thing in a maner ment Philip Melancthon, and other our faithfull teachers, when they call that fayth whereby we are iustified, trust, but that it is not dead, that is, not slouthfull, that it is not a humane persuasion, but so vehement an assent, that it hath euen trust it selfe most inwardly nighly ioynd vnto it? But I mynd not much to contend with this man. All that he bableth he scrapeth out only of Eccius, Pighius, and other beastes of the Antichrist of Rome, and setteth them abroad as though they were his owne. That faith which draweth not with it trust, and other holy mocions of the mind, driueth men into desperation, so farre is it of that it can iustifie, which thing the miserable endes of Cain and Iudas do plainly testifie. But that which is a firme faith continually trusteth, yea it sealeth our prayers in the Church by this common and receaued word Amen, among other words vled of the faythfull. Which word is

A dead faith  
iustifieth  
not but draweth  
into  
desperatio.  
This word  
Amen sealeth  
prayers

They whiche  
pray  
without  
faith do lose  
their labour.  
A similitude.

deriued of this Hebrew worde Aman, which I before spake of: & as David Chimhi testifieth, it signifieth, It shall be ratified and firme, so shall the Lorde bringe to passe. They which pray without such a faith do lose their labour. In this fayth vndoubtedly men do quiet themselves in tranquillity and vnspeakeable peace, and are like vnto him which found a most ample treasure and precious pearle, wherein he so contented himself, that he sold all that he had, to buy it. Whereof came it that in the 7. Chapter of Esay the Prophet sayd vnto the wicked king Achaz, exhorting him to the true fayth Hishamar Vehishakat, that is, Take hede, and be quiet:

What is  
the proper-  
ty of fayth.  
A distinctio  
of workes.

for the Prophet would, that the king should beware of incredulity, and stay himself with the word of God, which is the propriety and nature of fayth: as contrariwise the nature of infidelity is, to wauer and to be vncoustant. For they which beleue not, are caried about with euery wynd of doctrine and opinions, and are alwayes wauering and vncoustant. Wherefore in Iosua the 17. chapter, the people are repproued, because their hart flowed as water, and that vndoubtedly happened only by reason of their incredulity. Wherefore forasmuch as hereby it now appeareth what we vnderstand by fayth, and what signification of this word among many significacions we followe in this question we must now speake somewhat of workes. There is one kynd of worke, which after the action and motion re-

mayneth



mayneth outwardly, and appeareth after it is finished as the Image whiche *Phidias* made, is called a worke, and the temple at Jerusalem was called the work of *Salomon*. And after an other sort, actions of men & their motions depending of will and reason, are called workes, & after this maner do we now take workes, which are also sundry wayes distinct the one from the other. For there are some which are inward, as to beleue, to loue, to fauour, to feare, and to pitye: other some are outward, as to trauaill abrode, to geue almes, to preache, to teache, and such like. And of both these kinds of workes is our question ment. They deuide also workes into such which pertayne vnto ceremonies, into such which (as they call them) are morall, both which kinds also doth this question comprehend. Further the tyme wherein workes are wrought is to be distincted: for some are done before we are iustified, and haue obteyned the benefite of regeneration: and other some followe and are counted as the fruites of a new lyfe, and of righteousness begon. And forasmuch as we can not entreate of these latter workes as such which followe iustification, we will speake only of the first: for this onely is called into controuersie, whether workes iustifie vs: for those which follow iustification can not bring forth iustification, because it is already had. These suppositions being thus set, we will dissolue this whole question by thre propositions, which are these: Justification is not of workes: Justification is had by faith: Justification is geue by faith only. These thre thinges when we haue confirmed by reasons taken out of the holy scriptures, and haue defended them from the obiections and cauillations of our aduersaries, we suppose that then we haue sufficiently answered the questiō. God graunt and worke with vs to bring this to such effect as we desire. As touchinge the first proposition, when we saye that men are not iustified by workes, it is not to be thought that the same happeneth thorough the default of good workes: For if they coulde so be performed of vs, as the law commaundeth them, then should we be iustified: by them for God, for that he is iust, as he acquiteth not the wicked, so should he by his sentence iustifie such as satisfie the lawe. But there is no man which can thoroughly accomplishe such workes as the lawe commaundeth. As if a man should owe a thousand crownes of gold, and had to ward the payment ther of, but onely a thousand pieces of leade, or brasse money, vndoubtedly he shoulde not be discharged of the debte, neither can he bee pronounced cleare or quitte: whiche thing shoulde not happen thorough the default of the crownes of golde, but thorough the defaulte of his noughty money, and for that he wanteth money of golde: euen so say we that the lawe is in deede spiritual, iust, and holy, and he which could do all the thinges that it commaundeth, should liue in them, for it is set forth vnto vs as life, but forasmuch as none of vs either doth or can do it, as it is geuen of God, therfore are we not iustified by workes. Moreover also sayth if it should be considered as it is our workes, we can not be iustified by it, forasmuch as it is a worke both mained and vnperfect, and farre vnderneath that that law requireth. But therfore are we sayd to be iustified by it, for by it we take hold of the promises of God, and of the righteousness and merites of Christe, and apply them vnto vs. Suppose there were a begger which hath a most filthy and leprous hand, wherewith he receaueth the almes of him that offreth it vnto him, vndoubtedly that beggar is nothing at all holpen by the filthines or leprosy of his hand, but by the almes which he receaueth with his hand, what maner of hands so euer he haue. There is none endued with true piety, but must needes greauously lament & be sorry, when he seeth that many which are called christians are ignorant whether workes iustifie or no: when as this doctrine is the head, fountayne, and stay of all religion, and therfore of it aboue all thinges we ought to me most sure and certayne. But now a dayes it is not onely called into controuersie, but many disagree one from an other, and perniciously erre from the true doctrine. But if by complayning I might any thing preuaile, I would very much complayne of this unhappines: but forasmuch as it is so, and that by no meanes we can haue it otherwise, this only will we diligently prouide for, that we fall not into those opinions which diminishe the glory of God, and are repugnant vnto the holy scriptures

Workes inward, & outward.

Workes morall and ceremonial.

Workes either go before, or els followe iustification.

In thre propositions this question is comprehended.

If good workes iustify not, it cometh not thorough their default.

Faith as it is a worke iustifieth not.

A similitude.

The doctrine of iustification, is the principal point of godlines.



## Cap. ii. A Commentarie vpon the

tures, & also are hurtful vnto our conscience. Paradiuenture some wil loke that I should chiefly make answer to the cursed speakings, slaunders & reproches, with which the aduersaries do as touching this matter most vnfortunatly & tragicaly infame vs: but I am not so mad to thinke that these things are to be preferred before the setting forth and defence of the truth. Wherefore first of al I wil descend to the matter, and then when I haue confirmed our sentence, I will picke out such wicked obiections as are layd against vs, and will according to the strength that God hath geuen me ouerthrowe them. And to the end it may manifestly appere, that men are not iustified by woorkes, (which thing was our first proposition) I will reherse in a iust order the course of the reasons of Paul, which we hether to haue heard, whereby it may the easelper be perceaued, that I in all pointes agree with him, neyther do I one here breadth depart from his doctrine.

The first  
reason for  
the first pro  
position.

In the first Chapter he began to reprove the Gentiles, because before they came to the knowledge of Christ, although by their philosophy they knew the true GOD, yet they worshipped him not as they shoulde haue done, neyther gaue they thanks vnto him as to the authoz of all good things: but became soles, and were frustrated in their reasons and cogitations, and chaunged the glory of GOD, and transferred it from him, and gaue it not onely to the Images of men, but vnto byrdes, fower footed beastes, and serpentes. Wherefore God deliured them ouer to the affections and desires of their owne hartes: by meanes whereof they lyued most filthily, and became (as it is there written) full of all iniquity, malitiousnes, fornication, auarice, and those vices which there followe. And if in case they were such, and lyued after that maner, vndoubtedly they could not be iustified by their woorkes, neither should Pauls reason agaynst the Gentiles haue bene of any force, to proue vnto them that it was necessary for them to receaue the religion of Christ, that they might be iustified, vnles he had tought, that they were vniuersally such as in the first chapter he painted them out to be. For who would thinke it to be any reason of efficacy, whiche appeareth to be true onely of some, and not of all?

The second

And in the second chapter he writeth in a maner the same thinges of the Jewes, Behold (saith he) thou art called a Iewe, and trustest in the lawe, and makest thy boast of God, and knowest his will, and allowest the thinges that are profitable, being instructed by the lawe, thou boastest that thou art a leader of the blind, a light of them which are in darknes, an informer of them which lacke discretion, a teacher of the vnlarned, as one that hath the forme of the doctrine that is by the lawe: thou therefore which teachest an other, doost thou not teach thy selfe? Thou which preacheest a man should not steale, doost thou steale? Thou that sayest a man should not commit adultery, doost thou committe adultery? Thou that abhorrest images, doost thou robbe God of hys honour? And thou which makest thy boast in the lawe, doost thou by the transgression of the lawe dishonour God? For the name of God (as it is written) is euill spoken of among the Gentils thorough you. Such therefore were the Jewes without Christ, wherefore they coulde by no meanes haue bene iustified by their woorkes, or els they might haue answered Paul, that they were vniustly so greuously accused.

The third.

But in what case men were before they receaued the faith of Christ is more manifestly shewed in the 3. chapter for there we reade: There is none righteous, there is none that understandeth or seeketh after God, all haue gone out of the way, and are become unprofitable, there is none that doth good, no not one. Their throte is an open sepulchre, with their tongues they haue deceaued, the poyson of aspes is vnder their lippes whose mouth is full of cursing and bitterness, their feete swift to shed blood, destruction and wretchednes are in their wayes, they haue not knowen the waye of peace, the feare of GOD is not before their eyes. &c. These testimonies Paule gathered together out of sondry places of the holy scripture, by which the nature of man being destitute of the grace of God is set forth in his coloures. And that no man should say that only the idolatrous and wicked Gentles are by these woordes sig-

nifi-



nified, the Apostle as it manifestly appeareth, sheweth that these things are  
 also extended vnto the Jewes, who aboue all others thought themselves most ho-  
 ly, and therefore he addeth: *We knowe, that whatsoeuer thinges the lawe speaketh,*  
*it speaketh vnto them which are vnder the lawe.* And to the ende wee shoulde not  
 doubt but that his entent was to bring an vniuersall reason: he addeth: *Because*  
*by the workes of the lawe no fleshe shalbe iustified.* And by fleshe he vnderstandeth a  
 man not yet regenerate. I know there haue ben some, which by the flesh haue vn-  
 derstand the inferior parts of the mynde which are grosse and wrapped with filthy  
 lustes. But this sence Paul excludeth, when he saith, *by the workes of the lawe,* that  
 is, by workes commaunded of God in the law, which must needes come of reason  
 and not of the strength of the inferior soule. Farther the scripture after the He-  
 brew phrase, by the fleshe vnderstandeth the whole man: whiche thing we haue  
 in an other place moze abundantly expessed. Afterward to the end he might the  
 better confirme this sentence he saith: *that euery mouth might be stopped, and that*  
*the whole world might be guilty before God.* Undoubtedly if men should be iustified  
 by workes, their mouthes should not be stopped, neither should they be guilty be-  
 fore God: for they should alwayes haue somewhat to say, namely, that they are  
 therefore quite from sinnes, because they had deserued it by workes: but now whe  
 men perceauie the contrary, they dare not once open their lippes. Farther he saith:  
*But now without the lawe is the righteousness of God made manifest, whiche hath the*  
*testimonie bothe of the lawe and of the Prophetes.* What man would appoint that  
 thing to be the cause of our righteousness, without which righteousness may be ob-  
 tayned: undoubtedly no wise man would so doo, when as suche is the nature of  
 causes, that without them the effectes can not be brought to passe. To the same  
 purpose also serueth that which followeth: *Where then is thy boasting? It is exclu-*  
*ded. By what lawe? By the lawe of workes? No, but by the lawe of fayth.* He woulde  
 haue vs know that all iust cause of glozy is excluded and taken away from vs, for  
 the whole glozy of our righteousness ought to geue place vnto God: but if we  
 should be iustified by workes, then should it not be so: for the glozy should be ours,  
 and euery man would count himselfe to be therefore iustified, because he hath  
 lined vertuously and iustly. And how certaine and assured this was vnto the Apo-  
 stle, those thinges which follow do declare: *We thinke therefore that a man is iusti-*  
*fied by fayth without workes of the lawe.* Wherefore, shall we then deny that which  
 the Apostle with so great vehemency affirmeth? Undoubtedly it is a thing most  
 impudent so to do. Wherefore let vs assent vnto him, and not resist so great a te-  
 stimony of hys. But besides these thinges, let vs waighe and consider the pithe of  
 Pauls meaning: If we should be iustified by workes (saith he) we should not only  
 haue matter to boast of, but the occasion of glozying in God, and of publishing his  
 fauour towards vs shoulde be taken away. For without doubt it is vnto vs a thing  
 most prayse worthy and glorious to acknowledge, that the beneuolence and redy  
 fauour of God towards vs through Christ is so great that he deliuereth vs misera-  
 ble men from our sinnes, and receaueth vs into fauour, although we were coue-  
 red ouer with neuer so great filthines and dragges of sinne. If (I say) we should be  
 iustified by workes, then undoubtedly could we not truly boast, bragge  
 or glozy hereof.

The fourth

The fifth.

The sixt.

The seventh

The eight.

The ninth.

But let vs go on and heare what the Apostle sayth in the beginning of the 4.  
 chapter: *What shall we say then that our father Abraham found according to the flesh?*  
*For if Abraham were iustified by workes, he hath whereof to boast, but not before God,*  
*For what sayth the scripture? Abraham beleued God, and it was imputed vnto him for*  
*righteousnes.* But vnto him which worketh a reward is not imputed according to grace,  
 but according to debt. Wherefore to the end that so sweete a consolation of the loue  
 and beneuolence of God towards vs shoulde not be taken away from vs, let vs con-  
 stantly affirme with the Apostle, that we are not iustified by workes. And that  
 he might the better persuaue vs hereof, he vseth this word λογίζαν, which we say  
 signifieth to impute, to ascribe vnto a man righteousness, or to count a man for a  
 iust



## Cap. II. A Commentarie vpon the

iust man, and setteth it as an Antithesis or contrary vnto merite or debt, so that he to whome any thing is imputed, deserueth not the same, neither receaueth it as a debt. But he which obtaineth any thing vnto himselfe as a debt, counteth not the same as imputed or ascribed vnto him: neither thought Paul it sufficient to haue alleadged y<sup>e</sup> scripture concerning Abraham, but also he citeth David: *Blessed are they whose iniquities are forgiven, & whose sins are couered. Blessed is the man vnto whom the Lord hath not imputed sinne.* By which wordes we do not only gather, that the righteousness by which we are sayd to be iustified, sticketh not in our mindes, but is imputed of God, & that it is such an imputation which consisteth not of woorkes, but of the mere clemency of God. Farther the Apostle doth by an other propriety of god woorkes confirme his sentence, namely, because woorkes are signes or scales of the righteousness already obtayned, wherefore he sayth of Abraham: *And he receaued the signe of circumcision, a scale of the righteousness of fayth, which was in uncircumcision &c.* Wherefore soasmuch as god woorkes are signes and scales, which beare witnes of y<sup>e</sup> righteousness already receaued, they can not be the causes thereof. Neither haue ceremonies only that property, but also euen those woorkes which are called mozell, when they are pleasant and acceptable before God, for they also are signes and tokens of our righteousness. Wherefore Peter exhorteth vs to endeour our selues to make our vocation sure, namely, by liuing vprightly, and by good woorkes. Yea and the forme also of y<sup>e</sup> promise is diligently to be weighed, which God made with Abraham, for vnto it is not added a condition of the law or of woorkes: And seing God added none, with what audacity shall we then presume to do it. And Paul saith, *For not through the lawe was the promise made vnto Abraham or to his seede, that he should be the heyre of the world, but through the righteousness of fayth. For if those whiche pertayne vnto the lawe be heyres, then is fayth made wayne, and the promise is of no force, namely, because the lawe worketh anger.* Wherefore if we fulfill not the lawe, the promise will take no place and it shalbe a thing bayne to beleue that promise which shall neuer be perfozmed: which undoubtedly must nedes vtterly be so, if it be geuen vpon thys condition that we should perfozme the lawe, when as no man can perfectly accomplish the law. But the Apostle proceedeth farther, & this iudgeth of the most mercifull counsel of God: *Therefore is the inheritance geue by fayth, that it might bee according to grace, to the end the promise should be firme: as if he should haue sayd, our mynde should continually waiver, if the promise should depend vpon woorkes: none could appoynt any certainty of his owne saluation, for his conscience would euermore accuse him, that he had not perfozmed those woorkes, vnto which the promise should be made: to the end therefore we should not in such sort waiver, God would that our iustification should consist of fayth and grace, that the promise might be firme.* The same thing also is gathered out of that which is declared of Abraham, how that contrary to hope he beleued in hope. He is sayd to beleue in hope contrary to hope, which either in himselfe, or in nature, seeth or faileth no maner of thing, which might persuade him to hope. As Abraham was an hundred yeres of age, his body was in a maner dead, his wife an old woman, and barren, all which thinges naturally feared him away from hoping: and yet preuailing against them all he hoped. But we if we should haue merites or good woorkes, by which we might obtaine righteousness, then should we not hope contrary to hope, but in hope, and according to hope. Wherefore our iustification is to be appointed no otherwise, the we read that it was in Abraham: *For he is the father of vs all: as it was imputed vnto him, so shall it also be imputed vnto vs.* But now let vs come to the 5. chapter. Where againe Paul plainly expreleth, in what case men are before they be regenerate, for he sayth: *For Christ when we were yet weake, according to the consideration of the tyme, dyed for vngodly ones. And straight way, But God setteth out his loue towards vs, in that that when we were yet sinners, Christ dyed for vs: And he addeth: For if when we were enemies, we were reconciled to God by the deathe of his sonne, much more being now reconciled shall we be saued by his life.* Whereby we gather that before

The tenth.

Mozall  
woorkes al-  
so are scales  
of righte-  
ousnes be-  
fore obap-  
ned

The ele-  
uenth.

The  
twelfth.

The thir-  
teenth.

The four-  
teenth.

regene:



regeneration men are weake, sinners, vngodly, and the enemies of God. Who then can ascribe vnto such men power to attayne vnto iustice when they will, by bringing forth good woorkes? Others may beleue it, but the godly will neuer be so perswaded.

This is mozeouer an other profe, in that he setteth forth the cause of so greate an euill, when he sayd: Therefore euen as by one man synne entred into the world, and by sinne death, and so doath went ouer all men, forasmuch as all men haue sinned: as if he should haue sayd, we were euen the from the first beginning by the first man lost and condemned. And lest thou shouldest thinke that infantes are to be excepted, he sayth: Yea death hath raigned from Adam euen to Moses, ouer them also, which haue not sinned after the similitude of the transgression of Adam. The Masse or lombe of perdition comprehendeth all those that are bozne, from whiche corruption the holy scriptures teach that it is not possible for men to escape by their woorkes, & to claime vnto themselves iustification. Afterwarde in the 6. chapter thus speaketh our Apostle: What fruite had ye then in those things, whereof ye are now ashamed? For the end of them is death. But now being deliuered from sinne, and made the seruantes of God, ye haue your fruite to sanctification, and the end euerlasting life. What other thing meane these woordes, then that all things, whiche men do, before they beleue in Christ, deserue nothing els but ignominy and shame? And there is no fruit of sanctification but that which followeth regeneration. And who will say that we are iustified of those things whiche are full of ignominy and shame? But now let vs heare what is said in the beginning of the seuenth chapter: Knowe ye not bretherne (for I speake to them that know the lawe) how that the lawe hath power ouer a man, as long as it endureth? For the woman which is in subiection to a man, is bound by the law to the man as long as he liueth: but if the man be deade, she is loosed from the lawe of the man: Wherefore if whilest the man liueth she couple herselfe with an other man, she shalbe counted a wedlocke breaker: but if the man be deade, she is free from the lawe of the husband: so that she is no wedlocke breaker, though she couple herselfe with an other man: Euen so ye also my bretherne, are deade vnto the law by the body of Christ, that ye should be coupled to an other, namely to him which is risen againe from the deade, that we shoulde bring forth fruite vnto God. Paul would by this reason declare, that we before our faith in Christ were as it were to husbands coupled to the law, and to the flesh: of which copulation could come no fruites, but those that are pernicious and deadly. But now being deliuered by the grace of God, we are coupled vnto Christ by the spirit, vnto Christ (I say) being raysed from the dead: by which copulation, we shal now bring forth fruite vnto God, and not any moze to death and damnation. And the selfe same thing he affirmeth, or rather expoundeth, when he addeth: For when we were in the fleshe, the lustes of sinnes, which are by the law, were of force in our members to bring forth fruite vnto death. Here let vs note that so long as we were in the flesh, we were subiect vnto wicked affections, whiche by the lawe were of force in our members, how then could we be iustified by our woorkes? Further in the same chapter is written: For that which I do, I allow not. For what I would, that do I not, but what I hate, that do I. If now I do that which I would not, then is it not I that do it, but sinne that dwelleth in me. For I know that in me, that is, in my flesh dwelleth no good thing. Here as it manifestly appereth is entreated of the bodies of men, and although in interpreting these woordes I am assured that they are to be vnderstande of those woorkes, which are done of the godly, which haue already obtained iustification: yet now I leaue it fre vnto the aduersaries to take whether part they wil, and if they graunt, that these things ought to be vnderstand of woorks done before iustification, then forasmuch as they are neither allowed nor good, how shall they deserue righteousness: for they are called euil, & no man is iustified by an euil actio. But if we vnderstand woorks which are here described to be the woorks of those that are iustified, then wil I make mine argument a maiori, that is fro the greater. If those woorkes, which rather seeme to be acceptable vnto God, & iust & holy, are called euil, & by the iudgement of reason now renued are not allowed, howe can we affirme the, that those woorks which are done of sinners, are such, that they are able

The fiftene.

The sixtene.

The seuentene.

The eightene.



The 10.

The 11.

The 12.

The 13.

The 14.

The 15.

The 16.

to iustifye. And lest any man should say, y<sup>e</sup> we take our argumēt only of y<sup>e</sup>, which happeneth thorough the foolishnes of men, when as the disputation is of that which may be done, if mē would put to they<sup>r</sup> good will, for many are not iustified by they<sup>r</sup> good wo<sup>r</sup>kes, when as yet they might be iustified by them if they would: herunto we answere with the Apostle in the 8. chapter: who sayth. For that which the law could not performe, in as much as it was weake bycause of the fleshe, that performed God by his owne sonne being sent vnder the similitude of fleshe subiect vnto sinne, and by sinne condemned sinne through fleshe. This place admonisheth vs, that the iustice of God which is commaunded in the commaundementes, could not be performed by the helpe of the law, by reason of the vice and infirmity of the fleshe, and for that cause was Christ sent of the father, to performe that whiche could not be accomplished of vs. The same thing also teacheth he a litle after: for when he had sayd, that the lust of the fleshe is death, he addeth moreouer, That it is enmity agaynst God, for it is not subiect vnto the law of God, neither indeede can be. Wherefore whatsoeuer we do by our naturall strengths, which is called fleshe, the same resisteth God: for our corrupted nature can not be subdued vnder the law of God. And forasmuch as it is so, the can we not be iustified by y<sup>e</sup> dedes ther of. In the same chapter also we read, Vnto those that loue God all thinges worke to good, vnto those I say which are called of purpose. In which wordes the Apostle touched the beginning and chiefe poynce of all our goodnesse, namely the purpose of God, whiche is so the cause of our saluation, that all our other goodnes dependeth thereof, but it is not moued by any of our goodnesse. But the very causes of mans felicity are afterward orderly and distinctly described, amonge which there is no mencion at all of our good wo<sup>r</sup>kes. Those which he knew before, he also predestinated: and whome he hath predestinated, those hath he also called: And whome he hath called, them also hath he iustified: and whome he hath iustified them also will he glorify. This chayne is lincked together with all the meanes and helpes, by which God bringeth vs to saluation. But seeing there is no mencion made of the wo<sup>r</sup>kes of the law and of merites, it sufficiently appeareth, that by them we are not iustified. Farther when it is sayd: Who shall accuse against the elect of God? It is God which iustificeth, who shall condemne? It is Christ which dyed, yea which also is risen agayn, which also sitteth at the right hand of God, which also maketh intercession for vs: If by the iudgment of God we should be iustified by wo<sup>r</sup>kes, it had bene sufficient to haue sayd, the elect shalbe accused in dayne, forasmuch as they haue good merites, and seeing by they<sup>r</sup> vertuous and holy wo<sup>r</sup>kes they shall obteyne absolution. He sayth not so, But, sayth he, it is God which iustificeth. And it mought haue bene answered: No man shall condemne the elect, when as they<sup>r</sup> wo<sup>r</sup>kes are such, that they deserue both absolution and a reward. But he maketh no such answer, but sayth, It is Christ which dyed, &c. Why then should we take vpon vs to mingle our wo<sup>r</sup>kes therewithall, when as the scripture willet vs in no case so to doo.

Now come we to the ninth chapter wherein is entreated of the providence of God which directeth and ordereth all thinges, not for any other cause vndoubtedly, but that we should thinke that the nature of it and of iustification is all one, for either of them is geue freely, and not of wo<sup>r</sup>kes. For the Apostle writeth, that of two brethern which were not yet borne, and when they had done neither good nor euill, to the end the election of God shoulde abide according to purpose, not of wo<sup>r</sup>kes, but of the caller, it was sayd, The elder shall serue the yonger, as it is written, Iacob haue I loued, and Esau haue I hated. Here as we se are wo<sup>r</sup>kes most manifestly excluded.

Also vnto Moses it was answered, I will shew mercy to whomsoeuer I shew mercy, and will haue compassion on whomsoeuer I haue compassion. These wordes also declare, y<sup>e</sup> the forgiveness of sinnes, & the meanes whereby men are receaved into fauor, depend not of they<sup>r</sup> wo<sup>r</sup>kes, but of y<sup>e</sup> mere & merciful beneuolence of God. And y<sup>e</sup> same thing also do y<sup>e</sup> wordes following declare: It is not of him that willet, nor of him that runneth, but of God that hath mercy. Againe, He hath mercy on who he

will



will, and whome he will he hardeneth. But if iustification might be gotten by our will, or by workes, then should it be both of him that willeth, and of him that runneth: neither should they be conuerted on whome God hath compassion, but they which should chiefly haue compassion vpon themselves: neither also should God harden any man, when as all men might promptly, easely, and at their pleasure by good workes be reconciled vnto God, and also be iustified. But it is farre otherwise for they which put their confidence in workes, do to farre erre from the true righteousness, whereof we now speake. Toward the end of the 9. chapter the Apostle sayth: *Israel which followed the lawe of righteousness, attained not to the law of righteousness? And why? euen because they sought it not by fayth, but as it were by the workes of the lawe.* And if the workes of the lawe were a let vnto the Iewes for the obtainment of iustification, what should we then hope for thereby? This selfe same thing the Apostle (although in other wordes) declareth in the 10. chapter: *They being ignorant of the righteousness of God, and goyng about to establishe their own righteousness, are not subiect vnto the righteousness of God.* These wordes signify nothing els, but that they fall from the righteousness of God, which attribute to much to their owne righteousness, namely, to workes. And so great is the contrariety betwene grace and workes, that the effect which procedeth from the one, can not procede from the other. For Paul sayth: *There is a remnaunt left according to the election of grace. If it be of grace, then is it not now of workes, for then grace is no more grace, and if it be of workes, then is it not of grace.* For this is the property of grace, to be geuen freely and of a mere liberality: but the property of a worke is, that the reward should be geuen of duty, and euen by very right. Lastly what shal we say, when the Apostle crieth out: *Oh the depth of the riches of the wisdom and knowledge of God!* Undoubtedly Paul by this affection declareth, that it is a thing most hard to be knowen, whether God deale iustly, which predestinateth whome he will, and iustificeth whome he wil, hauing no respect vnto condition and merites: there humane reason is very much offended, there our flesh ceaseth not to cry against: But if either of them, namely, iustification and election should happen by workes and merites, there should be no trouble, no offence, no stumbling block layde against vs. But forasmuch as it is farre otherwise, and that by vs can not be rendered a reason of the will of God, Paul therefore iustly, and worthely cryeth out, and it is mete that all men if they be wise should geue place to this his sentence. In the 14. chapter we find written: *Blessed is he which iudgeth not himselfe, in that which he alloweth. But he which iudgeth, if he eate, is condemned, because he eateth not of fayth. For whatsoever is not of fayth is sinne.* Hereby are we taught that they which want a true faith can do or perforce nothing which is not sinne. I know in dede that the aduersaries interprete these wordes of the conscience, but they are neuer able to proue that sayth signifieth conscience. And although peradventure Paul entreate of it at the beginning, namely, that we oughte not to doo any thing against our conscience, yet afterward after a sort he bringeth in a generall sentence when he writeth: *Whatsoever is not of fayth is sinne.* As though he should haue sayd: this is a generall rule, when men go about to do any thing, they ought to be perswaded by the spirite and word of God, that that which they are in hand to do, is acceptable vnto God, and pleaseth him, which persuation if they haue not then undoubtedly in doing that which they do they sinne. And if I should graunt that in this place sayth signifyeth the conscience, yet I suppose that this thyng also were to be added, namely, that the conscience oughte not to bee beleued vnlesse it be instructed by the worde of God. For as muche as there are many, whiche haue so superstitious a conscience, that whether they obey it, or not obey it, they sinne most grievously: but I will not at this present stand longe about the expounding of this place, forasmuch as I entreated of it before, and will afterward speake somewhat thereof when I shall come to the place. Farther let vs heare what is said in the 4. chapter of the first epistle to the Corinthians, where it is thus written, *I know nothing by my selfe, yet am I not thereby iustified.* These

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- words *Paul* spake of his ministry, being now conuerted vnto *Christ*, being now an Apostle, & who as touching his function no man was able to accuse. And if so great a friend of God pronounced this of himselfe & of his workes, what should we attribute iustification to the workes of them that are not yet regenerate? The workes of the goodly, and of the chiefe Apostle of *Christ* could not deserue it, how then can it be graunted vnto those which are yet strangers from *Christ*? To the *Galathians* the second chapter *Paul* repeteth that sentence, which he had written in the 3. chapter to the *Romanes*: namely, that no flesh shalbe iustified by the workes of the lawe, which sentence forasmuch as it is playne ynough, & hath bene already before recited, needeth now no farther declaration. But in the third chapter is written: If righteousness come by the lawe, then *Christ* died gratis. In which place gratis signifieth nothing els, but vayne and to no purpose: which then vndoubtedly should be most true. For if true righteousness before God could by any other meanes haue bene attained vnto of men, why then dyed he, and why was he crucified? And a gayne: This thing only I desire to learne of you, receaued ye the spirite by the workes of the lawe, or by the preaching of sayth? And straight way: He therefore that ministrereth vnto you the spirite, and worketh miracles amongst you, doth he that through the deedes of the lawe or by the preaching of sayth. They which are iustified receaue the holy ghost, for without it, it is utterly impossible to be iustified, and if it be not geuen through workes, neither can iustification then come through workes. Farther it is not to be doubted of any man, but that iustification cometh of the good will and fauour of God, when as by it men are receaued into grace, adopted into his children, & made heires of eternal life. But such as before iustification are occupied in the workes of the lawe, are bound vnder the curse, so far is it of that they should haue the fruition of the fauour of God, for the Apostle addeth: As many as are vnder the lawe, are vnder the curse. But to the ende we should not thinke this to be his owne inuention, he sayth: As it is written, Cursed be he which abideth not in all the thynges that are written in the booke of the lawe. After this he argueth from the time. I speake after the maner of men: Though it be but a mans testament, yet if it be allowed, no man despiseth it, or addeth any thing thereto. Moreouer to *Abraham* were the promises made, and to his seede: he sayth not, to his seedes, as speaking of many, but to thy seede, as of one which is *Christ*. This I say, that the lawe, which began afterward, beyond 430. yeares, doth not disanull the testament, that was before confirmed of God vnto *Christ* ward, to make the promises of none effect. First, saith he, the Testament of God, and the first promise offereth iustification without workes. Wherefore that testament confirmed, receaued and allowed, is not restrayned by the lawe which was so long tyme afterward geuen. If there had ben a law geuen which could haue geuen life, then should righteousness haue bene of the lawe. This reason of the Apostle is not full, for there should haue bene added the deniall of the antecedent, namely, that the lawe can not geue life. For as it is declared vnto the *Romanes*, It was weakened through the fleshe, although as touching it selfe it contayned commaundements, which pertayned vnto life. Wherefore seing it is for certayne that the lawe can not geue life, neither can it also iustifye. But before that sayth came, we were kept vnder the lawe, & were shut up vnto that faith, which afterward should be reuealed. Wherefore the lawe was our scholemaster vnto *Christ*, that we should be iustified by sayth. If the lawe be as it were a scholemaster, then should we do greates iniury vnto God and vnto *Christ*, which are vnto vs in the stead of parents, if we should ascribe vnto the scholemaster that which is proper vnto them. It is not the scholemaster which maketh vs heires, which adopteth vs, which geneth vs all thinges, but the father. Wherefore let vs ascribe our iustification vnto God & vnto *Christ*, and not vnto the lawe, nor vnto workes, nor to our merites. Tell me ye that would so faine be vnder the lawe: Do ye not heare what the lawe saith? For it is written that *Abraham* had two sonnes, one of an handmayden, an other of a free woman, and he whiche came of the handmayden, was borne accordynge to the fleshe: but hee which came of the free woman was borne according to promise, which thinges are spoken by an allegorye: for these are two testaments, the one from the mounte *Sina*, which geneth



dreth unto bondage, which is *Agar*: for *Agar* is mount *Sina* in *Arabia*, & is ioyned  
 unto the city which is now called *Ierusalem*, and is in bondage with her children. But *Ie-*  
*rusalem* which is aboue is free, which is the mother of vs all. In these words this thing  
 is chiefly to be noted, y<sup>e</sup> the law gendzeth not, but as *Agar* did, vnto bondage. But  
 if by the woorkes therof it could iustifie, it should gender to liberty (for what thing  
 els is iustification, then a certain liberty from sinne?) But forasmuch as it is both  
 called a seruant and gendzeth to bondage, we ought not then by it to looke for iusti-  
 fication. In the .v. chapter it is w<sup>ri</sup>tten, If ye be circumcised, *Christe* shall nothing pro-  
 fite you. And he bringeth a reason of the said sentence: For (saith he) he which is cir-  
 cumcised, is debter to kepe the whole law: So much doth *Paul* take iustification from  
 circumcision and woorkes, that he saith, that *Christe* nothing profiteth them, if in  
 case after they beleue they will be circumcised. And still he moze strongly confir-  
 meth that which was said. *Christ* is become in vaine vnto you: for if ye haue iustifica-  
 tion, as the fruite of your woorkes, then the comming, death and bloudshedding of *Christe*  
 should not haue bene necessary. And I if I yet preach circumcision, why do I suffer perse-  
 cution? Then is the offence of the crosse abolished: the office and slander of the crosse  
 is, that me being wicked and otherwise sinners, are counted of God iust, throughe  
*Christ* crucified, and saith in him: here the flesh is offended, here doth reason vtter-  
 ly resiste, whiche thing happeneth not, when iustification is preached to come of  
 woorkes whether they be ceremonial or morall. But God would haue this offence  
 to remaine, bicause it pleased him by the foolishnes of preaching, to saue them that be-  
 leue. Vnto the *Ephesians* the .2. chapter it is w<sup>ri</sup>tten: And ye when ye were deade to  
 trespasses and sinnes, in whiche in time past ye walked accordinge to the course of this  
 world, euen after the gouernor that ruleth the ayre, and the spirite that now woorketh in  
 the children of vnbellef, among whome also we all had our conuersation in time past, in  
 the lusts of our flesh, and fulfilling the will of the flesh, and of our thoughts, and as it is in  
 the Greke *ἐν τῷ δαιμονίῳ*, and were by nature the children of wrath, euen as others are.  
 Let vs note in these woordes, y<sup>e</sup> men at the beginning before they come to *Christ*,  
 are dead in sinnes, and therfore are not able to moue themselves to this, that they  
 should liue and be iustified: who euer saw that a deade man coulde helpe himselfe?  
 Further by those woordes is shewed, that they were in the power of the Prince of  
 darkenes, which woorketh and is of efficacy in the children of vnbellef. Seeing ther-  
 fore they are gouerned by him, how then can they by their woorkes tende to iustifi-  
 cation? And because we shoulde not thinke that he spake onely of some other cer-  
 taine vngodly persons, he addeth, All we, comprehending also the Apostles, among  
 them (saith he) were we. And what did we then? we were conuersante in the lustes  
 of our flesh. And to the end we might vnderstand that these lustes were not onely  
 the wicked affections of the grosser part of the soule, it foloweth: we doing the will of  
 the flesh, and of the minde, or of reason did follow also the thoughtes or inuentions of hu-  
 mane reason. If we were all such, from whence then cometh saluation and iusti-  
 fication? But God which is riche in mercy for his exceeding loue sake wherewith he loued  
 vs, yea euen when we were dead in sinnes, hath quickened vs together with *Christ*. But  
 what instrumente vsed he, to geue vnto vs our saluation? For by grace (saith he)  
 were ye saued through faith, and that not of your selues. For it is the gifte of God: not of  
 woorkes, least any man should boast. Could woorkes be moze manifestly excluded? In  
 what place then shall we put them? Certainely they follow iustification. For the  
 Apostle addeth: For we are his workmanship created in *Christ Iesus*, vnto good woorkes,  
 which God hath prepared, that we should walke in them: but before they could not be  
 in vs, which thing is very well thus described: Ye were at that time without *Christe*,  
 being alienated from the common wealth of *Israell*, straungers from the testaments of  
 promise, hauing no hope, and being without God in this world. Who can in this state  
 faine vnto himselfe good woorkes, by which men may merite iustification? And to  
 the *Phillippians* the .3. chapter: If any other man maye seeme that he hath wherof he  
 might trust in the flesh, I haue more, being circumcised the eight day, of the kinred of *Is-*  
*raell*, of the tribe of *Beniamin*, an Hebrue borne of the Hebrues, as concerning the law, a  
 Pharisey, as touching feruentnes I persecuted the church of God, as touching the righte-  
 ousnes

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The 40.

The 41.

The 42.

The 43.

The 44.



## Cap. II. A Commentarie vpon the

- ousnes which is of the law, I was vnrebukeable. Seeing that Paul had so manye and so great things befoze his conuersion, and that he had whereof to trust and boast in the flesh, let vs heare, what he at the lenth pronounceth of all these things. These things (saith he) if they be compared vnto the true righteousness, which is through the faith of Christ, I count losse, vile, and dounge. If we should thereby obtaine righteousness, should so profitable things be counted for losses, so precious and holy things for vile things, and things acceptable and pleasaunte vnto God, for dounge? Let Paul take heede what he saith here, or rather let the readers take heede that they beleue not Sophisters rather then Paul, And to the Colossians the first chapter: And you which were sometimes farre of and through euill workes, enemies in your harts, hath he yet now reconciled in the body of his flesh through death. Here ought euery word diligently to be noted, that we may see that they which are farre of from God ought not to haue a regarde to those things, thereby to come into fauor. Peace which is ioyned with iustification can not be obtained of those which are enemies in mind: there can not come good woorkes from those, which befoze they be chaunged are saide to be full of euill woorkes. But what manner of woorkes those were, is described in the ii. chapter, when as it is there witten: And ye when ye wer dead through sinnes, and through the vncircumcisiō of your flesh, hath he quickned together with him, forgiuing all your sinnes, and hath put out the handwritting that was against vs. In the 2. to Timothy the i. chapter, Who hath called vs with an holy callinge, not accordinge to our workes, but according to his purpose and grace, which is geuen vs through Christ Iesus. Here he speaketh of a calling ful of efficacy, by which men are iustified, and not of the common calling as touching the preaching of the word of God, which is set forth vnto all men. And forasmuch as this consisteth not (as Paul saith) of merites or woorkes, neither can iustification also come of them. Vnto Titus it is witten The goodnes and loue of God our Saniour towardes vs hath appeared, not by the workes of righteousness which we haue done, but according to his mercy hath he saved vs. Also vnto the Hebrewes is but one onely sacrifice and one oblation, namely, the death of Christ, by which sinnes are wiped away, and satisfaction made for men. Wherefoze iustification is not to be looked for of woorkes: and it ought to suffice vs, that the good woorkes which we do after iustification, are sacrifices of thankesgeuing, and let vs not make them sacrifices propitiatory, by which meanes we should do great iniury vnto Christe. But settinge aside the Epistles of Paul, let vs seeke testimonies also out of other places of the holy scriptures. Christe in the vii. of Mathew saith: Euery good tree bringeth forth good fruites, but a noughty tree bringeth forth euill fruites. And to the end the nature of those which are not regenerate might be the better declared, he addeth: A good tree cannot bring forth euill fruites, nether can an euill tree bring forth good fruites. Wherefoze seeing Christ saith y that cannot so be, how dare these men affirme that it may be: for they say that by woorkes men may be iustified. Christ bleth the selfe samie reason in the 12. chapter of Mathew. Either make the tree good, and his fruite good: or make the tree euill, and his fruite euill: for by the fruite is the tree knowen. O ye generation of vipers, how can ye speake good things when as ye your selues are euill? for of the aboundance of the harte the mouth speaketh. A good man out of the good treasure of the harte bringeth forth good things: and an euill man out of an euill treasure bringeth forth euill things. These wordes of Christ do declare, that men which are not yet regenerate are euill trees, which neither do bring forth good fruite nor can do: and they testify that the wicked can not speake good things, and much les can they worke good things, and that out of an euill treasure of the harte are euer euill things to be looked for. And seeing the matter is so, consider I pray you whether they which are alienated fro Christ, ought to be called euill or no? Andoubtedly vnles they be euill, none of vs y cleaueth vnto Christ can be called good. Also in Luke the 17. chapter. But which of you, hauing a seruaunt that goeth to plough, or feedeth your cattell, that will streight way say vnto hym when he cometh from the field, Go and fitte downe, and sayth not rather vnto him, prepare that I may suppe: gyrd vp thy selfe and serue me, till I haue eaten and dronken; and after ward eate thou, and drinke thou? doth he thanke his seruaunt, because he hath done those things which behath commaunded him? I trow not. So likewise ye when ye haue done
- The 45.**
- The 46.**
- The 47.**
- The 48.**
- The 49.**
- The 50.**
- The 51.**
- The 52.**



Done all those things that are commanded you, say: We are unprofitable servants, we have done that which we ought to have done. These words spake Christ vnto his disciples, vnto his Apostles I say; and which were now converted to salvation: who if they worke vnprofitable works, what shall we the iudge of those which haue not yet receaued the sayth of Christ? But the Sophisters haue made the world such fooles, that they say that workes before iustification do after a sorte merite it, and those workes which follow they say are most profitable: wherefore they would now haue men after a sort, to make accompt with God, and with beades to number how many prayers they haue said. For what other thing went they by the, then y they would by a certayne number recite so many Water noffers, or so many Ave Marias, thinking by y recital to haue God most assuredly bound vnto the. In y 15. of Iohn Christ is compared vnto a vine tree, & we to the branches thereof: wherefore he sayth: *Euen as the branch can not bring forth fruit of it self, vntil it abide in the vine, no more also can ye vntil ye abide in me. I am the vine & ye are the branches, he which abideth in me, and I in him, the same bringeth forth much fruite. And whosoever shal not abide in me, they are cast out of the doore, eue as the branches or cuttings of fro the vine, & they shal gather the, and cast the into the fire.* Now that we haue recited these wordes of the lord, how agreeth it that men being straungers from Christ, & not yet regenerate, can worke good workes, by which they may be iustified: when as they are called by branches which shalbe cast into the fire: and it is sayd that they only can bring forth fruite which cleaue vnto Christ, as branches cleaue to the vine: And that we should the better vnderstand the will of Christ, there is added: *Without me ye can do nothing.* Which sentence some go aboute to darken, saying, that nothing can be done without Christ in respect that he is God, so much as he is the first cause of all thinges: as though the Word disputed then of the generall conseruation of naturall thinges and of that power, whereby God bringeth forth all thinges vniuersally. Christ came not into the world to teach this philosophie: he vndoubtedly entreated of the fruite of salvation and of eternall life, and spake of those, which should cleaue vnto his doctrine: or els should be strangers from it. Wherefore the sonne of God commanded that the saythfull should in they prayers say: *Forgiue vs our trespasses* signifying thereby y the saythfull also haue neede of forgiveness, in those things which they do, for our workes are imperfect, neyther are they able to satisfie. Wherefore if they workes which we doo after our regeneration neere expiation by the merite of Christ. And so much as we pray for the same, how can they be propitiatory: much more les then can we thinke of those workes which are done before regeneration, that they should be acceptable and pleasat vnto God. Wherefore no man can iustly say that he is out of the number of such when as God hath commanded all men to pray in that maner, and his will is not that a ny man should make a lye in his prayer. Yea and Iohn also writeth: *If we shall say, that we haue no sinne, we deceiue our selues, and the truth is not in vs.* And I suppose there is none that will iudge it a thing mete, that there should be many mediators brought in, when as there is but only one mediator betwene God and men namely, the man Christ Iesus. But if besides him and his merites our workes should also iustifie vs, then should they be set betwene God and vs, neyther should Christ be the only mediator. Wherefore the Prophetes do euery where pray, and David also, that God would wash, cleanse, expiate, and purge they sinnes, namely, in forgiuing and remitting them: but if they could haue attayned to that thing by they workes, then neded they not to haue requested it by prayer, or at the lest way not with so greate feruency. And in Job the 15. chapter: it is written, that neyther are the heauens cleane before God. And in that 4. chapter: he pronounceth the Angels not to be pure. In what case then shall men be, before they obteyne iustificatione David also in his Psalmes crieth: *If thou lord looke freightly vpon iniquities, Lord who shal be able to abide it? Esay calleth them y thirst, vnto the waters, & commaundeth them to buy without silver.* But our men forsooth will merite and be iustified

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The 60.



## Cap. II. A Commentarie vpon the

both by merites, and by woorkes, and also by siluer. Moreouer in the 40. chapter the same Prophet, when he heard a voyce, wherein it was sayd vnto him, cry out, answered: What shall I cry: and it was sayd vnto him, thou shouldst cry, All flesh is grasse, and Chosod, that is, piety or religion or mercy, wherewith he succereth his neighbour, is as the flower of the field, that is, a thing vanishing away, which freight way fadeth away, neyther can it continue. The same thing also affirmeth he in the 64. chap. where he sayth: *but all our righteousnesses are as a cloth steyned, with the naturall disease of a woman.* Which sentence whether a man apply it vnto woorkes done after regeneration, or before, I passe not muche, for eyther way will make on our side. And in the selfe same chapter: he addeth, *Our God, we are clay, and thou art our creator, & we are the worke of thy handes.* And the same similitude of the clay and potter bleth Paul to the Romanes in the 9. chapter: wherein is notably declared, that so much are we able to do so towards our saluation, as can the clay, towards the potter, to cause him to make him after this maner, or that maner. We could also recite testimonies, which are written of the maliciousnes of our hart, both in Genesis & in Jeremy: but I suppose I haue already brought testimonies inough for the confirmation of our proposition. This thing only now wil I say, that there haue bene men so ralhe, that they haue not only attributed some merite of iustification vnto honest woorkes, and which are (as they terme them) morally good, but also vnto superstitious woorkes which they themselves haue imagined and inuented. For who is ignorant of y<sup>e</sup> crimes commonly set abrode of they<sup>e</sup> holy water. *Aqua benedicta de leatur tua delicta, sit tibi laus & vita.* That is, by holy water let thy finnes be blotted out, and let it bee vnto thee prayse and life. They ascribe also forgiveness of finnes vnto Donkes coules, vnto candelis, and vnto the oyle of boughes, and vnto the ashes of palme tree, and vnto pilgrimages. And from things which they so perversly interpreted in the holy scriptures concerning merites, they came vnto these so foolish and vngodly things. Undoubtedly none vnderstand but they which haue experience thereof, how hard a thing it is that a harte busied, overthowen, and laden with the burthen of finnes, should when it is grieved and oppressed quiet it selfe in y<sup>e</sup> free promises of God through Christ. For in that case it very much labourereth, that it may once at the length be with a firme sayth established. If we should with the Sophisters will a man to haue a respect vnto his woorkes, then should he neuer be in quiet, but should alwayes bee vexed, and alwayes doubt of his saluation, and at the laste be swallowed vp with desperation. I would not that any man should thinke, that when we reason of this matter, we take in hand a vayne matter, or a strife about woorkes. It is a thing whereby is defended the honour of Christe. And that which is proper vnto him onely, namelpe, to iustifie and to forgive finnes, we seeke, that the same should in no case be attributed vnto woorkes or to any other thing els of ours: we seeke, that the promise should be firme, and that afflicted consciences should receaue consolation in the wordes and promises of God. Lastly we seeke, that the Gospell should be distinguished from the lawe, and the lawe from the Gospell, which thing they can not do, which ascribe iustification vnto woorkes, and confound and perniciously mingle them together. And for the confirmation of this proposition, although I could bring a great many more reasons, and in a maner infinite, yet these which I haue already brought shall suffice, and I will omitte the rest: for they which are not moued with these reasons, neither will they be touched with any other. Howbeit I thinke it not good to passe ouer with silence, the trifling shifts and wily deceates, by which the Sophisters vse to auoyde and obscure this doctrine which we haue now put forth.

Into holy water is remission of finnes granted, & more also to other thinges.

It is a thing most hard to rest in the promises of God.

What is the end and fruit of this disputation

First they say that the holy scriptures, as often as they take away the power of iustifying from woorkes, do that only as touching the ceremonies of the old lawe, and not as touching iust and vpright woorkes, which commonly they call morall woorkes. In which thing how much men are deceived, euen the testimonies of the scriptures, and especially of Paul (whome they affirme to be most of all on their side



As touching that matter) will most plainly declare. For although this Apostle speaketh many things, which seeme to pertaine both to the rites and also to the ceremonies of the lawe; yet in his declaration he writeth a great many more other things: by which he declareth that he speaketh not onely of ceremonies; but also euen of the other lawes of righteousness and vertue, yea rather altogether of those which pertaine to maners, and euen vnto the table of the ten commandments. And in the first chapter when he reproveth the Gentils that without the faith of Christ they could not be iustified, he setteth before their eyes their iniquities, namely, idolatry, filthy lustes, and toward the end of the chapter he reheriseth a very long catalogue of vices, wherewith they were infected, neither speaketh he any thing of the ceremonies of Moses. Wherefore forasmuch as those things which he there reheriseth are repugnant vnto the ten commandmentes, and to the morall lawe, we can not but thinke, that of it also he vnderstandeth those things which he writeth. And in the second chapter he reproveth the Iewes for the like kinde of sinnes. For he saith. Thou which teachest an other, dost thou not teach thy self? Thou which teachest that a man shoulde not steale, dost thou steale? that a man shoulde not commit adultery, dost thou commit adultery? and thou which detestest idols, dost thou robbe God of his honour? Who saith not that these things are containied in the lawe of the ten commandmentes? And in the third chapter: he yet more manifestly entreateth of the same, when he writeth. There is none iust; there is none that vnderstandeth; or requireth after God; all haue declined, and are together made unprofitable; there is none that doth good, no not one. These things we see are of the same kinde, & pertaine vnto maners. If the apostle would haue spoken onely of ceremonial lawes, he would neuer haue made mention of these things. And this is also more evidently gathered, that when he had sayd, no fleshe is iustified by the works of the lawe, he addeth, For by the lawe cometh the knowledge of sinne. Wherefore that lawe iustificeth not, by which we know sinne. According to which meaning he said also in the 4. chapter: The lawe worketh anger; so farre is it of that it should iustify: but it is very manifest vnto al men that sinnes are knowen and the wrath of God prouoked against transgressors more by the ten commandmentes, then by the precepts of ceremonies. I will not speake also of that generall sentence, wherewith it is sayd in the 4. chapter: That vnto him which worketh a reward is not imputed according vnto grace, but according to debt. And also, that God would haue the inheritaunce to consist of grace, that the promise should abide firme, and not be changed, that our glorying might be excluded, which glorying cometh no les of good works morall, then of ceremonies. It is written also in the 5. chapter, that the lawe entred in, that sinne should abound, and where sinne hath abounded, there also hath grace more abounded. These things also can not be drawn vnto ceremonies onely. Moreover in the 6. chapter when it was objected vnto him, that by so depressing works and the lawe, he did seeme to open a gate vnto loose life; and vnto faultfulness, and vnto sinnes, as now dayly they object vnto vs, he answered: That we ought not to abide in sinne, forasmuch as we are now dead vnto it. By baptism (saith he) we are buried with Christ, that euen as he dyed and rose agayne, so also should we walke in newnes of life. And he admonished vs, that euen as Christ dyed once, and dyeth no more, so also should we thinke our selues dead vnto sinne, but liuing vnto God. And he addeth, that we must haue a diligent care, that sinne raigne not in our mortall body: and that we geue not our members weapons of iniquity vnto sinne, but geue ouer our selues vnto God, as men of dead flesh, yet liuing. And our members the weapons of righteousness to sanctification. These things which we haue rehearsed, and the rest which followe euen in a manner to the ende of the chapter, seeme they to pertaine vnto the ceremonies of Moses, or rather, vnto a iust, sincere, and morall life. The thing is so playne, that there needeth no question therein: yet those things which are written in the 7. chapter are yet much more manifest. The affection (saith he) which are in the members, were by the lawe made stronge and of efficacy, to bring forth fruit vnto death. But what other thing are these affections

Testimonies of  
Paul by  
whiche is  
proued that  
moral wor-  
kes are ex-  
cluded from  
the power  
of iustifying



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ons, then lustes, filthy desires, anger, hatred, and enuy: which affections are rehearsed to the Galatians in that Cataloge; where the workes of the fleshe are separated from the workes of the spirit. And there is no doubt but that all these things pertain vnto the ten commaundementes. Which thing the better to vnderstand Paul addeth: What shall we say then? Is the lawe sinne? God forbid: but I had not knowne sinne but by the law. For I knew not what lust ment, vnles the law had said, thou shalt not lust. Also, the lawe in deede is holy; the commaundemente is holy and iust and good. Agayne, The lawe in deede is spirituall: but I am carnall sold vnder sinne. For that which I do, I allow not. For the good which I would, I do not, but the euill which I would not, that I do: wherefore it is not I now which worketh it, but sinne which dwelleth in me; For there dwelleth no good in me, that is, in my fleshe. I haue a delight in the lawe of God as touching the inward man: but I feele an other lawe in my member resisting the lawe of the mynde. Oh unhappy man that I am, who shall deliuer me from the lawe of sinne and of death? Wherefore in mynde I serue the lawe of God, but in fleshe the lawe of sinne. Whosoever shall diligently weigh all these testimonies, shall easily see, that the Apostle wholly speaketh of the ten commaundementes, whereof also he plainly maketh mention in those foresayd wordes. But these wordes which afterward follow in the 8. chapter. That which was impossible vnto the lawe, in as much as it was weake by meanes of the fleshe, God sending his owne sonne in the similitude of the fleshe of sinne, by sinne condemned sinne in the fleshe, these wordes (I say) can not be expounded of the lawe of ceremonies, and much les that which followeth in the same chapter. We are debtours not vnto the fleshe, that we shoulde liue according vnto the fleshe: for if ye liue according to the fleshe, ye shall dye. But if by the spirit ye shall mortifye the desires of the fleshe, ye shall liue. Neither can this be referred vnto ceremonies, eue as neither can that also which is written vnto the Galatians: The lawe was put because of transgressions: for where there is no lawe, there is also no transgression. And it is certayne, that neither boasting can be excluded, neither can the promise be firme, if our iustification should depend of the obseruation of the ten commaundementes, and of the mozell preceptes: howsoeuer thou take away the rites and ceremonies of Moses. But much more firme is this place out of the 11. chapter of this epistle vnto the Romanes: And if it be of workes, then is it not of grace: if of grace, then not of workes. This Antithesis is vniuersall, neither can it by any meanes be contraded vnto ceremonies. I will not speake of that also which Paul writeth vnto the Philippians, how that he, besides those precepts of Moses was conuersant without blame also as touching the righteousness which is of the law. For by which he writeth vnto the Ephe. the second chapter: Not of workes least any man should boast, he writeth vnto the Gentiles. Wherefore those workes which be excludeth from iustification can not be vnderstand of ceremonies: for the Gentiles obserued not them. But what will they say of the epistle vnto Timothe: where in the second chapter: we are simply & absolutely sayd to be called not for our workes but according to purpose and grace. Also vnto Titus. He hath saued vs (saith he) not by the workes of righteousness which we haue done, but according to hys mercy. All these things are so playne and manifest that they neede no interpretation. For there is no man so dull, but that as sone as he once heareth these things, easily perceaueth, that they can not without greate iniury be wrested vnto the ceremonies and rites of Moses. But I would fayne know of these men, why they take away the power of iustifying from the workes of ceremonies, and do so easily attribute it vnto mozell workes? Is it not a good and laudable maner to worshipe God which certayne appointed rites which he himselfe hath commaunded? Were not the rites and sacred seruices, which were at that time prescribed vnto the people of the Iewes, commaunded in the ten commaundementes? Undoubtedly where the Sabaoth is commaunded to be obserued, there are all these things conteyned. And eue these selfe same Sophisters doe they not at this day attribute the forgiveness of sinnes and collation of grace vnto theyr sacramentes, as in the old testament they were attributed vnto circumcision? What man of constancy is this, one while to

say



say, that the rites of *Moses* haue no power to iustify, and an other while to graunt that the same were sacramentes of the old fathers, and that in circumcision originall sinne was forgiven vnto infantes? But this affirme not we, yea we rather utterly deny that any sacraments conferre grace: They do indeede offer grace, but yet by signification. For in sacramentes and wordes, and visibler signes is sette forth vnto vs the promise of God made thorough Christ: which promise if we take hold of by fayth, we both obteyne a greater grace then that was which before we had, and with the seale of the sacramentes we seale the gifte of God, which by fayth we embzased. But I can not inough meruaile at these men, which both affirme and also deny one and the selfe same thing. They graunte, but not with any great warines, as they accustomed maner is, that they utterly take not away from the sacraments of the elders, and chiefly from circumcision, the strength of iustifying: but onely since the time that the Gospell was published abroad: of which time onely say they the contention of *Paul* sprange, that the rites of *Moses* should no more be retayned. But here also according to they accustomed maner they are both deceiue themselves, & also they deceiue others. For when *Paul* teacheth, *Abraham* was not iustified by circumcision, but receaued it afterward being now iustified by fayth, vndoubtedly he taketh away the power of iustifying from that ceremony euen also in the time of *Abraham*, wherein it was first instituted. *David* also when he affirmeth, that blessednes herein consisteth, that sinnes should not be imputed (which thing, as we now reason is nothing els then to be iustified) speaketh he of his owne time, or of any other time? *Abacuck* also when he sayth, that the iust man liueth by his fayth, and excludeth woorkes from iustifying (as *Paul* manifestly expoundeth him) spake he onely of his owne time, thinke you? Vndoubtedly he spake both of our time and also of his owne time. Lastly when *Paul* expessedly writeth vnto the *Galathians* in the third chapter: *As many as are of the law, are under the curse*, and goeth on in prouyng that sentence, wherehence I beseeche you seeketh he a testimony? Vndoubtedly out of the law. *Cursed* sayth he, *be he, which abideth not in all the thinges that are written in booke of the law*. Being therefore the Law so speaketh, and that (as *Paul* sayth) it wrappeth in a curse all those which trasgresse the commaundementes thereof, then followeth it of necessity, that by those woorkes which pertayne vnto it, no man can be iustified. But these men go to an other shifte, for they say that all those which are to be iustified, are not of one and the selfe same condition: For such which come to christianity are eyther of *Hebrewes* or els of the *Gentiles*: certayne also, after they haue once receaued Christ, do fall into greauous wicked crimes, and haue neede againe of instauration. Nowe (say they) the state and consideration of both these partes is not a like. For they, which haue once professed the name of a Christian, when they are fallen, can not recover righteousness, but by good woorkes, as by almes geuing, teares, fasting, confessions and such other: which preparations and merites are not required of those, which, from infidelity are first conuerted vnto Christ. But I would first heare of these good wise men, out of what place of the holy scriptures they found this they distinction. And seing the maner of iustification is utterly one and the selfe same, and portayneth as well to the one as to the other, why ought the one to come vnto it one way, & the other an other way? Farther, why do they attribute this vnto those that are fallen in Christianity, by they woorkes to merite vnto themselves iustification, but vnto those which come from infidelity they attribute not the same. Are they which haue not kept fayth when they were in the Church, better then the *Ethnikes*? I thinke not vndoubtedly: for they which haue once tasted of the sweet word of God, and do afterward fall from it, are in worse estate then the other. And the seruant which knoweth the will of his master and doth it not, is greenoslier punished. Also, He which hath not a care ouer his, and especially ouer his house hold, the same man hath denied the fayth & is worse then an infidele. But they say, they deny not, but *Paul* they which are conuerted from infidelity, may do some good woorkes, yea and *Paul* they may if they do the after some sort, deserue iustification, at *Paul* least way of congruity: but that these

The incon-  
sistency of the  
Sophists  
Sacraments  
conferre not  
grace.

In other  
cauillation.

In other  
cauillation.

They put a  
differēce be-  
tweene those  
which are  
first conuer-  
ted vnto  
Christ, and  
those which  
hauing fal-  
len are re-  
stored.

They whi-  
che fall fro  
christia re-  
ligion, are  
of worse es-  
tate then  
infidels.



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these woꝝks are alike required as well of those as of y other they deny. But foras-  
much as al their woꝝks (as I haue els where taught) are sins, how ca they do good  
woꝝks before God? Howeuer how are not good woꝝks required of the before they  
come vnto Chꝛist & are baptised: Whē as none, which are regenerate by Chꝛist ca  
beleue truly, vnles he earnestly repent him of his former wicked life: For he abou-  
dantly bewaileth the sins of his former life, & confesseth y he hath greauously erred.  
Which thing if he do not, vndoubtedly he beleueth not saythfully and truly. This  
doth *Augustine* write of him selfe in his booke of confessions. And in the actes of the  
Apostles: the Ephesiāns, when they had geuen themselues ouer vnto Chꝛist, did not  
only confesse they sinnes, but also burnt those bookes which before they had vsed  
vnto supersticion. But I will declare vnto you what hath deceaued these men.  
They read peradventure in the Fathers, that they attributed much vnto teares,  
fastinges, almes, and other godly woꝝkes of the penitent. But these men vnder-  
stand not, what the Fathers ment in those places. For they intreated of ecclesiasti-  
cal satisfactions: and not of our woꝝkes, by which God should be pacified, or the for-  
geuenes of sinnes deserued. For the Church forasmuch as it saw not the inward  
sayth of the y sal, and there were many, which not abiding y shame of excomunica-  
tion, sometimes dissembled some shew of conuersion and repentaunce, thereby  
the rather to be reconciled, and receiued vnto the cōmunion of the other bꝛethern,  
the Church I say, to the end this should not happen, would haue a pꝛoofe of they  
sayth and conuersion, neyther would it admitte them that fell vnto the fellowship  
of the saythfull, before they had declared teares, fastinges, confessions, and almes,  
as witnessers of a true and perfect chāging. And bycause these men marke not this  
they confound all thinges, and build thereupon most detestable hypocrisye. But  
they haue yet an other shift: for they say, that the woꝝkes of infidels are not sinnes,  
although they be done without the sayth of Chꝛist. For they imagine, that there  
is a certayne generall and confused sayth towarde God: which sayth they which  
haue, although they beleue not in Chꝛist, yet may they worke many excellent  
woꝝkes, which euen for that selfe same sayth sake may please God, and after a sort  
deserue iustification. They geue (say they) large almes: they honoꝝr they parents:  
they exceedingly loue their countrey: if they haue cōmitted any thing y is euil, they  
are soꝝy for it, they liue moderately: and do a greate many other such like thinges,  
and that not rashly: but bycause they beleue there is a God which delighteth in  
such woꝝkes. Wherefore they apply them selues vnto them, to make themselues  
acceptable vnto him. Farther they paynt out and colour they sayned lye with a  
fringe similitude. A stake say, or a post being put into the earth, although oftentimes  
it take not roote, or life, yet draweth it some turpe out of the erth, & so byingeth forth  
some leaues and buddeth, as if it liued in very dede. So mē (say they) that are strāge  
from Chꝛist, although they liue not by the celestially spirite, yet by some inspiratiō  
of the spirite they worke those excellent woꝝkes which we haue described. But we  
that are instructed by the holy scriptures do acknowledge no other sayth, whereby  
we can please God, but only that which is in Chꝛist Iesus. For there is no other  
name vnder heauen geuen vnto men, whereby we ca be saued, but only the name  
of Chꝛiste our sauiour. And Paul as often as he maketh mencion of sayth  
whiche iustifyeth, alwayes declareth it to be that saythe: whereby we are  
godly affected towarde Chꝛiste and hys Gospell. But leaste Paul shoulde  
seeme to teach this thing peculiarly, and alone, I will a little more depely repeate  
the whole matter. Abraham beleued God, and it was counted vnto him vnto righte-  
ousnes. But what beleued he? Forsooth this: that he shoulde haue sēde geuen him,  
namely, that onely sēde (as Paul interpreteth it) wherein all nations shoulde be  
blessed, which is Chꝛist Iesus. This testament was confirmed of God vnto him  
in Chꝛist: yea the Lord himselfe, when he spake of him said: He saw my day and re-  
ioysed. Job also in the xix. chap. I (saith he) do know, that my redeemer liueth: which shall  
also rise in the last day ouer them that lye in the dust. And after the wormes shall destroy  
this body, I shall see the Lord in my flesh. Whome I my selfe shall see, and mine owne eyes  
shall

In what  
sense the fa-  
thers haue  
attributed  
so much vn-  
to prayers,  
fastinges &  
teares.

Whether  
the woꝝkes  
of infidels  
be sinnes or  
no.

A simile  
made.

We please  
God with  
no sayth, but  
with that  
which is in  
Chꝛist.

Abraham  
was iusti-  
fied by faith  
in Chꝛist.



shall behold and none other for me. This faith exprest in those words is in no wise generall or confused. For in it are plainly described the principall pointes whiche pertain vnto Christ. For first he is called a redeemer, wherein is published the forgiveness of sinnes. Further his comming to iudgement is set forth, and also the resurrection of the deade, in whiche resurrection not other bodies, but euen the selfe same which they had before shalbe restored vnto men. There also put the humane nature of Christ, which may be seene with corporall eyes. Further what manner of faith I beseech you is that faith, which these men affirme infidels to haue: For a true and firme persuation, and a constant and an assured assent vnto the promises of God draweth with it (as I said at the beginning) all good motions of the minde. How then can they say, that these men haue faith which lie still weltering in idolatry, and in most filthy and grosse sinnes? They may indeede haue some certaine credulitye either by education, or by humane persuation, or by an opinion after a sorte rooted in them: but to haue a true faith, so long as they lead such a kind of life it is by no meanes possible: vnles they will graunte that the Turkes haue also faith: for they assente vnto many thinges, whiche we professe and beleue. But this place of Paul out of the first epistle vnto the Corinthians, *If I haue all faith, so that I can remoue mountaines, and haue not charitie, I am nothing*, this place I saye they will haue to be vnderstande not onely of the true faith, but they also saye that the same faith may be seperated from charitie: howbeit they graunte that if it so come to passe the same sayth can profite nothing. Seeing therfore they after that sorte expound that place, how agree they with Paul when they say: that a generall and confused faith, which is in men that are yet straunge from Christe, can bring forth good woorkes, which of congruity may merite iustification and please God, when as Paul saith, that euen the true faith also (as they interprete it) doth nothing profite without charitie: But that similitude which they bring of a stake or post fastened into the earth vtterly ouerthroweth their opinion. For although being deade it seemeth to liue, yet in very deede it liueth not. And a wise husbandman saith that that budding forth is vnprofitable: and therfore such leaues he casteth awaye and destroyeth as vaine and nothinge woorth. And of the same estimation are those woorkes with God, whiche these men so colour and adorne. They inuente also an other fayned deuyse not muche vnlike vnto the first: for they saye, that those woorkes of the infidels are not done without grace. For there is (say they) a certain generall grace laid forth vnto all men, and common vnto men euen not regenerate, wherewith they beinge after a sorte holpen may merite iustification, and do woorkes which please God. But in so saying, they fall into the heresye of Pelagius. For he also taught, that men without the grace of Christ might euen by the strengthes of nature and doctrine of the lawe worke good woorkes, by whiche they might be iustified. Neither doth this any thing helpe their cause, in that they saye, that they referre not these thinges vnto nature, but vnto grace, whiche the Pelagians vtterly denied: for in wordes they wil seme to disagree from them, when as in verie deede they altogether agree with them. For in that they assigne a grace, whereby they can attaine vnto righteousness without Christ, they are both against Christ, and also against the counsell *Millenitanum* and also against the holy scriptures. Further in that they make grace common vnto all men, they turne it vnto a nature: and so say that some vse it, and other some vse it not. And this grace they call a preuentinge grace: but that other whiche is moze absolute, they call an after following grace. Which diuision we deny not, so that it be rightly vnderstand. For we graunt that there is one grace which preuenteth and an other which followeth after: but that grace is nothinge els but one and the selfe fauor of God throughte Christ, wherewith we are both preuented, to will well, and wherewith we afterwarde being regenerate are holpen and stirred vp, to liue well. For who euer doubted, but that we are preuented of God, before we can be chaunged and renewed in Christ? He were worse then madde which would say that we in our conuersion do preuent the ayde and helpe of God. He first loueth vs before we can beginne to loue him: he first stirreth vs vp by his fauor and spirite, before that we can either

A true faith draweth with it all good motions of the minde. They whiche be strangers from Christ may haue a credulity, but not a true faith. The Turkes haue not a true sayth, although they beleue many true things that we beleue.

They put in infidels a grace, wherby they may doo good woorkes

An heresye of the Pelagians.

Grace preuenting, and grace after following.

will



Certaine  
illustrations  
are geuen  
vnto infir-  
mits.

Why we ar  
said to be  
iustified by  
faith, & that  
by it onely.

Paul wrote  
of iustifica-  
tion vnto  
the whole  
Church,  
which con-  
sisted both  
of Jewes  
and also of  
Gentiles.

will or thinke any thinge that is good. But herein is the error, if we thinke that men are endued with the grace of Christ, whē they are not yet regenerate, nor re-  
nued in Christ. There are in deede sometimes geuen vnto them certain illustrati-  
ons: but if those be not so vehement and of such efficacye, to chaunge their mindes,  
then serue they vnto their iudgemente and condemnation, and not vnto their sal-  
uation: which thing we must thinke that eue the sinnes of them which are so illu-  
minated do deserue. And lest any man should be ignorant, what these mens mea-  
ning is, this is to be knowen, y they affirme, that Paul excludeth from iustification  
those woꝝkes onely, which are done of them by free will onelye, and by the helpe of  
the law. But I would faine know of these men, what manner of woꝝkes those be  
which are so done of men. They are not vndoubtedly grosse and filthy sinnes, such  
as are murther, fornications, adulteries, theftes, and other suche like. For these  
thinges are not done by the helpe of the law, but rather by the impulsio of the flesh  
and of the deuill. Neither are they natural woꝝkes, as to play or pastime, to plough,  
to reape and to saile: for as touching these thinges there is nothinge commaunded  
in the law. Then there remaineth onely honest, ciuil, or moral woꝝkes: as to honoꝝ  
the parentes, to helpe the poꝝre, to be soꝝpe for wicked actes committed. For these  
thinges are both commaunded in the law, and may as these men thinke be perfoꝝ-  
med by free will: from all these say they, Paul taketh away the power of iustifieng.  
But what other good woꝝkes then are there remaining? vndoubtedly I se none:  
vntles peradventure they vnderstand those which are done of men alredy iustified:  
for befoꝝe iustification other woꝝkes haue we none, besides those whiche we haue  
now reherſed. Sithen therfoꝝe these men exclude both sinnes, and also woꝝkes na-  
turall, and these moral woꝝkes which the law commaundeth, vndoubtedly they  
exclude all woꝝkes. Let them then shew, by what woꝝkes they would haue men to  
be iustified. If they had any consideration, they would haue this alwayes befoꝝe  
their eyes: If of grace, then not of woꝝkes: and if of woꝝkes, then is it not of grace: neither  
would they flye vnto this so foolish, false, and vaine cauillation, to say that Paul is  
to be vnderstand of those woꝝkes onely, which are destitute of any faith and grace  
whatsoener they be. How dare these men speake this, when as they cannot abide  
that a man should say, that men are iustified by faith only: We added (say they) that  
woꝝde, *Onely*, of your owne head: it is not found in the holy scriptures. If they lay  
this iustly, rightly against vs, why did they themselues commit the same faultes?  
why will they take that themselues, which they will not geue vnto others: Seing  
therfoꝝe Paul taketh away the power of iustifieng from woꝝkes not adding ther  
to this woꝝde, onely: how do they then adde that woꝝde vnto them? But we haue  
most firme argumentes out of the holy scriptures to adde vnto sayth this woꝝd, on-  
ly: and we vse that kinde of speech, which as we shall declare is receaued and vſed  
of all the fathers. But let vs heare what they also bable as touchinge this matter.  
Paul (say they) had most to do with the Jewes, which thoughte that they mighte so  
be iustified by woꝝkes, and especially by the woꝝkes of the lawe, that they had no  
neede of Christ. Wherfoꝝe the Apostle bendeth himselfe to that only. But I thinke  
that whatsoener thinges he wrote, he wrote them vnto the church, which consisted  
both of the Jewes and also of the Gentils, which with one assent confessed Christ.  
Do they thinke that there were any among all these whiche promised vnto them-  
selues saluation without Christe? vndoubtedly if there had bene any suche, the  
church would not haue suffred the. But yet there were some, which together with  
Christ would haue retayned ceremonies, vnto whiche they attributed ouer muche  
but that there were any which excluded Christ it is not to be thoughte. Further  
Paul when he teacheth these thinges, instructed not onelye the Jewes, but also the  
Gentils: as it most manifestly appeareth by the Epistle vnto the Ephesians, where  
he saith, that a man is iustified by faith: and that (saith he) not of your selues, leaste any  
man should boast: and in that place he by name calleth those Gentils, vnto whome  
he writeth and especially in the second chap. Wherfoꝝe this fond mencio of theirs  
is baine & ridiculous. But now let vs come to their godly strong anker hold. There  
are



ar two kinds of merits, say they, one of congruity, the other of worthines. And they confesse y the woꝝks which go befoze iustificatiō, merite not of worthines iustificatiō, but only of congruity. If thou demanda of the what they mean, whē they say, merite of congruity, they wil answer, that they ascribe it vnto those woꝝks, which in very dede of their own nature deserue not saluatiō: but so far forth as promise is made vnto the through a certain goodnes of God. And such say they are those moral actes, which many woꝝke befoze iustification. But the merite of worthines they call that for whose sake the reward is altogether deu: and this do they ascribe vnto those woꝝkes, which are done of the godly after regeneration. And by this distinction they thinke they haue wholly gotten the victoꝝy. But soasmuch as they haue it not out of the holy scriptures, there is no cause why they should so much delight themselues therein. What if we on the contrary side teach, that the same distinction is apartly and directly repugnant vnto the woꝝd of God: will they not then graunt, that this their so notable inuention, was by them found out and deuised only, to trifle out our argumentes? *Paul* when he spake of men iustified, yea euen of the martirs of *Christ*, which at that tyme suffered persecutions, and most greuous calamities, for their consolation wrote these woꝝdes: *The sufferings of this tyme are not worthy the glory to come, which shalbe reueled in vs.* These men say that such sufferings are woꝝthy: But *Paul* denyeth them to be woꝝthy: How agree these thinges together? or rather how manifestly are they repugnaunt one to the other? And because they say that in the merite of congruity are regarded only the promises of God, and not the dignity or nature of the action, let them shew what God euer promised vnto those woꝝkes which are done without fayth and the religion of *Christ*: Farther who seeth not how foolish this kinde of speach is? Undoubtedly they which are woꝝthy of any thing, the same is of congruency due vnto them: and such vnto whome by an vpright and sound iudgement any thing is of congruency due, ought to be iudged woꝝthy of it. Wherefoze it manifestly appeareth that this distinction was both ill framed, and also maliciously deuised to auoyde our reasons. And yet these men accuse vs, as though we neglect or rather utterly deny those woꝝkes which they call woꝝkes of preparation: which thyng undoubtedly we do not. For although we admitte not the preparations of those men, yet some preparations we both graunt and also allowe. For God the author of our saluation through *Christ*, vseth many and sundry meanes, and degrees, and wayes whereby to leade vs vnto saluation whiche by reason of his prouidence, and wonderfull power, and incredible loue towarde vs, may be called preparations: although if a man consider the nature of the thinges themselues, and consider also our mynde and will in doing of them, they haue in them nothing, why our saluation ought to be ascribed vnto them: yea they are rather repugnant vnto our saluation. For those godly actions, which they call moral, do geue vnto the wicked matter to puffe vp themselves, and are occasions, to make them to delight in themselves, and not to seeke any saluation either of *Christ*, or of sincere piety. But contrarily we see that it oftentimes happeneth, that they which haue fallen into grosse and haynous sinnes, are soner touched with an healthful repentance, and do more redely come vnto *Christ*. Wherefoze *Christ* sayde vnto the *Scribes* and *Pharisees*: *Harlots and publicanes shall go before you in the kingdome of God.* Neither also will any godly man say, that men are either restrayned from iustification by reason of wicked actes, or els helped vnto it by the strength of ciuile vertues. But the whole matter consisteth herein, because these meanes sometimes are destitute of the grace of God, and sometimes they are by hym conuerted vnto our saluation: so that although as touching vs, they are sinnes, & of their owne nature do helpe nothing, yet by the gouernment of God they are alwayes brought vnto a good end. A man shall see sometimes some men to liue vprightly & honestly as touching the iudgement of men: which yet soasmuch as inwardly they swell in pride and disdainfulness, are so forsaken of God, that they throw themselves hedlong into most filthy falles, and most haynous sinnes: and yet by that meanes it cometh to passe, that they more easely acknowledge themselves, and

*Meritum congrui, & meritum condigni.*

*Woꝝkes preparatory are not utterly to be denied.*

*The means whereby we are brought vnto saluation, are by the grace of *Christ* made of efficacy.*



An example  
of the pro-  
digal sonne.

A simili-  
tude.

Meanes &  
preparations  
of their owne  
nature no-  
thing helpe  
vntles the  
grace of  
God be an-  
nexed vnto  
them.

The differ-  
ence be-  
twene God  
& phisitions.

An example  
of Iudas.

The lawe is  
not vnpro-  
fitable al-  
though it  
cannot be  
fulfilled.

are amended, and do returne agayne vnto the fold of the sheepe of Christ. This is plainly set forth vnto vs in the Gospell. The prodigall sonne leauing his father, and hauing spent and wasted his patrimony, was at the last driuen to this point, that he became a bondman, and also a swineherd: which thing vndoubtedly he could not do without great shame. For being bozne of so noble a blood, he should neuer haue so embased himselfe vnto such vile thinges. But he being in this state, began to thinke with himselfe that he should be happy, if that he might but eate coddies with the swyne: of which coddies yet he had not his beelly full. All these thinges vndoubtedly were to be counted a reproch vnto him. And yet thereby came to passe, that he began to thinke with himselfe: *Ab how many hyred seruantes are in my fathers house, which haue plenty of bread and good meate: but I perishe here for hunger.* And by this meanes was stirred vp in him a iust repentance: wherefore he wisely and godly went agayne vnto his father, from whome he had rashly departed. For who knoweth the secret counsellis of God, and the most deepe bottomles pitte of his prouidence? He oftentimes prepareth men vnto saluation by those thinges, which of their owne nature should be hurtfull and deadly, but that he of his goodnes turneth them to an other end. This wil I declare by a similitude so plaine and manifest, that there is no man but he may vnderstand it. A phisition sometimes commeth to a man that hath a rotten legge, which can by no meanes be cured vnlesse it be cutte of. He cutteth it of: afterwarde he addeth playsters and medicines, and at the length healeth the man. Here I demaunde, whether that cutting of may seme to be a preparation to recouer health or no? Thou wilt say, it may: but whether hath it that of his owne nature, or els, by some violence and condition of the sicke person? It hathe not that vndoubtedly of his owne nature: for if the sicke person being so cut had ben left of the phisition, without doubt he had perished. For he that was so payned had neuer ben able by his owne wit, or by his owne strengthes to come to health: yea rather for very payne and anguish he should haue dyed. Wherefore in that the cutting of was a preparation vnto health, the same is to be ascribed vnto the phisition, and vnto his art. So if God should leaue a man in those wayes and degrees, by which some are brought vnto saluation, he should miserably perishe in them. But forasmuch as God by his most healthfull art and wisdom vseth them, they are made preparations vnto iustification: although of their owne nature they nothing helpe vs, but through our default, & corrupt nature do exceedingly hurt vs, vnles the grace of God be ioyned vnto them. But this similitude in this part sayeth, for that the phisition can not paradventure heale the sicke person without that cutting of: but God can by infinite other wayes and meanes bring vs to saluation. The selfe thing I will now declare by examples. Iudas when he had betrayed Christ, acknowledged his sinne and confessed it plainely. For he sayde openly, that he had sinned and betrayed the iust blood. This acknowledging, and confession of his sinne, should haue ben vndoubtedly preparations vnto iustification, if God would haue bled them. But forasmuch as God bled them not, what other thing shal we thinke that Iudas therein deserued, but only damnation? For certaine it is that afterward he honge himselfe, and perished for euer. This selfe thing we see happened in Cayn, for he also confessed his sinne, and yet was he swallowed vp with desperation. This is the strength and nature of these thinges if they be not gouerned and ordered by God. Farther our aduersaries accuse vs, that we haynously slander the lawe of God, and make it vnprofitable, when we affirme that it can not be obserued of men by naturall strengthes. But these men do right well declare, that they neuer thoroughly considered in the scriptures what are the offices of the lawe. For if they had peyled them, they would neuer iudge it vnprofitable, although it can not fully be obserued of vs. The first office thereof as Paul teacheth, is to shew sinne: For by the lawe is the knowledge of sinne. Againe it prouoketh & wroth of God: For the lawe worketh anger. Moreover it augmenteth the haynousnes of sinne: For the lawe entred in that sinne should abound. It bringeth also a curse: For as many as

are...



are under the lawe, are under the curse. But to what end are these thinges? That it might be as it were our scholemaster vnto Chyist. For they which acknowledge their sinnes, do see that the wrath of God hangeth ouer them, and fele that they sinnes do dayly encrease, and that they are continually more and more vnder the curse: at the length when the spirite of God shall breathe vpon them, they beginne to longe for Chyist, that they might by him be deliuered from so great euils. And this is the schooling of the lawe vnto Chyist. And seeing it is so, how can the lawe seeme vnto any man vnprofitable? Farther who will say, that Aristotle labored vnprofitably, when with so great conning he did set forth in his booke called *Aualytica posteriora*, the nature of a syllogismus demonstratiue? When as yet notwithstanding there are scanty founde any reasons framed wyth so great conning in any faculties or sciences of wyse men? For seinge we are ignorant of the last differences of thinges we can not either perfectly define, or make a perfect demonstration. But yet notwithstanding Aristotle bestowed good and diligent labour: for by those his most excellent rules he sheweth, whereunto at the lest we should leuell, if a man will surely and firmly proue any thing. Cicero also when he describeth vnto vs such an Orator, as there neuer hath bene or shalbe, yet loseth he not his labour. For this at y least way he sheweth, what paterne he ought to set before him which desireth to excell in that arte. So God hath set forth his lawes, that men should alwayes haue an example before they eyes, whereunto they should frame they life. Besides this, vnto men that are regenerate in Chyist the lawes of God are not utterly impossible to be obserued. For forasmuch as they by the spirite of God haue they strength after a sorte renewed, and the violence of the flesh somewhat repressed, they may accomplishe many thinges which are grateful and acceptable vnto God. Farther also men not yet regenerate, may notwithstanding as touching outward discipline after a sorte apply themselves vnto the lawes of God. Which thing where it is practised, there pub. welth flourisheth and the wrath of God is not so much kindled agaynst men, and the punishmentes which God vseth sometimes to poure vpon open sinners, are for a time auoyded. And these are no smal or vulgare vtilities of the law, which they seme to be ignorant of, which make those obiections vnto vs. But they not being content with this, say farther, y the law may be kept euē of men not yet regenerate. And if a man object the excellency and difficulty thereof, they answer, that our righteousness, if it be compared with the righteousness of God which is on euery side absolute and perfect, or be applied vnto the law being take by it selfe, is no righteousness. But if our righteousness be so compared with the law, as God of his goodnes condescendeth vnto our infirmity, after that maner we may obserue it and be iustified by good workes. But to the end thou shouldest not be ignorant, know y this is a Sophistical distinction of *Pighius*, whereby he tooke vpon him authority to moderate the law of God: which authority vndoubtedly can pertaine vnto no mortall man and this may we proue both by the law of man, and also by the law of God. For it is writtē in the digestes, *de Legibus, & Senatufconsultis*: As touching those thinges which are first ordeyned in a common wealth, decrees ought to be made certayne, either by the interpretation, or constitution of a good prince: namely, that it be not in the hand of any man, or iudge, to mitigate the lawes at his pleasure, or to transgresse them vnder the name of any equity. For so lawes should be made *Lex via regula*: that is a rule of lead, and all thinges should be confounded at euery mans pleasure. Yea rather this rule is therefore geuen, that if the extremity of the law be set forth in any decree, and the equity and moderation of the same extreame law be no where exprested, the iudge ought to follow the extreame law, and ought not to adde equity: which equity yet he may the follow if it exprested in any law. As for example: All lawes agree, that if a debiter pay not his money at his day, and the creditour by that meanes susteyne losse, the debitor is bound to beare the losse. And this they call to pay the interest, or as other speake, to pay the damage.

But because it is had in the digestes *de Regulis Iuris*, In all causes that thing

¶¶¶.

19

An example  
of Aristotle

The law of  
God is al-  
ter a sorte ob-  
serued of  
the godly.

By civile  
discipline  
the scour-  
ges of the  
wrath of  
God are a-  
uoyded.  
It lieth in  
no man to  
adde an e-  
quity vnto  
the law of  
God.

An argu-  
ment taken  
of the Ro-  
mane law.



## Cap. II. A Commentarie vpon the

The law of  
God more  
firme then  
the law of  
man.

There may  
nothing be  
added vnto  
the law of  
God, nor an-  
ny thing ta-  
ken from it.  
The law of  
God is im-  
possible to  
be obserued  
by humane  
strengthes.

An obiectiō  
touching  
the repen-  
taunce of  
Achab.

How Achab  
is said  
to be hum-  
bled before  
God.

is taken for a facte, wherein it cometh to passe that by an other mans meanes there is a stay why it is not done: wherefore if the debter can proue, that the fault was not in him why the money was not payd, for he had the money and offerd, it but the credito: was in the faulte why payment was not made, although the credi- to: sustayne neuer so much losse by forbearing of his money, yet is not the debter bound to make recompence by equity. For by equity written it is counted for a deede, when the let came by reason of an other. Wherefore it manifestly appeareth that it is not in the power of a iudge or of any man, to moderate lawes as he lust himself. And if the case be so in the Romane lawes inuented and set forth by men, what shall we thinke of the law of God? For it ought infinitely to be more firme then the law of man. Neither is it lawfull for vs to sayne in it any equity, vnles when we se it expressed in writing. As for example. The law is, *He which shall shed mans blood, his blood shall also be shed.* Here we haue the extremity of the law, which vndoubtedly we ought alwayes to follow, vnles in some other place equity teache y the same extremity ought to be mitigated. But in an other place it is thus writt: *If two go forth together into the wood to cutte downe wood, and the axe by chance falleth out of the hand of the one, and killeth him that standeth by him, let there be some cities of refuge, vnto which this manqueller may fly, and in which he may line safely, till such time as the matter be tried: so that if he can proue his innocency, then let him be let go free at the death of the Highe priest.* This equity mought the iudges vse, bycause it was written in the lawes of God: yea they ought also to vse it, so often as they saw that the matter which they had in hand so required. But that it was lawfull for them by they: authority to bend the lawes of God, or to mitigate them, it ca not be proued by any testimony of the holy scriptures. Yea rather contrarily they were com- maunded, that they should not decline neither to the lefte hand, nor to the right hand: and that they should not adde any thing vnto the law of God, nor diminish any thing from it. And we nede no long discourse to teach, that the law is impos- sible to be obserued as touching our strengthes: and especially before we are rege- nerate. For that the scripture it selfe manifestly testifieth. For Paul thus writeth in the 8. chapter, vnto the Romanes. *That which was impossible vnto the law, in as much as it was weakened by the flesh: Also in the same chapter: The wise dome of the flesh is enmity agaynst God. For it is not subiect vnto the law of God: yea neither can it vndoubtedly.* And in the first to the Corinthyans: *The carnall man vnderstandeth not those thinges which are of the spirit of God: for neither can he: for vnto him they are foolishnes.* Christ also: *An euill tree (sayth he) can not bring forth good fruits: Also, How can ye speake good thinges, when ye your selues are euill? All these thinges do manifestly teach, that it is not possible that the law of God should be obserued by humane strengthes being as they are now vitiate and corrupted. But as touching these cauil- lations and subtle euasions of the Papistes, let this suffice.*

Now let vs come to certayne singular obiections, which they make whereby they labour both to trouble vs, and also to establishe they: owne fond lyes. They say that Achab the vngodly king did rent his garmentes at the threathnings of E- lias, did putte on sackcloth, and so lay on the ground, and fasted, and wente bare- fote: and for that cause the lord sayd vnto the Prophet: *Hast thou not sene Achab humbled before me? In his dayes I will not bring the euill, but in the dayes of his sonne.* Behold (say they) the wo:kes of an vngodly king, and one not yet iustified do so please God, that they pacified God towarde him. But we say on the contrary that Achab was by these factes iustified. For if he had had that true sayth whiche iustified men, he would not haue abiden still in idolatry, and other most grosse sinnes: indeede he was somewhat moued at the threathnings of the Prophet: but that thing which he did pertayned only vnto a certayne outward and ciuill disci- pline rather then to true repentaunce. But God sayth that he was humbled before him I answere, that that word, *Before me*, may be referred either vnto the wo:ds of God which were spoken vnto Achab by the Prophet: so that the meaning is, *Be fore me*, that is to say, at my wo:des: or ells, *Before me*, that is to say, in the Church of the Israelites. And by that facte Achab testified that he repented of the wicked facte



facte which he had committed: and that was a good and sound example befoze the multitude. But God which beheld the inward part of his hart, saw that that repen-  
taunce was fayned and vnfruitfull. And for that cause he promised that he would  
only differre the punishment: so that that punishment which other wise should  
haue happened in his dayes, should happen in the dayes of his sonne. Neither is  
this strange, neither ought we to be ignorant thereof, that for the keeping of out-  
ward discipline, plagues are differred, and most greuous punishments of this pre-  
sent life are alioyed. For our doctrine is not that all sinnes are alike: God also  
wayted till the sinnes of the Amosites were full. And then at the length is his  
wrath wont to be powred out when filthy lustes and wicked actes impudently &  
without any brydle range abyode. Yea where outward discipline is kept, God of-  
tentimes geueth many good thinges: not in dede for the merite of the factes, but by  
an order appoynted by God in nature. For God for the conseruation & good order,  
of thinges, will that this by a certayne connerion should follow of the other. But I  
meruaile what these men meane, when out of the bookes of the Chronicles they  
say, that Roboam the sonne of Salomon did euill, in that he prepared not his hart  
to enquire of the Lord. They inought easily haue sene that this serueth nothing  
to this present purpose, vnles they be (if I may so terme them) table doctors, which  
haue moze skill in the tables, then in the bookes. For as often as they finde in the  
table of the holy bookes this woorde, to prepare, or preparation, that straight  
way whatsoeuer it be they snatche, and thinke that it maketh for theyr purpose,  
and pertayneth vnto theyr preparatory woordes. But the holy history, when it  
declared, that the kinge behaved hymselfe wickedlye, addeth by exposition (as it  
oftentimes doth) that he had not an vpright hart & redie to seeke the Lord. Neither  
doth this any thing helpe theyr cause which is written in the 16. chapter of the pro-  
uerbes: It pertaineth to a man to prepare the hart: but the answere of the tounge is of the  
Lord. For we ought by those woordes to vnderstande nothinge els, then that  
men in dede are wonte to purpose wth themselves manye thinges: but the e-  
uent and successe is not in their power, but dependeth of God. Men oftentimes  
appoynte wth them selues what they will saye in the senate house, in the iudge-  
ment place, befoze the kinge, vnto the souldiours, and vnto the people: But what  
shal come to passe, lieth in the pleasure of God. They in dede prepare the hart: but  
God ordereth the answere of the tounge according to his prouidence. Such an o-  
ther waighty reason they cite out of the 10. Psalm: The Lord hath heard the desire  
of the poore: thy eare hath heard the preparation of their hart. But in this place these  
good masters make two flat errors. For first they vnderstand not that which they  
speake: secondly they cite not the place according to the truth of the Hebrew. For  
the sence is, That God despiseth not the prayers of the poore: but according to his  
great goodnes accomplisheth for them those thinges which they had determined in  
their mind to desire of him. And this is the preparation of the hart. For there is  
none that is godly desireth any thing of God, but first he deliberateth in his hart,  
that the same thing is to be desired. Other wise he should come rashly vnto God, &  
should pray foolishly. But these men wheresoeuer they finde in the holy scriptures  
this word to prepare, straight way snatch it vp even against the nature thereof to  
establishe woordes preparatorye. But now let vs see what the sentence is after the  
Hebrew veritie: Taauah anauin thamaia ichouah, tachin libbam taefhib ofuecha.  
That is, Thou hast heard the desire of the poore, Lord: thou hast prepared, or shalt pre-  
pare their hart: thy eare shall heare. Here we see that David affirmeth that God hea-  
reth the desires of the saintes whom he calleth poore. And he addeth a cause, name-  
ly, because God prepareth their hart to require those thinges whiche may serue to  
their saluation and please God. But by whome God woorketh such a preparation  
in the hartes of the faithfull, Paul teacheth in this Epistle, when he thus writeth:  
What we should aske as it behoueth vs, we know not. But the spirite prayeth for vs with  
unspeakeable sighes. But it is God which searcheth the hartes, he seeth what the spi-  
rite will aske for the saintes: We see therefore both by David and also by Paul that

God holds  
beth backe  
his scour-  
ges for the  
obseruing of  
outward dis-  
cipline.

God will  
haue an or-  
der to be  
kept in out-  
ward  
thinges.  
Now Ro-  
boam is said  
not to haue  
prepared  
his hart.

Why it is  
said & it yet  
cometh to  
man to pre-  
pare the  
hart.

The prepa-  
ration of the  
hart of the  
poore.

God prepa-  
reth the  
hart of the  
saintes.

God prepa-  
reth our  
hartes by  
his holy  
spirits.



## Cap. 11 A Commentarie vpon the

A concil-  
tion of pla-  
ces of Jere-  
my and E-  
zechiel.

Of the fact  
of the Anti-  
nites.

A profita-  
ble rule for  
the right  
understan-  
ding of sen-  
tences of  
the fathers  
touching  
iustificatio.

A simili-  
tude.

A simili-  
tude.

How this  
sentence is  
to be under-  
stand. God  
reneweth to  
every man  
according to  
his works

Iuxta.

God heareth those prayers of them that pray vnto him, which are by the impulsio  
of his spirite stirred vp. We learne also of the Ethnike Philosophers, and that in  
no places then one, that those are worthy of reproue, which without consideration  
and rashly require any thing of God. But they which professe Christ, euen as they  
beleue that he is the autho<sup>r</sup> of their prayers, so also do they close them vp in thys  
sentence: *Thy will be done.* But (say they) *Ezechiel* saith in his 18. chapter. *Walk in  
my wayes and make ye a new hart: Ieremy* also saith: *Be ye conuerted vnto me saith the  
Lord.* Wherefore a man (say they) may of himselfe prepare himselfe to the obtey-  
ning of rightconnes. But these men should remember, that it is no vp<sup>r</sup>ighte dea-  
ling to cite some places of the scriptures, and to ouerhippe & leaue vnspoken other  
some. Let them goe therfore and see, what *Ezechiel* writeth in the 30. chap<sup>t</sup>: *I saith  
the Lorde will bring to passe that ye shall walke in my wayes.* Agayne: *I will gene vnto  
you a fleshy hart, and will take away from you your stony hart.* *Ieremy* also in the 31. chap.  
*Conuert me O Lord, and I shall be conuerted: Wherefore Augustine* very wel sayd: *Gene  
what thou commaundest: and commaund what thou wilt.* They abuse also an other  
place out of the Prophet *Jonas* to confirme their erro<sup>r</sup>. For in him it is writte, that  
God regarded the woorkes of the *Fininites*. Beholde (say they) the affliction of the  
*Fininites* wherby they afflicted themselues with fastings, and cried vnto the lord,  
prepared they<sup>r</sup> mindes, and made them apte to obtaine pardon. As though it beho-  
ued not the *Fininites* first to beleue the woorde of God before they coulde epyther  
pray healthfully, or els repent. Seeing therfore they beleued before they did any  
woorkes, they were iustificd by faith, and not by woorks which folowed afterward.  
And God is sayd to haue regarded their woorks, because they pleased him. Neither  
did we euer deny, that the woorkes of men being now iustificd are acceptable vnto  
God. So often as we finde in the scriptures such places which seeme to attribute  
righteousnes vnto our woorkes, we muste according to the doctrine of *Augustine*,  
haue a consideration, out of what foundation those woorkes procede. And when we  
perceauie that they springe out of faith, we oughte to ascribe vnto that rote that  
which afterwarde is added as touching righteousness. And how soeuer these men  
erre in their reasoning, hereby we may perceauie, for that they take vpon them to  
transferrre those thinges which are proper vnto one kinde of men, vnto an other:  
Which thing eu<sup>e</sup> humane lawes wil not suffer. For as it is had in *Code*. As tou-  
ching testaments or last willes, *If rusticall and vnlearned men, which dwell out of ci-  
ties, and haue not store of wise and learned men, do make their last willes without a solem-  
nitie required thereunto, and without a sufficient number of witnesses prescribed, whiche  
yet other wise were necessary, such testaments ought to be allowed.* Now if a ma would  
transferrre this prerogative vnto citetins, who for that they haue their abidings in  
cities, haue store of men of vnderstanding, he should exceedingly erre. For if their  
testamentes should be so made, they are refused, neither are they counted firm. So  
we say that the woorkes of men iustificd may please God: which thing yet neyther  
can nor oughte to be graunted vnto them whiche are without faith, and without  
Christ. Farther let vs marke the accustomed fond kind of reasoning of the aduer-  
saries, whiche the Logicians call, *A non causa, vt causa.* that is, from that whiche is  
not the cause, as the cause. For they alwayes appoint good woorkes to be the causes  
of righteousness when as in very dede they are the effects of righteousness & not cau-  
ses. For it is as though a man should say, the fire is therfore hot, because it maketh  
hot. But it is cleane cotrary: for therfore it soe maketh hot, because it is hot. So al-  
so we, because we ar iustificd, therfore do iust thinges: and not because we do iust  
thinges, therfore we are iustificd. Somtimes also they make this obiectio, that God  
will reder vnto euery man according to his woorks. Wherefore woorks (say they) are  
his causes of our felicity. But here also as they<sup>r</sup> woted maner is, they are very much  
deceiued. For vnles they haue found out some new grammar vnto themselues, vn-  
doubtedly this word according, signifieth not his cause. But Christ (say they) in his  
last iudgement seemeth to expresse these thinges as causes wherfore the kingdome  
of heauen is geuen vnto them. For thus will he say: *I was hungrye, and ye fed me: I  
was thursty, and ye gaue me drinke.* But Christ doth not in very dede rehearse these  
thinges



things as causes: but rather those things which wente before: *Comye blessed of my father, possesse ye the kingdome which was prepared for you from the beginning of the world.* For the true cause of our felicitie is, because we are elected and predestinate of God to y eternal inheritance. For they which are in this number are when time seruethe adozned with faith, whereby being iustified they haue right vnto eternall life. But because this faith is hidden, neither can be seene, and Christ will haue all men to vnderstand, that none but the iust are receiued into the kingdome of heauen, therefore reherceth he these outwarde workes, that by them it might plainly be perceaued that righteousness is geuen vnto men by faith. For there is no man that can be so ignorant, but that he knoweth that there are two grounds of things the one is, whereby they are, the other, whereby they be knowne. Againe they obiect out of the first of Samuel: *Those that honor me, I honor, & those that loue me, I loue.* Here say they the promise is made vnto the worke. But if they would make a distinction betwene the promises of the Gospel and the promises of the lawe (as we haue els where abundantly taught) they should easily vnderstand that that place is nothing repugnant vnto our sentence. For if we coulde of our selues satisfie the commaundement of the law, then might it be the cause, why the promise should be geuen vnto vs. But soasmuch as no man is able to performe it, all men flye vnto Christ and are through faith towardes him iustified. Then by a certaine obedience begonne we begin to worke: which although it be not exactly done according vnto the rule of the commaundement, yet it pleaseeth God. And he of his mere liberality performeth the promise whiche was adioyned vnto that worke. And so those conditions whiche are adioyned vnto the preceptes are not vnpromisable. For they that are iustified attayne vnto them. Neither are those men ashamed to cite these wordes out of the 25. Psalme: *Looke vpon my labour, and my vtility, and forgiue me all my sinnes:* as though our labours, or afflictions are the causes of the remission of sinnes. But in this place David being in most greivous calamities desired of God, to forgiue him his sinnes: that if he should be angry for his sinnes, the cause of punishments might be taken away. For here is not entreated of labours which a man taketh vpon him of his owne voluntary will, but of punishments inflicted by God. We see also that children, whilst that they are beate[n] of their maisters, do desire forgiveness and pardon. If thou geue an almes vnto one that is leproous, the leprosy can not properly be called the cause of thy compassion or mercy. For otherwise all that passed by the leper should do the same. But the true cause is the louing affection in thy minde. But they say moreover that in the holy scriptures much is attributed vnto repentance: which thing we deny not. But we on the other side would haue them to vnderstand that repentance is the fruite of faith: and that no man can with profite repent hym of his sinnes, vntill he first beleue. They also vainely boast of many things touching confession. But touching it we make a distinction. For either it is seperated from hope and faith, as it was in Judas which confessed that he had sinned in deliuering the iust blood: and so farre is it of, that that confession should bring any profite, that it is a preparation also vnto desperation and vnto destruction: or els it is ioyned wyth faith and hope, as it was in David and Peter: and so is it not the cause but the effect of iustification: for it followeth faith, and goeth not before it. The auricular confession also of the Papistes is utterly superstitious, wherfore we utterly condemne it. For they obtrude it as a thing necessary vnto saluation, and as a cause why sinnes should be forgiven, which they are neuer able to proue by any testimony of the holy scriptures. They violently wrest this also out of the Lordes prayer: *Forgiue vs our trespasses as we also forgiue them that trespass agaynst vs:* Agayne, *Forgiue, and it shalbe forgiuen you.* Ergo (say they) the forgiveness of iniuries is the cause why our sinnes are forgiven vs. This their reason, as the common saying is, with the one hand stroketh the head and with the other geneth a blowe. For if the forgiveness of iniuries should (as these men would haue it) deserue remission of sinnes, then that remission were no remission. For after thou

Why Christ in the iudgement will make mention of outwarde workes. There are two beginnings of things.

A similitude.

A distinction of confession.

Auricular confession.

Forgiveness of our trespasses is recompounded.



## Cap. 11 . A Commentarie ypon the

hath once payd the price; there is nothing that can be forgiven thee: but then hath remission place, when the price is not payde. And as touching that place, we first desire that our sinnes should be forgiven vs. And because that by benefites receaued men are encouraged to hope, that they shall receaue other and greater benefites, therefore is this the meaning of that sentence: O father which hast of thy goodnes geuen vs grace to forgene iniuries vnto our trespassers, forgive vnto vs also our sinnes: by these wordes also is not signified a cause but a similitude: although that similitude be not perfect and absolute. For there is none that is wise, that will haue his sinnes so forgiven him of God, as he hath forgiven his neighbour the iniuries that he hath done vnto him. For euery one by reason of the fleshe, and that infirmity whiche it carrieth about, forgetteth much les vnto his brother then he ought. For there alwayes sticketh in his minde some offence, which although it burst not forth, yet his owne conscience is a sufficient witnes vnto himselfe, that his minde is not very perfect towards him, by whome he hath ben hurte. But the former exposition teacheth, that the similitude is to be referred not vnto remission, but vnto the liberality of God: that euen as he hath geuen the one, so also he will vouchsafe to geue the other. But whereas it is sayd: *Forgene and it shall be forgiven*, that is a commaundement and therefore pertaineth vnto the lawe. But thou wilt object that that sentence is written in the Gospell, and not in the lawe. What is no thing at all: for the lawe and the Gospell are not separated a sonder by volumes or bookes. For bothe in the olde Testamente are containd the promises of the Gospell, and also in the Gospell the lawe is not only comprehended, but also most perfectly by Christ expounded. Wherefore by those wordes we are commaunded to forgive iniuries done vnto vs. And so far as much as we are bound to do according to the prescript of the law, & that law dependeth of this great precept, *Thou shalt love the lord thy God with all thy hart, with all thy soules and with all thy strengthes*, according to & forme therefore we ought to forgive our enemies: which thing because no man hath at any time performed, neither can performe, it followeth, that we ought to fye vnto Christ, by whome we may be iustified by faith, and after ward being iustified, may after a sort accomplish that which is commaunded: which although we do not perfectly performe yet it pleaseth God: and he freely geueth vnto vs the promise annexed vnto it, not because of our workes or for our merites, but only for Christes sake. They go about also to blind our eyes with the wordes of Daniell wherein he exhorted the king, to redeme his sinnes by almes. But in that place by sinnes we may vnderstand the paynes and punishments due vnto sinne. For the scripture bleseth oftentimes such phrases of speach, which thing we neuer denyed. Yea rather we willingly graunt, that to workes which procede from faith, God is wont to geue many thinges specially as touching the mitigation of plagues and punishments. They object also this sentence out of the first chapter of Iohn: *God gaue them power to be made the sonnes of God*. Wherefore they say, that those which haue already receaued Christ, that is, haue beleued in him, are not yet iustified, and regenerate, and made the children of God, but only haue receaued power to be made the children of God: namely, as they thinke, by good workes. And in this argument *Pigghius* the great champion and Achilles of the Papistes, putteth great affiance: but yet in hayne. For he thinketh that of necessity, he to whome power to haue any thing is geuen, hath not as yet the same thing. As though we should here deale philosophically, that power excludeth acte, which yet euen amongst the Philosophers, also is not vniuersallye true. For when they define the soule, they say, that it is an acte of a body naturall hauing members or instrumentes, and also hauing life in power. By which definition appeareth, that our body hath life in power, when as yet it hath life in acte and in very deede. But that worde power, here signifieth that the body hath not of it selfe life, but of another, namely, of the soule. Which thing we in this matter at this present may also affirme, namely, that those which haue receaued the Lord, and haue beleued in him, are regenerate and made the children of God: and yet not of themselves,

but

the law & the Gospell are not separated by volumes or bookes.

In what manner we ought to forgive iniuries.

Redeme thy sinnes with almes is expounded.

Redeme thy sinnes with almes is expounded.

He hath geuen them power to be made the sonnes of God, how it is to be vnderstand.

He hath geuen them power to be made the sonnes of God, how it is to be vnderstand.

He hath geuen them power to be made the sonnes of God, how it is to be vnderstand.



but from some other waye, namely, of the spirite and grace of God. For so signifieth this word power. Although the Euangelist in that place spake not peripatetically, but simply and most plainly. For a little before he sayd, *His receaued him not*. By this word *his*, he ment the Jewes, which peculiarly professed the knowledge of the true God. But when they had refused the truth offered vnto them, God would not be without a people: but appointed the to be his peculiar people which should beleue and receaue Christ. Wherefore he gaue vnto them power, that is, a right, and a prerogative, that when they had receaued the Lorde by faith, they should be made and be indeede the sonnes of God. And therefore *Cirillus* expounding that place, saith, *that this power signifieth adoption and grace*. Farther *Pigghius*, although he thinke himselfe very sharpe of witte, yet saith not that when he thus reasoneth, he speaketh thinges repugnant. For how is it possible, that any man should haue life in himselfe, and yet not lyue. Assuredly if they in beleuing haue receaued Christ, it must needes be, that straight way they haue righteousness. For as *Paul* writeth in the first epistle vnto *Cor*. *He is made of God vnto vs, wisdom, righteousness, holynes, and redemption*. But what nede we so long a discourse? The Euangelist himselfe declareth vnto vs, who those be, which haue receiued such a power: namely, which are not borne of bloud, nor of the wil of the flesh, nor of the wil of man, but of God. And if they be borne of God, then followeth it of necessity that they are iustified and regenerate. They object also vnto vs a seruile feare, which goeth before charity: as though by it we should be prepared vnto iustification, and the more easely to receaue charity. Vnto whom we aunswere, that such a feare without charity is sinne: they replye agayne, and say, that Christ commaunded that feare: But God commaundeth not sinne. And he commaunded such a feare (say they) when he sayd: *I will shew vnto you whome ye ought to feare: feare him, whiche, when he hath killed the body, can also cast the soule into hell fire*. And that this feare prepareth vnto iustification, they thinke may hereby be proued, for *Augustine* (expounding this place out of *the first epistle of Iohn*, *Perfect charity casteth out feare*) sayth, *that this seruile feare is not unprofitable: for euen as a bristle being put by the shoemaker draweth the threade after it, so this feare draweth with it charity*. As touching *the first*, I answere, *their ground is false: namely, that God hath euer in any place commaunded such a feare which wanteth charity & faith*. Which thing, I know right wel, these men are neuer able to find. But as touching *Augustine*. We answer, *in the place of Iohn* (*Herein is charity perfect in vs, that in the day of iudgement we haue confidence, for as he is, euē so are we: In this world there is no feare in charity, but perfect charity casteth out feare*) by charity is not to be vnderstanded our loue towards God, but *the loue of God towards vs*. For he speaketh of perfect charity, such a one as we haue not in this life. And *the meaning of Iohn* is, that after *we* are perswaded of *the perfect loue of God*, wherewith he embraaseth vs, we haue confidence that in *the day of iudgement* we shalbe in safety. And this perfect charity of God, after we once know it, casteth out feare bicause it suffreth vs not to feare. Wherefore that interpretation of *Augustine* touching our loue towards God, maketh nothing to the purpose. But suppose, that *Iohn* spake of our loue towards God, as that place is commonly taken. In that sence also may the wordes of *Augustine* be true, but yet not vniuersally, that charity alwayes followeth such feare (for we know, *if it otherwise happened in Cayn and Iudas*) but only in men which are to be iustified. For God bleseth this meane, first to perce them with greate feare of theyr sinnes: and then by it to bring them vnto fayth and charity. In the meane time yet we nothing doubt but that that feare is sinne, Howbeit the sayd feare may be called profitable, not worthely of his owne nature, but bicause of the order instituted by God, whose will is so to vse it to our saluation. And this thing also we adde, that that charity the more it increaseth in vs so much the more and more doth it cast forth feare, not only seruile feare, but also the feare which men that are iustified haue. For whosoever is thoroughly perswaded of the loue of God towards him, can neuer feare his owne damnation. For that doubting wherby we feare eternall punishments

This power is adoption & grace

A simile.

A place of Iohn.

Charity doth not alwayes followe a seruile feare.

How a seruile feare is called profitable.



How this  
is to be vn-  
derstand.  
The and  
ye shall re-  
ceane.

Geue  
almes and  
all thinges  
are cleane  
vnto you.

What be  
the keyes  
that are de-  
liuered vnto  
the  
Church.

Many  
sinnes are  
forgeuen  
her, bicause  
she hath lo-  
ued much.

is sinne. And yet that doubt somewhat alwayes sticketh in our mindes: for we ne-  
uer in this life beleue so much as we ought, nor so much as we should. And by rea-  
son of this weakenes of charity, wherewith we should loue our neighbour: and also  
by reason of the infirmity of the perswasion, whereby we ought to beleue in God,  
so long as we are in this life, we neuer cleane put of all this vicious feare. This al-  
so they take and obiect agaynst vs, *Aske and ye shall receane. Seke and ye shall finde:*  
*knocke and it shalbe opened vnto you.* But they oughte to remember, that prayers  
proceede from fayth and cleaue vnto it only. For otherwise they can not be heard.  
But I meruaile why they lefte this vnspoken of, *Whatsoeuer, ye shall aske beleuing,*  
*it shalbe geuen you.* For by these wordes it appeareth, that whatsoeuer is geuen vnto  
them y<sup>e</sup> aske, is geuen vnto fayth. Hereunto also they adde a sentence out of *Luke:*  
*Geue almes and all thinges shalbe cleane vnto you.* But these wordes may be expoun-  
ded th<sup>re</sup> manner of wayes, of which yet neuer a one serueth for they<sup>r</sup> purpose. The  
first way is, to say y<sup>e</sup> that kind of speach was any Irony, as if *Christe* should haue  
sayd vnto the *Pharisees*: ye geue almes, and ye thinke straight way, that all thinges  
are cleane vnto you. Whiche is not so: for we ought first to make cleane those  
thinges which are within. An other way is which *Augustine* followeth in his *En-*  
*cheridion* to *Laurentius*: Certayne had perswaded themselues, that if they gaue  
almes they should be saued, though they ceased not fro sinning. And they<sup>r</sup> chiefest  
anker hold was these wordes of *Christ*. *Augustine* answereth, that those wordes of  
*Christ* are to be vnderstand of the true and approued almes: of which is w<sup>ri</sup>tten  
in *Ecclesiasticus* the 30. chapter: *Haue compassion of thy soule and please God.* Wher-  
fore thou oughtest to beginne true almes at thine owne selfe: that hauing compas-  
sion of thy selfe thou mayest be conuerted vnto God, and cease of from sinnes, and  
afterward haue compassion of others. And the third way is this, which in my iudge-  
ment moze agreeth vnto the purpose: *Christ* being at dinner with the *Pharisees* be-  
gan to eate with vnwashed handes: for which thing when they were offended,  
*Christ* began to reprove they<sup>r</sup> ignoraunce, which would haue they<sup>r</sup> dishes, handes,  
and all outward thinges made cleane and beaotiful, but as touching that which  
they had inwardly, that is, in they<sup>r</sup> mind, they were nothing careful. Wherfore he  
first exhorteth them to purifye the hart which is inwardly: whiche thing is done  
by fayth: For in the *Actes* it is w<sup>ri</sup>tten, *By fayth purifying theyr hartes.* Afterward  
as touching outward thinges he addeth, *Geue almes and so all thinges shalbe cleane*  
*vnto you.* Farther as *Theodorus Beza* a man of greate learning and iudgement hath  
in his adnotations, very well considered *Christ* spake not of all maner of cleanes,  
but of that which pertayneth vnto meate, whereunto *Christe* applieth a double  
commaundement, one is that they should eate nothing gotten by rapine or stealth:  
an other is, that of those thinges which are within, that is, which are contayned in  
the dishes, somewhat should be taken out for the almes of the poore, whereby what  
soeuer is left might be clensed and sanctified. But of all this there is nothing which  
furthereth our aduersaries opinion. There are others which thinke to establishe  
this they<sup>r</sup> erro<sup>r</sup> by the ministry of the keyes, by which other thinke that men are  
absolued from sinnes. But they are farre deceaued: for they vnderstand not what  
those keyes are, which *Christ* hath commended vnto the Church. The preaching  
of the word of God touching the remission of sinnes to be obtained by *Christ*, is the  
only key to open the kingdom of heauen. And if he which heareth this word, do also  
adioyne a true fayth, and geue full assent vnto those wordes, then cometh also y<sup>e</sup> o-  
ther key. With these two keyes is the kingdome of heauen opened, and the for-  
geuenes of sinnes obteyned. Wherfore *Christ* sending forth his Apostles, sayd: *Go*  
*ye, and preach the Gospel.* Then he addeth, *He which beleueth shalbe saued.* By these  
few wordes he exprested the keyes which he deliuered vnto the Church. In which  
wordes thou shalt find no worke wrought, as they cal it. For *Christ* spake only of  
the hearers, & of the word of God which is preached. But how shal we at the length  
confute this sentence which is neuer out of they<sup>r</sup> mouth: *Many sinnes are forgeuen*  
*her, bicause she hath loued much?* If the place be diligently considered, it wil be an easy  
matter



matter to do. We ought to know, that some reasons are taken of the causes, and some of the effectes. Christ a few wordes afterward sheweth the cause of saluation when he sayd vnto the woman, *Thy fayth hath made thee safe.* But bycause that fayth was hidden in her minde, neither could it be sene of those which were present, therefore putting forth a parable he sheweth, that they loue moze, which receaue greater gifts of any. And that this woman receaued a very greate gifte, that is, iustification, he sheweth by the effectes: namely, bycause she washed his feete with her teares, and wiped them wyth her heare, because she kysed them, because she annoynted them. Which thinges soasmuch as that Pharisey did not, it may be a very greate token or signe, that he had not receaued the like gifte. They cite also out of this epistle vnto the Romanes, *Not the bearers of the law shall be iustified, but the doers.* But Paul in that place, when he reproveth the Jewes, bycause, when they had receaued the law, and boasted therof, yet they liued contrary to the law, ment therby nothing ells, but that if righteousnes were to be sought for by the law, it is not sufficiēt either to haue it, or to heare it: but it behoueth also in actes and dedes to perfoyme it. Which thing we neuer denied, that a man may be iustified by the law, if he can perfectly and fully accomplishe it. But soasmuch as the same is by no meanes possible we say, that by it righteousnes can not be hoped for. That also which they object out of the epistle vnto the Phillippians, *With feare and trembling worke your saluation,* nothing helpeth them. Undoubtedly they which know that they haue all that they haue from God, are of a moderate and humble minde: and are euer moze afrayd of themselves. For they se, that in themselves there is nothing that is good: but that helpe is to be looked for at the handes of God only. And therefore Paul biddeth a godly man alwayes to feare, and tremble. But they which thinke, that it lieth in theyr owne power, to iustifie and saue themselves (such as are those, which in this matter contend agaynst vs) they say haue nothing that they nede to be aferd of, or to tremble for. For they boast that theyr saluation consisteth in themselves. Which saluation though Paul do in this place name, yet he therby vnderstandeth not iustification. For he writeth vnto those which were already before iustified. Wherefore this place maketh nothing for them. But Paul meaneth by saluation that renuyng, by which we alwayes profit and go forward to things better and better. Lastly as though now they had gotten the victory, they object this out of the third chapter of the Apocalips: *Behold I stand at the dore, and knocke. And if any man open vnto me, I will enter in and suppe with him.* But we plainly affirme, that by these wordes is signified, That God at the beginning calleth and stirreth vp, and instigateth vs to saluation, vnto which no man can by hys owne strenghts be led wythout the impullsion of God. But that we of our owne accord, wythout the Grace of God penetrating and changing y<sup>e</sup> mind, can open our harte vnto God, we vtterly deny: neither can these men euer proue it by y<sup>e</sup> holy scriptures. But because we haue certain aduersaries, which passe very little or els nothing at all vpon the holy scriptures, but measure al their religiō by fathers and counsellors, so that they may rather be called Patrologi, then Theologi, and that which is moze intollerable they gather certaine pretie sentences out of y<sup>e</sup> writings of the fathers, and obtrude the vnto the people and the easlier to obscure the truth, and to blinde poore simple men: they adde taunting speeches: & especially soasmuch as certaine of the thinke themselves cōing craftes men in rethorickall speech, and haue in that kinde of study spent the greatest part of theyr time, I shall desire the indifferent reader, not to iudge any thinge rashly agaynst the truth, but rather attentively to consider those thinges, which we also will alleadge out of the fathers: for by that meanes he shall easily vnderstand, that the fathers make not so much on our aduersaries side, as they do on ours. But least we should alleadge any sentence out of the fathers confusedly and rashly, we will vse a methode or compendious way which methode that it may the easlier be vnderstand, if shalbe good, first to put forth a demonstration or a certain proue out of those testimonies of the holy scriptures which we haue before cited. Whiche shalbe in this manner: They which do worke according to the prescript of the law, that is as the very law requi-

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## Cap. ii. A Commentarie vpon the

reth are iustified by woorkes. But none, & especially before regeneration can do such woorkes, as the law requireth. Wherefore none are iustified by woorkes. The maior or first proposition is so plaine, that it needeth no exposition: For he whiche doth any thing contrary to that which the law prescribeth, vndoubtedly committeth sin: so farre is it of that he can thereby be made iust. But the minor or second proposition although it be proued by testimonies of the scriptures, yet wil we also declare by the Fathers. Farther seing the conclusion is, that iustification is not of woorkes, it must then of necessity be of grace. Wherefore secondly we will shew out of the Fathers, that men are iustified freely, and without all consideration of merites. And because we reiect not good woorkes, but say that in their place they are to be had in estimation, as which by a most straight bond follow iustification alreadye obteyned, we will lastly teach this also out of the sayings of the fathers. That good woorkes follow iustification, but go not before. And those places will we chieflie cite out of the fathers, which are founded vpon the holy scriptures.

*Basilus.*

And first comeneth in place Basilus who in his firste booke de Baptismo, bringeth these wordes out of the Gospell, Many shall say in that day, Lord in thy name we haue prophesied, we haue caste out deuilles, we haue done many miracles. But these men (saith he) God will not onely cast out of his kingdome, but also call them woorkers of iniquitie. Wherefore they which worke miracles, and seeme to obserue the commaundments of God and his iustifications, if they appoynt theyr minde, and end to any other thing, then they ought to do are said to sinne: namely because they follow not the precept of God published by the Apostle Paul. Whether ye eate, or drinke, or whether ye do any thing els, do all thinges to the glory of God. And it is moste certaine that this cannot be done without faith and charity. Which faith and charity sozall much as men not yet regenerate do want, it necessarily followeth by the woordes of Basilus, that their woorkes are sinnes. Of which selfe same sentence he writeth in his 2. booke de Baptismo, the 7. question. And of purpose he demaundeth, whether any man so long as he abideth in sinne, can do any thinge that is acceptable before God. Whiche thing he affirmeth to be impossible, and that by reasons both manie in number, and also taken out of the holy scriptures. First (saith he) the holy ghost testifieth, that he whiche worketh sinne is the seruante of sinne: further Christ saith, ye cannot serue God and Mammon: for no man can serue two masters. Paul also saith, that light hath no fellowship with darkenes, neither hath God any agreement with Beliall. Whiche thing also he proueth out of the booke of Genesis, althoughe he follow the interpretation of the seuenthy. Thus saith he) spake God vnto Cain, if thou offer well, and deuidest ill, thou hast sinned: be content. The sence (saith he) is, if thou offer sacrifice as touching the outward shew, and thy minde be not right, neither regardest thou the end which thou oughtest to do, then is thy oblation sinne. With which saying agreeth that also which Esay writeth in the 66. chap. He whiche killeth an ox, is as if he should kill a man: and he which sacrificeth a beast, as if he should kill a dogge. It is not inoughe to do a worke which is goodly and a beautifull to the eye: but it behoueth also that thou apply it vnto the prescript of the law of God: which is, that whatsoever thou doost, it be doone in such manner and in such condition as the lawe requireth. And therefore saith he, Paul sayd, None shalbe crowned, but he which hath wrestled lawfully. And it is not sufficient to wrestle, vnles thou wrestle lawfully. Christ also in the Gospell saith: Blessed is that seruant, which when his lord commeth shall finde him thus doing. By which wordes it appeareth that it is not sufficient to do, but behoueth also to do after such, for namelye, as he hath commaunded. Whereouer he sheweth out of the old testamente, that he committed sinne, which did sacrifice vnto the true God, out of the temple, or not in that place where the tabernacle was. For although that were sacrificed, which was commaunded in the law, yet was the condition of the place absent, which the law also required. And if any man had either in the temple, or in that place where the tabernacle was, killed an offering, whiche had any spot, the same man also had committed sinne, because he neglected a necessary condition. He citeth that also out of the Gospell which is taken out of the Prophet: This people honoureth me with their lippes: but their hart is farre from me. And he thinketh that to the same ende tendeth that



that which Paule writeth in this Epistle, they haue indeede the zeale of God, but not accordinge to knowledge: and that which he writeth of himself vnto the Phillipians, That he counted for outcastes, and downge, and losses all those his woorkes, which he did, when he liued vnder the law, yea and that without blame. When as therfore the affect and scope is taken away from woorkes which oughte to be in them, what then re- steth, but that they are sinnes, and are displeasaunt vnto God: And to this ende he thinketh serueth that which Paul writeth vnto the Corinthians: If I deliuer my body to be burnt, and if I distribute all my goodes vnto the pore, yet if I haue not charity, I am nothing. Wherefore vnles these men will ascribe vnto men not yet regenerate faith and charity, they must of necessity graunt, that they can do nothing which is not sinne, or is not displeasaunte vnto God. And thus farre out of Basilius.

Gregorius Nazianzenus in that oration, which he made after he returned out of the campe, and when those thinges were finished whiche were done against Maximus saith, That there is no worke accepted or allowed before God without faith: Whether it be done through the desire of vayne glory, or by the instinct of nature for that a man iudgeth it to be honest. Here is this worthy to be noted, that he saith, that the worke which is done by the instinct of nature, that is, in that respect, because it seemeth to be honest, is dead, neither can it please God. The selfe same sentence hath he in his oration de sancto Lauacro, toward the end. And in both places he addeth, Euen as faith without woorkes is dead, so is a worke also without faith dead. And if it be dead, how can it (as these men woulde haue it) merite iustification: By this we see that these two fathers, although otherwise they were greate iustificers by woorkes, and patrons of free will, yet as touching this thing they were wholye of the same minde that we are of.

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Nazian-  
zenus.

But Augustine most manifestly of all teacheth the same in his fourth booke against Iulianus in the 3 chapter. In which place he entreateth vpon these words of Apostle, The Gentiles, which haue not the law, do by nature those thinges which are of the law. These wordes (saith he) are to be vnderstand, either of the Gentils conuerted vnto Christ, who now fulfilled the law by the grace of the Gospel: & so that which he saith, by nature, is no otherwise to be vnderstand, then that the law is excluded: but he meaneth such a nature as is now corrected and amended by the spirit which regenerateth. Or (saith he) if thou wilt haue those woordes to be vnderstand of the Gentils being yet unbeleuers, thou must say, that they by nature fulfilled the law, not in deede so muche as it required, but after a sort: neither did that outward & ciuill righteousness any farther profite them, but to be more tollerably punished then others: which utterly casting away all discipline liued wickedly and filthely: for we iudge that Fabritius, is lesse punished then Cateline: vnles peradventure (saith he) the Pelagians haue prepared for the Fabritians, Regulists, Fabians, Canelistes and Scipios some middle place betwene the kingdome of heauen, and the hell of the damned: such a place as they haue framed for yong infants which depart without Christ. In summe, he concludeth, that forasmuch as without faith it is impossible to please God, infidels can by no meanes haue true vertues. Which sentence the Pelagians derided, that they said, if chastitie of infidels be not true chastitie, neither are they bodies true bodies: neither is the corne which groweth in theyr fieldes true corne. Augustine confuteth them, and sheweth, that this is no apt similitude: for the bodies of infidels, forasmuch as they are made of God, are true bodies, their corne also (for it is his worke) is true corne: but theyr chastitie, forasmuch as it proceedeth out of their corrupt & vitiate wil, can by no meanes be counted true chastitie. And he addeth that vniuersal sentence, wherof we haue much spoken before: Whatsoeuer is not of faith is sinne. The same Augustine vpon the 30. Psalme, expounding these woordes: Deliuer me in thy righteousness: who is he (saith he) which is saued freely? Euen he in whome our Sauour findeth not any thing worthy to be crowned, but findeth much worthy to be condemned: in whome he findeth not merites of good thinges, but merites of punishments. Hereby we see what is the nature of humane woorkes before iustification. The same father in his first booke & 30. question to Simplicianus saith, that we are commaunded to lyue vprightly and that by a reward set before vs: namely, that we may merite to liue blessedly for euer. But who (saith he) can liue vprightly, and worke well, vnles he be iustified by faith? Here we are

Augustine.



taught, that there mought be in men a merite and deservng of happy and eternall life, if they could accomplishe that which is commaunded. But forasmuch as that is impossible for vs to do, therefore we fall away from merite. The same Augustine in his Enchiridion: ad Laurentium, the 121. chap. The end (saith he) of the commaundement is of charity out of a pure hart, a good conscience, and an unsayned fayth. The ende of every precept is charity, and is referred vnto charity. And whatsoever is done without such charity is not done as it ought to be done. Wherefore if it be not done as it ought to be done, it can not be denyed, but that it is sinne.

**Chrysostom** Chrysostome expounding these wordes of Paul, The ende of the law is Christ: If the ende of the lawe (saith he) be Christ, it followeth, that he which hath not Christ, though he seeme to haue the righteousness of the lawe, yet hath he it not in very dede. By these wordes we gather, that he which is without Christ, may indeede haue workes which may seme good, which yet in very dede can not be iust. And straight way he saith: Whosoever hath fayth, the same also hath the end of the law, and whosoever is without fayth, is farre from either of them. Whereby we gather, that they which haue not fayth are straungers, not only from Christ, but also from the righteousness of the lawe: which herein consisteth to do that which is commaunded. And straight way: For what desireth the lawe? To make a man iust: but it can not: For no man hath fulfilled it. But because a man might obiecte, although a man not regenerate can not fulfill the lawe, yet if he take paynes therein and go about, and trauaile, he may attaine vnto righteousness: this thing also Chrysostome excludeth. And a litle before when he expounded these wordes: Being ignorant of the righteousness of God, and willing to establishe their owne righteousness they became not subiect vnto the righteousness of God: This (saith he) he calleth the righteousness of God: which is of fayth: because it is altogether of the heauenty grace, wherein we are iustified, not by our labours but by the gift of God.

**Ambrose.** This selfe same thing also writeth Ambrose when he expoundeth these wordes of Dauid, Blessed, are they whose iniquities are forgiven, and whose sinnes are couered. He calleth (saith he) them blessed, of whome God hath decreed, that without labour or any obseruation they shalbe iustified by fayth only. And vpon those wordes of Paul: Being iustified freely by his grace They are iustified freely (saith he) because by the gift of God they are iustified by fayth only, they themselves working nothing, nor making any recompence. The same Ambrose vpon these wordes of Paul: Wherefore death hath reigned vpon them which haue not sinned, after the similitude of the transgression of Adam. He wrote this (saith he) because it is impossible for a man not to sinne. Which thing seing he peradventure spake of men regenerate, what is to be thought of men that are straungers from Christ?

**Cyprian.** Cyprian also ad Quirinum, We ought (saith he) to boast in nothing: because we haue nothing of our owne. I suppose it sufficiently now appeareth, that that is true which we affirmed, namely, that men before iustification can not frame their workes according to the prescript of the law: and therefore are they sinnes, neither can they merite iustification. But if our aduersaries will obiect and say, that they affirme not that those workes which they call preparatory do merite iustification, but only are certayne preparations, by which men are made more apt to attaine vnto iustification, we may thus aunswere them: If they merite not, why saye ye vnto them that your merite of congruity? Farther why call ye them good, when as (as we haue taught) they neither please God, nor are done according to the prescript of the lawe? Lastly forasmuch as they want their end, and not only are, but also by god right are called sinnes, how teach ye, that men by them are prepared vnto righteousness, when as they should much rather by them be prepared vnto punishments. Wherefore let them once at the length cease to adorne them with these goodly titles. For though peradventure God sometimes by these workes bringeth men to saluation, he doth it because of his mercy towarde men, which is so great that he will vse workes, whiche are of themselves euill and sinnes, to their good.

Now let vs see, if iustification be not geuen vnto workes, how it is then geuen



uen freely, and it wholly dependeth of the mere grace of God. For no manner of way it dependeth of merites. Which thing Origen saw: for he vpon this Epistle expounding these wordes of Paul, Vnto him which worketh the reward is not imputed according to grace, but according to debt: But I (saith he) when I desire excellency of speech, whereas he sayth, that vnto him that worketh is rendred a debt, can scarcely perswade my selfe, that there can be any worke, which can of duty requyre a recompence of God: forasmuch as auen thys, that we can do or thinke, or speake any thing we do it by hys gift and liberality: What debt then shall he owe vnto vs whose grace preuenteth vs? A little afterward he rendreth a reason of hys saying, which reason Augustine oftentimes vsed. For he bringeth that place of Paul, The stipend of sinne is death: But the grace of God is eternall life. For here the Apostle added not, But the stipend of righteousness is eternall life: which yet the nature of the Antithesis required. For Pauls meaning was to declare that our wicked workes of duty deserued death, and that euermore death: but eternall life is not geuen but only by grace: wherefore in the second part he left out the name of stipend, and of righteousness, and in steede of them put in the name of grace. Neither do I greatly passe that Augustine in an other place writeth, that Paul mought haue sayd, the stipend of righteousness is eternall life: and yet he would not say so, least he should haue geuen occasion of erring. For how Augustine thought that Paul mought haue sayd it, vndoubtedly I see not: vnles peradventure by righteousness he vnderstand the workes of men regenerate, forasmuch as with those workes the merites of Christ are ioyned. For so it might be true, that eternall life is the stipend of such a righteousness. Farther Origen goeth on and sheweth, that men are so iustified freely, that good workes are not required to go before. For, expounding this sentence, Blessed are they whose iniquities are forgiven. The soule (saith he) whose sinnes are forgiven must needes now be in good state: for it is called blessed. Wherefore it hath righteousness, which God imputeth vnto it: although it haue not yet done any workes of righteousness: but only for that it hath beleued in him, whiche iustifieth the vngodly. Out of these wordes we gather many thinges: First that God for workes sake is not made debtor vnto any man. Secondly, that not only iustification, but also eternall life is geuen freely. Lastly, that righteousness is imputed vnto the mindes of the beleuers, although no good workes went before in them.

Basilus vpon these wordes of the 114. Psalmie. Be thou conuerted my soule into thy rest for the Lord hath done good vnto thee. For (saith he) eternall rest is set forth vnto them, which in this life haue wrestled lawfully: which yet is not rendered according to the merite of workes, but is geuen according to the grace of the most liberall God vnto them, which haue hoped in him. Saying these thinges are spoken of the workes of men already iustified, as touching eternall felicity, then are they to be counted much more true if they be referred vnto the workes of them which are yet strangers fro Christ. Wherefore euen as those merite not an eternall reward, no more also can these merite iustification. For both these thinges are geuen freely.

Augustine in his booke De dogmatibus ecclesiasticis, chap. 48. If by the law (saith he) cometh righteousness, then dyed Christ in vayne: So also may we say, if by nature cometh righteousness, Christ dyed in vayne. This spake he against the Pelagians, who affirmed that the liberty of man was so great, that by nature onely it could do thynges acceptable vnto God. And Augustine warely transferreth vnto nature that, which Paul spake of the law: and sheweth that the selfe same absurditie followeth either: namely, that the death of Christ is made in vayne. For in very dede there is no other cause why the law bringeth not righteousness, but onely because nature is vitiate and weake. Wherefore that which is spokē of the one, may rightly agree with the other. The same Augustine vpon the first chapter of Iohn expounding these wordes: Grace for grace: what (saith he) is grace? He answereth, That which is freely geuen. What is grace freely geuen? That which is not rendred, (saith he) as due. For if it were due vnto thee, then it is a reward rendred. If it were due, thou wast before good. And in his booke de predestinatione sanctorum, the 7. chap. Let no man extoll himselfe, as it is customably said: Therefore deserued he to beleue, because he was

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## Cap. 11.

## A Commentarie vpon the

**Chrysostom** a good man, and that before he beleued, which thing seemeth so be written of Cornelius: When as yet he had sayth when he did good workes. These wordes are so playne that they haue no neede of declaration. Chrysostome in his 2. homely vpon the first epistle vnto the Cor. Where grace (saith he) is, there are not workes: and where workes are, there is not grace. Wherefore if it be grace, why are ye proude? by what meanes are ye puffed up? Chrysostome according to the maner of Paul so opposeth grace against workes, that the one excludeth the other: so far is it of, that he will haue grace to be geuen for workes.

**Jerome** Jerome vpon the epistle to Philemon. Grace (saith he) is whereby ye are saued and that by no merite or worke. The same Jerome vpon the epistle vnto the Ephes. expounding these wordes: By grace ye are made safe through fayth, and that not of your selues for it is the gift of God: Paul (saith he) therefore spake this, least some hidden thought should crepe into vs, if by our workes we be not saued, vndoubtedly yet by fayth we are saued, so that in an other kinde it commeth of vs that we are saued. All these testimonies sufficiently declare, that iustification is geue freely, neither can it be gotten by any merites or workes goyng before. Now resteth to declare out of the fathers how good workes are to be esteemed. Vndoubtedly they follow iustification, as the fruites therof, which spring and burge forth out of true fayth. Wherefore Origene sayth in that place, which we haue before cited, expounding these wordes vnto the Romanes: But vnto him which worketh, the reward is not imputed according to grace, but according to debt: Wherefore (saith he) not out of workes commeth the roote of righteousness: but out of the roote of righteousness encreaseth the fruite of workes. Whiche selfe thing Augustine affirmeth vnto Honoratus, saying: Hereout spring good workes for that we are iustified: and not because good workes went before, therefore are we iustified. And in his first booke & second question ad Simplicianum: Tea and workes (saith he) if there be any that be good, do follow (as it is said) that grace, and go not before it. And therefore he addeth, If there be any good, because euen the workes of the regenerate haue in the much imperfection: and vnles the righteousness of Christ which is imputed vnto the beleuers, were ioyned with those workes, they should not in very dede be good. The same father in his 26. chapter: de spiritu & Litera at large en-treateth this place vnto the Romanes, Not the herers of the law shalbe iustified, but she doers: and by many reasons he proueth that good workes follow iustification and go not before. To this also tendeth that which Basilus writeth in his second booke De spiritu sancto, the 7. chap. of the wordes of the Lord, that first it behoueth that the tree be good: & then his fruites to be good, & that the Phariseis were repro-ued, which int hey? dishes & cups made cleane & which was without, Make cleane (sayth he) that which is within, and that which is without shalbe cleane, otherwise ye shalbe compared vnto painted sepulchers, which in dede without seme beautiful, but with in are uncleane and full of dead mens bones.

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Now let vs come vnto the Counsells, which yet are not without choyce and iudgement to be harkned vnto. We ought to receaue and reuerence those Counsells only, which haue framed they? doctrine to the rule of the holy scriptures. Demosthenes in an oration against Androtion sayth, that decrees of the senate ought not so be made but according to the prescript of those thinges, which are already determined in the lawes. So in ecclesiastical counsells ought not new decrees to be made as touching doctrine, but of those thinges only, which are either had expessedly in the word of God, or ells may assuredly and evidently be gathered out of it. First we will begin with the Counsell of Aphricke, in which in the 80. chapter, a curse is pronounced agaynst the Pelagians, who sayd, that the grace of iustification is therfore geuen, that by grace we may the easelyer fullfill that which we are commaunded to do: as though also without grace, although with more difficulty, we might by our free will fullfill the commaundementes of God: when as yet the Lord speaking of the fruites of the commaundementes, sayde not, Without me ye can hardlye doo anye thing, but without me ye can vterly doo nothing. By these wordes are repro-ued the Papistes of our time, which are not ashamed to say, that a man before iustification can do the workes, which are commaunded in the law, and which do please God, and prepare a man to regeneration. For what thing ells is this, then with the



the Pelagians to say, that a man may indeede also before iustification performe the law, although not so fully and easely as after he is iustified. And that is not hing which they say, namely, that they put a certayne grace preuenting, whereby men not yet regenerate may do those woorkes which they call preparatory. For in this saying they differ in name only from the Pelagians. For they also taught no les then these men do, that there goeth before a certayne grace of the law, and of the knowledge of the will of God, and of illumination, whereby a man vnderstandeth what he ought to do. But as for the rest, they attributed it vnto free will, which thing these men also do. And that the Pelagians were of that opinion, the counsell Mileuitanum declareth, wherein it is thus witten in the 4. chap. We curse all them which say that the grace of God through Iesus Christ our Lord helpeth vs onely, for that by it, is reueled and opened vnto vs the vnderstanding of the commandements of God: that we may know what we ought to desire, & what to auoyd: and that by it is not geuen vs also to loue & to be able to do that which we know ought to be done. For forasmuch as the Apostle sayth, knowledge puffeth up, but loue edifieth, it is very wicked to beleue, that we should haue that grace of Christ which puffeth up: and not that grace which edifieth: especially seying it is witten in the 4. chapter of the 1. epistle of Iohn: Loue is of God. In the second counsell also of Arauficanum the 4. chap. it is thus witten, That they resist the holy ghost, which say, that the Lord wayteth for our will; when as Salomō sayth: The will is prepared of the Lord: and also when as Paul saith vnto the Philippians, It is God that worketh in vs both to will and to performe according to his good will. And in the 5. chapter are reprobued those which affirmed, that of the grace of Christ is geuen an increase of faith, & not the beginning. For the beginning also of faith commeth of the inspiration of the holy ghost, which correcteth our infidelitie, bringing it from infidelitie to faith, and from vngodlines to godlines. And the pꝛofe hereof is brought out of sundry places of the scriptures. For Paul sayth vnto the Philippians: I trust that he which hath begonne the good worke in you, shall accomplish it euen to the day of the Lord. And againe in the same epistle. Vnto you it is geue not onely to beleue in hym, but also to suffer for him. And vnto the Ephes. By grace ye are made safe through faith, and that not of your selues. For it is the gift of God. Moreover they are there subiect vnto the curse which would say: What the mercy and grace of God is geuen vnto the willing, vnto the beleuers, vnto them that are desirous, vnto them that go about it, vnto them that labour, vnto them that watche, vnto them that study, vnto them that aske, vnto them that seeke, vnto them y knocke: but confessed not that by the infusion and inspiration of the holy ghost, and by the gift of God is geuen vnto vs, to haue a will, to beleue, to endeuour our selues and to labour. They cite these testimonies out of the scriptures. What hast thou, that thou hast not receaued? And if thou hast receiued, why boastest thou as though thou hast not receaued? And the Apostle writeth of himselfe: By the grace of God I am that I am. In the 7. chap. are condemned those which thinke that by the strength we can thinke, or attaine vnto any thinge that serueth to saluation: or that we can without the illumination of the spirite geue credite vnto the worde of God preached. This may be confirmed by the scriptures. For Paul saith: that we cannot thinke any thing of our selues as of our selues, but our sufficiency is of God. Christ also saith: Without me ye can do nothing: Also, blessed art thou Simon Bariona: for flesh and bloud hath not reueled this vnto thee. They also are cursed which graunt that free will is in dede in some maner weakened and hurt: but yet not so, but that men by it may be conuerted vnto saluation. The scriptures are apertly repugnant vnto that sentence. For the Lord saith: No man commeth vnto me vnles my father shall draw hym: Paul also vnto the Corinthians: No man can say the Lord Iesus but in the spirite of God. This is an excellent sentence. God loneth vs beying such as we shall be by his gift, and not such as we are by our owne merite. And in the 13. chapter it is thus witten. Free will beying lost in the first man cannot be repayed: and because it is lost it cannot be restored, but by him, by whome it was geuen at the beginning. Wherefore the truth it selfe sayth: If the sonne shall make you free, then are ye truly free. Farther in the 17. chapter is decreed, that the strength of the Ethnikes cometh of woꝛldly lust:

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Concilium  
Araufica-  
num.



## Cap. II. A Commentarie vpon the

which wordes declare that their vertues (as we haue befoze shewed out of *Augustine* and other *Fathers*) were not true vertues: chiefly forasmuch as they sprang out of an euill ground. But humane lust comprehendeth whatsoeuer is possible to be found in men not regenerate. It folloiweth in the selfe same chap. that the loue of God maketh the force and strength of *Christians*, which loue is poured into our hartes, not by free wil, but by the holy gost which is geuen vs, whereas no merites go befoze that grace. And in the 25. chapter: We ought to preach and to beleue, that by the sinne of the first man free will is so decayed and diminished, that no man afterwarde can either loue God as he ought to do, or beleue in God, or for Gods sake to worke that which is good: vnles the grace and mercy of God preuent him. Wherefore iust *Abell*, *Noe*, *Abraham*, *Isaac*, *Jacob*, and all the saintes in the olde tyme, are in the Epistle vnto the *Hebrues* sayd by faith to haue done those thinges which are in the holy scriptures mentioned to haue ben done by the: which faith we haue before taught to come of God. And *Paul* writeth of himself: I haue obtained mercy that I might be faithfull. But he saith not I haue obteyned mercy, because I was before faithfull: but contrariwise. And in the selfe same chapter: This also we plainly confesse and beleue, that in euery good worke it is not we our selues that do first begin, and afterward are holpen wyth the mercye of God: but that he first inspireth in vs both sayth and the loue of hym, and that without any of our merites goyng befoze. Wherefore we must without all doubt beleue, that both *Zachary* and the thiefe, and also *Cornelius* attayned not to beleue by nature, but by the gift of the goodnes of God. These thinges haue I alleaged out of the Synode of *Araucanum*, peraduenture moze largely then may seme to be conuenient for this place, but for this cause haue I the willinglier done it, so that I saw that al those thinges which are there affirmed, are confirmed by the holy scriptures, and do exceedingly muche serue for our purpose. Such Councils vndoubtedly (gentle Reader) are to be harkened vnto, which leane vnto the worde of God. For whatsoener commoditie or discommoditie the church hath, the same ought wholly to be ascribed vnto the obseruation or contempte of the worde of God. For in the olde and auncient councils, how were *Arius*, *Eunomius*, *Nestorius*, *Eutiches*, and other pestiferous heretikes overcome, but by the worde of God? For without doubt they could neuer by any other engines be overcome and vanquished. And contrariwise, when began the church to geue place vnto abuses & superstitions, but when the word of God was contened? And now in our times, vnles the word of God had bene sought for, and called agayne in a maner out of exile, how could we euer haue bene deliuered from the tyranny of the Pope? Let these few thinges be a warning vnto vs, not rashly to beleue euery counsell: but let vs receiue those counsels only, which haue soundly confirmed the decrees of their doctrine by the scriptures. But to make that which I say moze manifest, I will speake somewhat of the Council of *Trent*: that by the contrary the truth may better be vnderstand. In that Council the 5. Session from the 5. chap. vnto the 11. chap. is entreated of iustification. Where these good holy *Fathers*, namely, the hirelinges of the Pope do thus decree: That the beginning of iustification is of grace. But what grace they there vnderstand, they straight way make plaine. For thus they say: It calleth and it stirreth vp: they which are to be iustified, are so holpe by it, that beyng called and stirred vp, they geue assent vnto this grace, and worke therewith, and are made apt to regeneration: but this assent, and working together they affirme (as the wordes declare) to be done by free will. What moze could *Pelagius* say if he were now on lyue? For neither did he also deny grace, if thou take it for an admonition, calling, and stirring vp. He also attributed this vnto free will, that it had power to assent and to obey the commaundements of God. But the grace which the holy scriptures set forth vnto vs, reneweth our vnderstanding and will, and in stead of a stony hart geneth vs a fleshy hart. For it doth not only counsel our reason, but also fully perswadeth it, and boweth and changeth the will. Our men of *Trent* graunt in dede that God toucheth the hart of man by the illumination of the holy ghost: but lest a man himself should do nothing, they adde, he receiveth the inspiration: as he which may also refuse it. Wherefore they fully conclude, that it pertaineth to man to receaue: although they confesse that he can not

*Tridentinum  
council.*

*What is  
the worke  
of grace in  
iustification.*



do that vnles he be called and stirred vp by grace. But how can the hart of man, vnles it be renued by the spirite and grace of God, receaue those thinges agaynst which, by reason of his nature being yet corrupt and vitiate, it resisteth? Answeredly, though it be neuer so much stirred vp, taught, and moued, yet vnles it be utterly chaunged, it wil continually withstand and resist. *Wherfore Augustine ad Simplicianum writeth very well: That it is not in our power, that those thynges which are set forth vnto vs, should be acceptable and pleasant vnto vs.* But we chuse not that thing which is neither acceptable nor pleasant, though we haue neuer so many admonishers to stirre vs vp. As if there should be offered vnto a sicke man good healthfull meates, and very pleasantly drested, yet because they are neither pleasant nor acceptable vnto him, he refuseth them: though there stand many by, and say vnto him, that those meates are wholesome, and very well drested. The selfe same thing vndoubtedly happeneth vnto a minde not yet regenerate: but that as touching the receiuing of the grace of God, there can be done no violence vnto the minde: but the sicke person may be compelled to take meates that are vnto him vnpleasaunt. *Wherfore so long as our will and vnderstanding is not changed by the spirite of God, it will not admit any healthfull admonitions.* And euen as a sicke person before he be restored to health, neither abideth nor gladly receiueth meates when they are offered him, so also the minde of man vnlesse it be chaunged from infidelitie to faith, from impietie to godlines (as saith the Synode of Arausicanum) it neither obeyeth nor geueth place vnto grace which calleth and stirreth it vp: which thing yet the good Fathers of Trent affirme. But lest they should seme to speake without scriptures, they bring forth two testimonies: The one out of the first chap. of Zacharie. *Be ye conuerted vnto me, and I will be conuerted vnto you.* This (say they) hath a respect vnto the man, who is commaunded, that euen in iustification he shoulde doo some what. But Jeremy sayth: *Conuert vs Lord, and we shall be conuerted:* by which word is declared, that vnto this conuersion is also required the helpe of God. And by this meanes they deuide the whole matter betwene God and man. But Augustine & many other of the Fathers ascribe the whole aete of our iustification vnto God onely. But, as touching this place of Zachary, it may be expounded two manner of wayes: First, that those are the wordes of the law commaunding, & yet by the cannot be proued, y a man can be conuerted vnles God conuert him. For of it Augustine thus writeth: *Lord geue that which thou commaundest, and commaund what thou wilt.* An other exposition is this, in iustification are two inward motions: of which the one pertayneth vnto reason, which (as we haue said) hath nede not onely to be taught, but also to be perswaded and to be drawen into the sentence of the holy ghost: the other motion pertaineth vnto the will, that it may be bowed, to receiue al those thinges which the holy ghost promisseth and offereth. And this is the faith, by which we are iustified, and wherby our sinnes are forgiven vs. But soasmuch as these thinges are done secretly in the inward partes of the mind, the Prophet speaketh not of them: but rather spake of those thinges which follow. For man after he is once iustified, beginneth to be conuerted vnto good woorks. *Wherfore he which before liued dissolately and wickedly, now behaueth himselfe wel and orderly: and being renewed with grace and the spirite, woorketh together with the power of God.* Of this conuersion the Prophet speaketh, when he sayth: *Be ye conuerted vnto me.* And God promisseth to heape them vp with great benefites: which is signified by this, *And I will be conuerted vnto you.* For before, when he withdrew from them his benefites, and afflicted them with captiuities, and other miseries, he seemed to be turned away from them. *Wherfore the Prophet spake not of the inward iustification, but of the outward conuersion vnto good woorks.* But Jeremy when he said: *Conuert vs Lord and we shall be conuerted,* had a respect vnto those inward motions of the mind, which we haue now described. But our men of Trent, when they thus say, although they saie that they differ from the Pelagians, yet in very deepe they

It is not in our power that those thinges which are set forth vnto vs should please vs.

A place of Zachary is cleared.

What are the inward motions in iustification



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Degrees  
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can neuer proue it. They say that they deny not grace: but in very deede they put that grace which the Pelagians would neuer haue denied. But let vs see what degrees, and what preparations these men appoynt to iustification. First (say they) a man which is to be iustified, being called & stirred vp by the grace of God, beginneth to beleue those things which are written in the holy scriptures: then is he smitten with the feare of the sinnes which he hath committed: afterwarde looking vnto the mercy of God, he beginneth to haue a good hope: this hope being conceived, he loneth God: out of which loue springeth in him a certaine detestation of sinnes, and a purpose to liue wel: lastly he receiueth baptism or the sacrament of repentance: and herein say they consisteth iustification. For all other things which went before, were only preparations. But these men see not that we ought farre otherwise to iudge of baptism. For the holy scriptures teache, that Abraham was first iustified by faith in vncircumcision: and then he receiued circumcision, as *opayda*, that is, a seale of righteousnes already receiued. This selfe same consideration according to the Analogy is to be kept in baptism. For our baptism answereth vnto the circumcision of the elders. When these men put, that faith, the feare of God, hope, charity, detestation of sinne, and a new purpose of liuing vp rightly, are only certaine preparations vnto iustification, they decree that a man may be perfect before he be iustified. Then they adde the causes of our iustification, and beginne at the finall cause: and that say they, is the glory of God and our salvation. The efficient cause, they say is God himselfe of his mercede. The meritorious cause (as they call it) they put to be Christ Iesus by his death on the crosse, and the shedding of his blood. And hitherto in deede all is wel. The forsmall cause they say is the iustice of God, not that iustice whereby he himselfe is iust, but that which he communicateth vnto vs, whereby we truly bothe are counted iust, and also are so in deede. By which wordes they vnderstand the renewing of a man now regenerate, and his new forming by grace and the holy ghost. And that these things are done in a man already iustified, we deny not: but that iustification consisteth there in, we can not graunt. For Paule affirmeth it to consist herein, that our sinnes are forgiven vs, and that they are no more imputed vnto vs. And to confirme this, he citeth a testimony out of Dauid: Blessed are they, whose iniquities are forgiven: and that testimony also out of Genesis: Abraham beleued God, and it was counted vnto him for righteousness. And to the end he would expresse the thing more plainly, he oftentimes in that selfe same place bleth this word Imputation. And therefore say we, that in that righteousness and instauration whereby we are reformed of God, can not consist iustification, for that it through our corruption is imperfect, neither can we with it stand before the iudgement seat of Christ. Farther they say that this righteousness, whereby they will haue vs to be iustified, is distributed vnto euery man by the holy ghost, as it pleaseth him, which saying in deede may be suspected. For the holy ghost is the disposer in the distribution of the gistes of God. But they goe on farther and say, According to the measure of the preparation, but this can by no meanes be borne with all. For we haue before shewed out of the fathers, and chiefly out of the holy scriptures, that all those things which are done before iustification, are sinnes: so farre is it of, that they can merite and prepare vnto iustification. Farther these men teache, that iustification being once had, men ought neuer to be thereof assured and certaine, but ought to be doubtfull and carefull. And when we object, that this is to derogate & trunche of the promises of God, and the dignitie of grace, they deny that to be true. For they say that they doubt not of the promises of God: but when they looke vpon their owne indispositions, (as they call it) then at the length they begin of necessity to doubt. And doubtedly this is not to be interailed at, for if a man haue a regarde to his owne unworthinesse, he shall not only doubt of the promises of God, but also shall be most assured, that he can not be iustified. But the holy scriptures



scriptures teache farre otherwise. For they set forth vnto vs the example of *Abraham*, how that he contrary to hope, beleued in hope: and that he, when now he was in a maner a hundred yeares of age, had no regarde to his body, being past getting of children, nor to the wombe of *Sara*, being past childbearing: and that he staggered not by reason of distrust, but was by faith confirmed, & most certainly perswaded that God was able to performe what so euer he had promised. This example teacheth vs, that we ought not to haue a regarde vnto those things, which either may, or seeme to hinder our iustification: but our faith ought vnto be fixed in the wordes and promises of God, but contrariwise these men will call vs backe to our owne indispositions (as they call them) and will haue vs therefore alwayes to be in doubt of our iustification. In dede we ought not to dissemble whatsoeuer imperfection or fault is in vs: and that for this cause, that it may be daily amended and corrected. Yet ought we not therefore to be in doubt and wauering, touching our iustification, and the grace of God.

A man being iustified doubtech not of his iustification

Now haue we to proue the second proposition, namely, that a man is iustified by faith. Which thing we entend first to proue by testimonies of the holy scriptures. *Paule* in the first chapter of this Epistle thus defineth the Gospell, that it is the power of God to saluation to euery one that beleueth. In these wordes is touched the efficient cause of our iustification, namely, the power of God: and the ende, which is our saluation: and also the instrument wherby it is receiued, namely, faith: for he addeth, vnto euery one that beleueth. And this he confirmeth by a testimony of *Abacuc* the Prophet. In which sentence he so much delighted, that he vsed it both to the *Galathians*, and also to the *Hebrues* in the self same sense. He addeth moreover that the wrath of God was reueled from heauen, by reason of the knowledge of the Philosophers, which withheld the truthe of God in vnrightheousnesse, and which when they knew God, glorified him not as God: but fell to the worshipping of Idols. But contrariwise in the gospell, is reuealed the rightheousnesse of God, namely that rightheousnesse, whereby men are iustified from faith to faith, which phrase of speache we haue in his due place sufficiently expounded in the third chapter. Now is the rightheousnesse of God (saith he) made manifest without the law: the rightheousnesse (I say) of God by the faith of *Iesus Christ* in all, and vpon all them which beleue in him. And a little afterward, wherefore being iustified frely, by his grace, by the redemption which is in *Christ Iesus*: whome God hath set forth a propitiator by faith in his blood. Here also is not onely shewed the grace, by which God frely iustificieth vs, but also *Christ* & his deathe is set forth, that it may manifestly appeare, that he is the reconciliator and the mediator. Wherunto also is added faith, wherby we receiue the fruit of his redemption: to the shewing forth also of his rightheousnesse in this time, that he might be iust, and iustifying him which is of the faith of *Iesus Christ*. If men coulde by theyr workes get vnto themselves rightheousnesse, the rightheousnesse of God shoulde not then be so declared. But seeing we see that it is communicated vnto vs by faith, without any preparation of workes, it must needes seeme vnto vs very great. And amongst other things which God requireth of men, this is the chiefest, that they should not any thing glory of themselves. But if iustification should consist of workes, men might boast of their owne endeuor and industry. But seeing we are frely iustified by faith, there is no place left for boasting. Wherefore *Paule* saith. Thy boasting is excluded: by what law? by the law of workes? No, but by the law of faith. Wherefore he concludeth after this manner. We iudge that man is iustified by faith without workes. And that we should not think that that proposition is particular, he declareth that it is vniuersall. God (saith he) is he the God of the Iewes only, is he not the God of the gentiles also? Yea of the Gentiles also. For it is one God which iustificieth vncircumcision through faith, and circumcision by faith. Wherefore euen as there is but one God ouer all men, so iustificieth he all men by one, and the selfe same way,

A confirmation that we are iustified by faith.

And



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And in the fourth chapter he saith: but vnto him which worketh not, but beleueth in him, which iustificeth the wicked, faith is imputed vnto him vnto righteousness. By this sentence are bothe woꝝkes excluded, and also faith is set foꝝth, by which is imputed righteousness vnto men. And straight way he addeth of Abraham, that he is the father of all them that beleue by vncircumcision, that it might also be imputed vnto them, and that he is the father of circumcision, not only vnto them which are of circumcision, but also vnto them which walke in the steps of faith which was in the vncircumcision of Abraham our father. Afterward by the nature of the promise, he sheweth that iustification is by faith. Foꝝ he saith, by the law was not the promise made vnto Abraham, and vnto his seede, to be the heire of the worlde, but by the righteousness of faith, for if those which are of the law should be heires, then should faith be abolished, and the promise made voide. In these woꝝds are two excellent things to be noted. The first is, that the promise is free, neither is it toynd with the condition of woꝝkes: and therfoꝝe seing faith is as a correlative referred vnto the promise, it must needs follow, that it is such as the promise is: and therfoꝝe it hath a respecte vnto the promise by it selfe, and not to the conditions of our vntowardnesse oꝝ indisposition, as the good holy Fathers of Trent teache. The second is, that if the inheritance and righteousness should depend of that condition of woꝝkes, then had there bene no neede of the promise. Foꝝ me might haue sayd, why is that freely promised vnto vs, which we can claime vnto our selues by our owne endeuoꝝ and laboꝝ? Oꝝ why is it so necessary, that we should beleue, when as by our owne woꝝkes we can attaine vnto righteousness: Afterward Paule addeth the finall cause, why iustification commeth by faith. By grace (sayth he) that the promise might be firme: foꝝ if by our owne woꝝkes and preparations we should be iustified, the promise should alwayes be vnstable: neither could we appoint any certaintie of it. Afterwarde he putteth the example of Abraham: who (as it is befoꝝe said) contrary to hope, beleued in hope: neither had he a regarde vnto those things, which as touching his owne part, mought haue bene a let vnto the promise of God, namely, his owne body, being now as it were dead, and an hundred yere olde, and the age of Sara his wife. These things sufficiently declare what maner of faith that was, by which vnto Abraham was imputed righteousness, so that thereby we also may vnderstande the power and nature of faith which iustificeth. Paule also addeth, that by suche a faith, is muche aduanced the gloꝝy of God. Foꝝ when as nothing is attributed vnto our merites and woꝝkes, it must needs be, that the whole gloꝝy redoundeth vnto God. Therefore Paule saith of Abraham: he gaue the gloꝝy vnto God, knowing this most fully, that what soeuer he had promised, he was able also to performe. And the moꝝe to expresse the certaintie of faith, he vsed this participle, *παροφωρισ*: whereby he signifieth that Abraham with a certaine most full assured embꝝased the promise of God. And least any man should thinke that this was a proper and peculiere prerogative geuen vnto Abraham, the Apostle addeth an vniuersall rule, and saith: that it was not written for him only, that it was imputed vnto him for righteousness: but also for vs, vnto whome it shall be imputed so that we beleue in him, which raised vp Iesus Christ from the dead: which was deliuered for our sinnes, and rose againe for our iustification.

Farther out of the v. chapter we haue also an other testimony: wherfore seing (saith he) we be iustified by faith, we haue peace towards God, through Iesus Christ: by whome we haue acceſse through faith into this grace wherein we stand. Here are two things to be noted: the one is, that we are iustified by faith, and that by grace: the second, that vnto this grace is not an entraunce made open by preparations, oꝝ woꝝkes which dispose vs, but only by faith.

In the viij chapter are set foꝝth as it were certaine steppes and degrees, by which we must come to eternal saluation. Who be hath foreknown (saith he) those also hath he predestinate, that they should be like fashioned vnto the image of the sonne of God, that he might be the first begottē amongst many brethren. And who be hath predestinate, those also hath he called. And who be hath called, those hath he iustified: and who be hath



hath iustified, those also will be glorified. Here are reckoned by. v. degrees, for knowledge, predestination, vocation, iustification, and glorification, in which as touching our purpose, let vs consider what cometh betwene vocation and iustification. And that is nothing else but faith. For for as much as vocation is done by the promise of iustification, and of saluation, the same is received by faith, geuing assent thereunto.

Towards the ende of the. ix. chapter, is set forth a difference betwene the Iewes and the Gentiles: and a reason is geuen why the Gentiles obtained righteousness, and not the Iewes. For thus Paule saith: *What shall we say then? That the Gentiles which followed not righteousness, haue taken holde of righteousness, which is by faith. But Israel which followed righteousness, attained not vnto the law of righteousness: because they sought it not by faith, but as it were by works. What can there be more manifest then these words: for they declare that they which will be iustified by faith, doe obtaine righteousness, but those which doe aspire vnto it by works, doe labor but in vaine.*

This self thing he prometh euen from the beginning of the. x. chapter, where he describeth two kindes of righteousness: the one which he calleth ours, which consisteth of works, the other which he calleth the righteousness of God, which is taken holde of by faith. And thus he writeth: *They being ignorant of the righteousness of God, and going about to establish their owne, are not obedient vnto the righteousness of God. Whereby it is manifest, that they which will establish their owne righteousness, that is, the righteousness of works, do fall away from the righteousness of God.* Paule goeth on, and more plainly openeth the nature of these two kinde of righteousnesses. *Moses (sayth he) thus writeth of the righteousness which cometh of the lawe: The man which dothe these things shall liue in them.* By these words he sheweth, that the righteousness of the law consisteth in works. But of the righteousness which cometh of faith, he thus speaketh: *Say not thou in thine heart, who shall ascend vp into heauen, to fetch Christ from thence: or who shall descend into the deepe to fetch vp Christ againe from the dead? But what saith he? The word is nigh thee, euen in thy mouth and in thine heart. The same is the word of faith which we preach, which word he which beleueth in his heart, and with his mouth confesseth the Lord Iesus Christ, shall be saved.* Whereby we see that not the righteousness of the lawe which is had by works, but the righteousness of faith is it which bringeth saluation. And this is by the latter words more manifestly confirmed. For in that there is added, *With the heart we beleue vnto righteousness, and with the mouth is confession made vnto saluation,* the later clause touching confession, which seemeth to be an outward worke is therfore added, least we should thinke that the faith wherby we are iustified, should be idle: for it is not a barren & barren faith: such a one as our aduersaries dreame that we obtrude. It hath most plentifull and most abundant fruits, amongst which the confession of psony obtaineth the first place, and is most necessary. Hereunto Paule addeth a testimony out of the Prophet, *he which beleueth in him shall not be made ashamed.* They are commonly ashamed, which contrary to their expectation are frustrated of that, which they hoped to haue obtained. Wherefore the meaning is. *He which beleueth in Christ, and by this faith waiteth for saluation, shall not be put to shame: because he shall not be frustrated of his hope.* He addeth also an other testimony taken out of the Prophet *Isaiah: Whosoever doth call vpon the name of the Lord, shall be saved:* in which words the promise of saluation seemeth to be ascribed vnto inuocation. But Paule profitably teacheth (as I haue before oftentimes said) where promises seeme to be adioyned vnto works, we must alwayes run from them vnto the roote and foundation, namely vnto faith. So Paule in this place when he had sayd, *Whosoever calleth vpon the name of the Lord, shall be saved,* straight way addeth, *how shall they call vpon him, in whom they haue not beleued?* So he resolueth the whole matter from inuocation into faith. And that we should not thinke that faith by his owne power, hath any thing wherby it can iustifie, he againe pers

*Note that the scriptures teach a resolution fro works; vnto faith. And againe from faith to his object*

sceth



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seth from it vnto the obiect, saying: how shall they beleue without a preacher? and how shall they preach, except they be sent? Also, faith commeth by hearing, and hearing by the word of God. Wherefore the uttermost point of the resolution, is the word of God, and promise touching Christ: from whence as from the fountaine, is deriued our saluation and iustification.

Whereby is  
proued that  
the resto-  
ring of the  
that fall, co-  
meth by  
faith.

In the .xj. chapter is set forth the Antithesis betweene incredulitie and faith: which serueth very muche to confirme that, which we now teache. The branches were broken of, that I might be grafted in. This was an obiection of the Gentiles against the Iewes. Paule answereth, thou sayest well, because of vnbelieve they were broken of: but thou standest by faith. Here is geuen the reason of the fall and destruction of men, and on the other side of saluation and constancie, namely vnbelieve & faith. And of the Iewes which should one day be restored, he addeth, And if they abide not stil in their vnbelieve, they shalbe againe grafted in for God is of might to graft the in. Where we see, that by departing from vnbelieve, which consisteth in beleuing, men that haue fallen are restored. This maketh very muche against the error of those, which although they after a sort confesse that the first iustification is giuen freely without any workes going before, yet vnto men that haue fallen, they graunt not restitution vnto iustification, but by satisfactions, and many workes preparatory. These things haue I gathered out of the Epistle vnto the Romanes, now will we in order prosecute the other Epistles.

In the first Epistle to the Cozinthians the first Chapter, it is thus written, because the world in the wisdom of God knew not God by wisdom, it pleased God by the foolishnesse of preaching, to save them that beleue. Because the wise men of this world saith the Apostle, by their naturall searching out, could not take hold of the wisdom of God, whereby they might be saved, God of his goodnesse hath instituted a contrary way: namely the preaching of the Gospell, which vnto the flesh seemeth foolishnesse, that by it saluation should be geuen vnto men: but yet not to all sortes of men, but to those only that beleue.

Wherefore in the .ij. to the Cozinthians the .i. chapter, it is thus written, by faith ye stand: by which wordes we vnderstand that the foundation wherby we are confirmed and established in the way of saluation, is faith.

Farther Paule to the Galathians the .ij. Chapter, where he reproveth Peter for his dissimulation, wherby he seemed to lead the Gentiles to obserue the Ceremonies of the Iewes, thus speaketh: If thou being a Iewe, liuest after the maner of the Gentiles, and not as doe the Iewes, why compellest thou the Gentiles to liue as doe the Iewes? For we which are Iewes by nature, and not sinners of the Gentiles, knowe that a man is not iustified by the workes of the law, and we beleue in Christ, that we might be iustified by the faith of Christ, & not by the workes of the law, because by the workes of the lawe shall no fleshe be iustified. Where we see that the Apostles therefore folowed Christ, & they might be iustified by faith, which they could not obtaine by workes.

And after ward, the life which I now liue in the flesh, I liue by the faith of the sonne of God, which is all one, as if he should haue said: As yet in deede sinne sticketh in my flesh: and in it I cary death about: but yet notwithstanding I haue life, not through mine owne merite, but by the faith of the sonne of God.

In the .iiij. chap. he thus wryteth, I would know this of you, receiued ye the spirit by the workes of the law, or by the hearing of faith? And straight way he addeth, he which ministrerh vnto you the spirit, & in you worketh miracles, doth he the same by the workes of the law, or by the hearing of faith? By these wordes we see, that it is faith and not workes, wherby we take holde of the gifts of God: and he addeth, ye know that they which are of faith, the same are the children of Abraham, and that vndoubtedly for no other cause, but because in beleuing, they imitate him. Wherefore sayth he, the scripture foreseeing that God would iustifie the Gentiles by faith, shewed before hande glad tidings vnto Abraham, saying, in thee shall all nations be blessed. This blessing spread not abroad vnto them, because they had their beginning of the flesh of Abraham, but because they folowed the steppes of his faith. Otherwise of Abraham as touching



touching the flesh came not, as farre as we can read, any other nations, then the Ismaelites, Edomites, and Israelites. Then foloweth the conclusion, Therefore they which are of faith, shall be blessed with faithfull Abraham. But to be blessed, in the Hebrew phrase, is nothing else, then to receiue the gifts of God, among which iustification is the principallest. Wherefore it followeth, That vnto the Gentiles through Christ might come the promise made vnto Abraham, that we might receiue the promise of the holy Ghost through faith. We see therefore that the promise of the holy ghost is not taken hold of by workes, as many saie it is: which thing euery reason sufficiently declareth. For seeing the Lord (as it shall a little after ward be declared) had by promise geuen this blessing vnto Abraham, we must see, what is referred vnto the promise as a correlative. Which (as we haue sayd) can be nothing els but faith: for faith setteth forth vnto it selfe the promises of God as an object.

Paul furthermore addeth, that the scripture concludeth, all things vnder sinne, that the promise by the faith of Iesus Christ should be geuen to them that beleue. This is the cause why the holy scriptures so diligently shew vnto men, how they be guilty of sinnes: namely, that they should be the more stirred vp to embrace the promises of God at the least way by faith, when as they haue not good workes, by which they may take hold of them.

And this vnderstand we by that which is after ward writtten, The law is our schoolemaister vnto Christ, that we should be iustified by faith. These wordes signifie nothing els, but that the law therfore sheweth sinnes, & setteth forth vnto me their infirmity, and stirreth vp theyr lustes, wherby sinnes are more and more encreased, that they being thus admonished should returne vnto Christ, and might from him thorough faith receaue righteousness. Which thing they vndoubtedly did, of whome it is sayd, *Ye are all the children of God by the faith of Iesus Christ.* For what is it to be the sons of God, but to haue now obteyned adoption: which we obtaine only by regeneration or iustification.

And in the 4. chapter. Brethern (sayth he) we are after Isaake, children of the promise. But to be children of the promise is nothing els, but to beleue those things which God promiseth wherby we are made his children according as he hath promised we should be. For so was Isaake borne vnto Abraham, not by the strength of nature, but by the benefit of the promise of God.

In the 5. chapter: he writteth, We in the spirit looke for the hope of righteousness by faith. In this place are two thinges touched: the spirit of God, whereby we are new fashioned, and renewed vnto saluation and faith wherby we apprehend righteousness. Wherefore in this matter of our iustification, although there be in our minds many ther workes of the holy ghost, yet none of them except faith helpe to iustification.

Wherefore the Apostle concludeth, Circumcision is nothing, and uncircumcision is nothing, but onely faith, which worketh thorough loue. Of this onely dependeth iustification: of this faith (I say) not being dead, but liuing and of force. And for that cause Paul added, which worketh by loue. Which yet ought not so to be vnderstand, as though faith should depend of loue, or hath of it (as they vse to speake) his forme: but for that when it bursteth forth into act, and will shew forth it selfe, it must of necessity doe it by loue. So the knowledge of a man dependeth not hereof, for that he teacheth other men: but therein is it most of all declared. But if any perfection of these actions of louing and teaching redound vnto faith and knowledge, that cometh of an other cause, and not for that that they depend of it or therof haue theyr forme: as many Sophisters dreame.

In the Epistle to the Ephesians the 2. chapter it is thus writtten, By Grace ye are made safe thorough faith, and that not of your selues: for it is the gift of God.

And moreover in the third Chapter, That according to the riches of his glory he would graunt you, that ye may be strengthened with might in the inward man by the spirit, that Christ may dwell in your harte by faith. He that hath Christ in him, the same hath without all doubt righteousness. For of him Paul thus writteth vnto the Corinthians: in the first Epistle and second chapter: Who is made vnto vs wisdom,



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righteousnes, holines, & redemptiō. Here therfore is shewed by what meanes Chriſt dwelleth in our harts, namely, by fayth.

Agayne Paul in the third chapiter to the Phillippians, That I might be found (ſaith he) in him, not hauing mine own righteousnes, which is of the law, but that which is of the fayth of Ieſus Chriſt. Here that righteousnes, which is of woꝝkes, and of the law he calleth his: but that which is of fayth, and which he moſt of all deſireth, he calleth the righteousnes of Ieſus Chriſt.

Vnto the Hebrues alſo it is wꝛitten in the ii. chapter: The ſaynts by fayth haue overcome kingdomes, haue wrought righteousnes, and haue obteyned the promiſes. Theſe woꝝdes declare how much is to be attributed vnto fayth: for by it the ſaints are ſayd not only to haue poſſeſſed outward kingdomes, but alſo to haue exerciſed the woꝝkes of righteousnes, namely, to haue liued holily and without blame, and to haue obteyned the promiſes of God.

And Peter in his firſt epiſtle and firſt chapiter, In the power of God (ſaith he) are ye kept vnto ſaluation by fayth. In theſe woꝝdes are ſignified two principal grounds of our ſaluation. The one is the might and power of God, which is wholly neceſſary for vs to attayne ſaluation. The other is fayth, wherby as by an inſtrument is ſaluation applied vnto vs.

John in his firſt epiſtle and 5. chapiter, Euery one (ſaith he) which beleueth that Ieſus is Chriſt, is borne of God. But to be borne of God is nothing els then to be iuſtified, or to be borne agayne in Chriſt.

It folloiweth in the ſame chapiter. This is the victory which ouercommeth the world, our fayth. By which testimony is declared, that the tyranny of the Deuill, of ſinne, of death, & of hell is by no other thing driue away from vs but by faith only.

And toward the end of the ſelfe ſame chapiter it is ſayd. And theſe things haue I wꝛitten vnto you which beleue in the name of the ſonne of God, that ye might know that ye haue eternall life, and that ye ſhould beleue in the name of the ſonne of God. Now let vs gather alſo out of 4. Euangelists as much as ſhall ſerue for this preſent queſtiō.

Matthew in his 8. chap. ſaith, That Chriſt exceedingly wondꝛed at the faith of 4. Centurian, and confeſſed, that he had not found ſuch fayth in Iſraell. And turning vnto him ſayd, Euen as thou haſt beleued, ſo be it vnto thee. Here ſome replie, that this hiſtoꝝy and ſuch other like entreat not of iuſtification, but only of the outward benefits of the body geuen by God. But theſe men ought to conſider that ſinnes which are in vs are the cauſes of the griefes and afflictions of the body. For only Chriſt except, who vtterly died an innocent, all other, for as much as they are obnoxious vnto ſinne doe ſuffer no aduerſitie without iuſt deſert: and although God in infliting of calamities vpon vs, hath not alwayes a regarde hereunto, for oftentimes he ſendeth aduerſities to ſhewe forth his glory, and to the triall of all thoſe that are his, yet none whileſt he is ſo vexed, can complaine that he is vniuſtly dealt with: for there is none ſo holy, but that he hath in himſelfe ſinnes, which are woꝝthy of ſuche like, or elſe of greater puniſhmentes. And where the cauſe is not taken away, neither the effect is nor can be taken away. Wherefore Chriſt forasmuch as he deliuered men from diſeaſes of the bodies, manifeſtly declared, 4. it was he which ſhould iuſtify the from ſinnes. And that this is true, the ſelf ſame Euangelist teacheth in the 9. chapiter. For when he that was ſicke of the Palſey, was brought vnto Chriſt to be healed, he ſaith 4. Chriſt answered, Arise my ſonne, thy ſinnes are forgiven thee. At which ſaying, when as the Scribes and Phariseis were offended, to the ende they ſhould vnderſtand, that the cauſe of euils being taken away, euen the euils themſelues alſo are taken away, he commaunded him that was ſicke of the Palſey to ariſe, and to take vp his bed, and to walke. Wherefore it manifeſtly appeareth that Chriſt by the healings of the body, declared that he was he, which ſhould forgive ſinnes: and euen as thoſe healings were receiued by faith, euen ſo alſo by the ſame faith are men iuſtified, and receiue the forgiveness of ſinnes.

And in the ſelfe ſame. ix. Chapter is declared that Chriſte answered vnto two blinde



blinde men which were very importunate, and most earnestly desired to be healed, Doe ye beleue that I can doe this for you? And when they had made answer that they beleued, he sayd: *Euen as you haue beleued, so be it vnto you.*

And when our Saviour was going to the house of the ruler of the sinagoge, to raise vp his daughter from death, there followed him a woman, which had an issue of blood, which woman was endued with so great a faith, that she thought thus with her selfe, that if she might but touche the hemme of his garment, she should straight way be made whole. Wherefore Christ answered her, *be of good confidence daughter, thy faith hath made thee whole.* But why Christ adioyneth confidence vnto faith, we haue before declared in the beginning of this question, where we declared the nature of faith. For we taught that that assent wherewith we take holde of the promises of God is so strong & so vehement, that the rest of the motions of the minde which are agreeable vnto it, doe of necessitie follow.

In Luke also is set forth the history of that sinfull woman, vnto whome the Lord thus answered, *thy faith hath made thee safe,* signifying that he for her sayth sake, had forgiven her her sinnes. And that the faith of this woman was very fervent, she declared by the effectes, in that she loued much, in that she kissed his feete, in that she washed them with her teares, and wiped them with her haire.

In the Gospel of Ihon the. iij. chapter, Christ sayd vnto Nicodemus: *So God loved the world, that he gaue his only begotten sonne, that he which beleueth in him should not perish, but haue eternall life.* And in the selfe same Chapter Ihon Baptist, thus speaketh of Christ, *He that beleueth in the sonne hath eternall life, but he that beleueth not, hath not life, but the wrath of God abideth ouer him.* Out of which place we gather not only that we presently entreat of, but also this, that they are strangers, from Christ, and those which beleue not, can doe nothing that may please God, and therefore they can not merite of congruities (as they call it, and as our aduersaries affirme) the grace of God. And in the. vi. chapter Christ saith, *This is the will of him which sent me, that he which seeth the sonne, and beleueth in him hath eternall life.* And I (sayth he) will raise him up in the last day. And when as he had before said, *No man cometh vnto me vnles my father draw him.* Also, *He that hath heard of my father, and hath learned, cometh vnto me, afterward he addeth: And he which beleueth in me hath eternall life.* In the. xi. chapter, when Christ should raise vp Lazarus, he said vnto Martha, *He which beleueth in me, though he were dead, yet shall he liue: and he which liueth and beleueth in me, shall not die for euer.* And in the. xviij. chapter, this is eternall life, that they acknowledge thee the only true God, and whome thou hast sent Iesus Christ. But this is to be noted, that here he speaketh not of a cold knowledge, but of a mighty and strong faith. Wherefore if it be eternall life, then shall it also be iustificatio. For as we haue before taught where we expounded this sentence of Abacuk the Prophet, *The iust man shall lyue by faith,* Iustificatio and life are so ioyned together, that the one is oftentimes taken for the other. And in very deepe Iustificatio is nothing els then eternall life now already begonne in vs. And in the. 20. chapter, *Those things (saith he) are written, that ye should beleue that Christ is Iesus, and that in beleuing ye should haue eternall life.* In the Actes of the Apostles the. 15. chapter, it is thus written, *by faith purifying their hearts.* In which place Peter speaketh of the Gentiles, that they should not be compelled vnto the works of the lawe of Moses: for Christ had without them, geuen vnto them the holy Ghost, and had by faith made cleane their hearts from sinnes. Paule also in his Oracion to king Agrippa said, that he was called of Christ to be sent vnto the Gentiles, which should by his ministry be illuminated, and by faith receiue remission of sinnes, and lot amongst the saintes. And these testimonies hitherto we haue gathered out of the New testament.

But if I should out of the old testament reherse all that which maketh to this purpose, I should then be ouer tedious. And if there be any of so obstinate a heart, that those things which we haue already spoken, can not bryge them to confesse the truthe, neither should it any thing profite suche men, if we should bryng many

Here is proved that they which are strangers from Christ, can do no good thing that may please God.



mo testimonies. Wherefore a few shall suffice, and besides those testimonies which *Paul* hath cited out of the. 15. Chapter of *Genesis*, *Abraham* beleued God, and is was counted vnto him for righteousness, out of *Abacucke*. The iuste man shall liue by his faith: out of *David*, Blessed are they whose iniquities are forgiven: out of *Esay*, Euery one that beleueth in him, shall not be confounded, and a fewe others suche like, besides these testimonies (I say) I will cite the. 53. chapter of *Esay*, wherein *Christ* is by most expresse wordes painted forth. For there he is sayd to haue taken vpon him our sorowes: and to haue bozne our infirmities, to haue geuen his soule a sacrifice for sinne, and many such other things: which are so plaine, that they can be applied vnto none other, but only vnto *Christ* *Iesus* our sauoure. And it is sayde moreover, and by the knowledge of hym, shall my righteous seruant iustifie many, and he shall beare their iniquities. These wordes teache that *Christ* iustificeth many, namely the elect by the science and knowledge of him, which knowledge vndoubtedly is nothing else, but a true faith. And that he in suche sort iustificeth them, that he taketh vpon himselfe, and beareth their iniquities. And *Jeremy* in the. 17. chapter wryteth, O God haue not thine eyes a regarde vnto faith? vndoubtedly they haue: As if he should haue said. Although thou seest al things, and there is nothing pertaining vnto man hidden from thee, yet hast thou chiefly a regarde vnto faith, as vnto the roote and foundation of all good actions. And as touching the oracles of the scriptures, this shall suffice.

Whether  
iustification  
may be sepe-  
rated from  
faith.

The iudge-  
ment of *E-*  
*pictetus* con-  
cerning his  
owne booke.  
A simili-  
tude.

Now will I answer vnto such obiections which are commonly brought a-  
gainst this second proposition. And we will beginne first with *Pighius*, because  
our aduersaries count him for their *Achilles* or chief champion, and thinke that he  
only by his subtil sharp wit hath perled even into the inward misteries of the  
truth. And this man vseth this cauillation: we are not iustified by that from which  
this iustification may be seperated: For it is not possible that the causes should be  
pulled away or seperated from their effects. But faith is seperated from iustifica-  
tion: for many that beleue do not withstanding liue most filthely: so farre is it of,  
that they should be iustified. But because he thinketh that this may be denied, he  
bringeth a reason to proue, that it is not against the nature and definition of faith  
but that iustification may be seperated from it. And he maketh an obiection out  
of the. 13. chapter of the epistle to the *Corinthians*, If I haue all faith, so that I can  
remoue mountaynes, and haue not charity, I am nothing. By these wordes he conclu-  
deth, that faith may be seperated from charity, and therefore from all good works.  
He citeth this also out of *Mathew*, many shall come in that day, and shall say, Lords  
in thy name we haue prophesied, and haue cast out devils, and haue wrought signes.  
But vnto them shall answer bee made, I know you not. These signes, sayth *Pig-*  
*ghius* can not be done without faith, wherefore seing that they are shut forth from  
the kingdome of heauen which yet do these things, it is cleare that they were not  
iustified. Wherefore in them faith was seperated from righteousness. But this he  
thinketh is much more plainly confirmed by *Iohn*, For he saith, that many rulers  
of the priestes beleued in *Christ*, whiche yet durst not openly professe hym. But they  
which abhorre from the confession of the name of *Christ*, are farre from saluation:  
For *Christ* himselfe sayth, he that is ashamed of me before men, of hym will I be a-  
shamed before my father. These arguments although at the first sight they seeme  
to haue some shew, yet if a man more narrowly examine them, he shall see, that  
that very wel agrath with them, whiche *Epictetus* pronounceth of his booke:  
*ταυτα δε εστιν ουκ ειναι ορασις οφθαλμων οφθαλμου αλλα οφθαλμου οφθαλμου*: *It is, these are but sights or ghosts of the dreames*  
*of hell.* Wherefore we must diligently ponder these reasons and not iudge of  
them by the first sight. And euen as in coynes of money we vse not so much to haue  
a regard vnto the inscriptions or Images as to the godnes and waight of the mat-  
ter, so also in arguments ought we to weigh and regard not so much the shew and  
colour of them, as the thing it selfe and the strength of them. We first deny that  
faith can be seperated from iustification. And whereas *Pighius* sayth, that that  
is not repugnaunt vnto the nature and definition of faith, we in no wise admit  
it



it: For agaynst that sentence are all the holy scriptures, and the true sense of the definition of sayth, and also the fathers: For as touching the scriptures, John saith, he that beleueth that Iesus is Christ the sonne of God, is borne of God: And he which is borne of God sinneth not. For so long as faith beareth sway in our hart, we commit not those sinnes which destroy the conscience and alienate vs from God. Now the sayth Pighius that it is not agaynst the nature of sayth to be seperated from iustification and from good woorkes: especially seing John saith, he which sinneth knoweth not God? This thing also saw the fathers. For Ciprian de Simplicitate Prelatorum, where he complayneth of the infelicity of his tyme, for that charity, feare, good woorkes, and such like things were wahren very cold, thus writeth, No man thinketh vpon the feare of things to come, no man considereth the day of the Lord, and the wrath of God, and that vpon the vnbeleuers shall come punishments, and that everlasting tormets are appointed for the vsaythfull. Of which things our conscience would be aserd if it beleued: because it beleueth not, therefore is it vterly without feare: but if it beleued, then also would it beware, and if it did beware, then also shoulde it eschape. These words declare that with true sayth is ioyned the feare of God, and the eschewing of eternal punishments, and auoyding of sinnes. Now let Pighius go & say, that true faith can be seperated from holy motions of the mynd, and from good woorkes. This self same thing together doth Ierome & Ciprian affirme agaynst the Luciferians. And if (sayth he) I beleued truly, I would clense that hart wherewith God is sene, I would with my hands knock my brest, I would with teares water my chekes, I would in my body haue a horror, I would in mouth waxe pale, I would lye at the feete of my Lord, and would washe them wyth weeping, and wipe them with my beares, I would vndoubtedly cleue fast vnto the stocke of the crose, neither would I let go my hold thereof, before I had obtayned mercy. Hereby also it is manifest that with true faith are ioyned good woorkes and repentaunce. But as touching the definition and nature of sayth, it may easely be proued, that it can not be seperated from iustification and from good woorkes, that is, from his effects. For sayth is no common but a firme and vehement assent, and that proceeding from the holy ghost. And if in case a poore miser being condemned to dy, should receaue a promise only at the hand of a mā that he should be deliuered, and should geue credit vnto those words, straight way his mynde would wholly be chaunged to mirth, and would begin to loue him that promised hym such things, and would pleasure him in what thing so euer lay in his power. Now much moze is to be attributed vnto the true faith, which is geuen vnto the word of God, and is inspired by the spirit of God: Wherefore if that human sayth do draw with it wonderfull motions of the mynd, how can we say that the true and Christian sayth is naked without good woorkes, and destitute, & alone. Wherefore we now playnly see both by the holy scriptures, and by the Fathers, and by the definition and nature of sayth, that it can not be seperated from righteousness and from holy woorkes.

The definition of faith declareth that it can not be separated from iustification. & similis vide.

Now let vs come vnto Paul. He sayth, If I haue all sayth &c. But how knoweth Pighius that Paul there speaketh of that generall sayth which cleaueth vnto the promises of God and iustifieth: and not rather of a perticular fath wherby are wrought miracles, and which is a free or gracious gift of the holy ghost? This faith is not applied vnto all thinges which are found in the holy scriptures, but only is a certayne vehement confidence, wherby we certaynly beleue that God will do this miracle or that miracle. Of this sayth Chrysostome interpreteth Paul in this place. And to the end of this distinction either part should haue a distinct name, the one calleth the sayth of doctrine, the other, the sayth of signes. And vnto this latter sayth, Chrysostome applieth those wordes, If ye haue of sayth as a grayne of mustard seeds, and shall say vnto this mountayne, Get thee hence, and hurle thy selfe into the sea: it shall be done. Neyther vndoubtedly can it be denied but that there is such a kind of sayth. For Paul in the 12. chapter of the first epistle vnto the Corinthians, wher he reherfeth by the free gifts which the holy ghost distributeth vnto euery man as it pleaseth him, thus writeth: Vnto one is by the spirit geuen the word of wisdom

The sayth of doctrine & the sayth of miracles.



## Cap. II. A Commentarie vpon the

and to another the word of knowledge by the same spirit: and vnto another is giuen faith by the same spirit: and vnto another the gift of healing by the same spirit. Here we see that amongst the free gifts of the holy ghost is reckoned faith, and that in the third place: because Paul spake not there of the generall faith, wherby we are iustified. And if we diligently peruse things, we shall see that Paul keepeth the selfe same order in the 13. chapter of the first to the Corinthians, for as here in the first place he putteth the word of wisdom, so there he putteth prophesying: and as here in the second place he putteth knowledge, so there also in the selfe same place he putteth knowledge: and as here, so also there he putteth faith in the third place: and as here the gift of healings and of miracles followeth faith, so both there the removing of mountaynes: wherfore those things which Paul hath spoken of a particular faith ought not to be wrestled to the vniuersal and iustifying faith. For, that is to make a false argument, A secundū quid ad simpliciter. As if a man should say, this faith may be separated from iustification, which is called faith secundum quid, ergo, the true faith and the iustifying faith, which is called faith simpliciter, that is to say, absolutely, may be separated from iustification. If a man should so compare two severall kindes, that he will ascribe one and the selfe same propriety vnto either of them, he shall soone be deceaued. But Pighius saith that by this easy and playne exposition all his reasoning may be ouerthrowen, and therfore went he about by violence to take it from vs, forgetting in the meane time, that the author and patrone therof is Chrysostome. And to infring it he vseth this argument: Paul manifestly saith, All sayth: Wherfore we may not vnderstand it of any singular faith. For the Apostle maketh an vniuersall proposition. But this man ought to remember, that vniuersall propositions are to be contracted or drawen vnto that matter wherof is at that time entreated. And although this might be declared by many examples, yet at this present only one shall suffice vs. Paul in that selfe same epistle vnto the Corinthians the first chapter, saith, that he geueth thanks vnto God for them, for that they were enriched in all kind of speach and in all knowledge. And yet it is not very likely that they were by the spirite of Christ endued with naturall philosophy, with Metaphisicall and Mathematicall knowledge, with knowledge of the law, and with other liberall sciences: but only with all knowledge which pertayned vnto piety and vnto the Gospell. Neyther is it likely, that they by the power of the holy ghost were adorned with all kind of Rhetorical, Logickall, Poeticall, and historickall speeches: but onely with those which pertayned vnto the edification of the church, with sounde doctrine, and godly admonitions. Wherfore propositions although they be vniuersall, yet are not alwayes to be vnderstanded simply, but ought sometimes to be drawen vnto the matter wherof is at that time entreated. Wherfore that which Paul saith: If I haue all faith, we vnderstand of all that faith, which serueth vnto the working of miracles. And that this contraction is of necessity, the wordes which followe do declare. For Paul straight way addeth: So that I can remoue mountaynes. Chrysostome also saith: that he in that vniuersalitie saith, y this perticular sentence is of necessity to be vnderstand. For he saith: that it may be doubted, how Christ saith that to remoue mountaynes a little faith is sufficient, which in his smalnes of quantitie resemblith a grain of mustardsede, wher as Paul saith: If I haue all faith so that I can remoue mountaynes: as though to bring y to passe is required a wonderful great faith. He thus dissoluth the question, and saith: that Christ spake of the truth & nature of the thing: for the gift of faith though it be neuer so small is sufficient to worke miracles be they neuer so great: but Paul had a respect vnto the common opinion and iudgement of men, so they when they loke vpon the greatnes and hugenes of a mountaine, thinke that it cannot be remoued without a certaine incredible efficacy and greatnes of faith. Neither helpeth it much Pighius cause, that Erasmus making answer vnto the Scholasticall doctors, reiecteth this our interpretation. For first his reason is very weake, and secondly false: for he saith that the purpose of the Apostle was to prayse charity by comparison. But what prayse should that be (saith he)

Uniuersall propositions are to be drawen vnto, the matter wherof is at that tyme entreated.

Erasmus opinion.



he) if it should be compared with faith, which is one of the free gifts of the holy ghost, and may light as wel vpon the wicked, as vpon the goodly. For he should but coldly prays a man, which should say that he is better the a dogge or a beare. First this is false, that *Paul* compareth not charity with free gifts of God. For he maketh mention of prophesying, of knowledge and of the gifts of tongues: and preferreth Charity before them. Secondly it is weake that he sayth, that if our interpretation be receaued, the Apostle should compare Charity ouerly with free gifts. For we confesse that toward the end he compareth it with the true sayth. For *Paul* saith, there are three things, faith, hope, and charitie: but the chiefest is charitie. And he bringeth a reason why, for it abideth, and the other shall cease. Farther it is a full comparison, if as we haue sayd, we begin at the free gifts, and so afterwarde come in order to the vertues Theological, yea rather by that, that *Paul* toward the ende of the chapter, compareth charitie with true faith, it is most likely that he did not so before. But if we should fully graunt this vnto *Pighius*, that that faith wherof *Paul* speaketh, is y vniversal faith wherby men are iustified, yet neither so vndoubtedly should he obtain his purpose. For y Apostle going about by al maner of meanes to set forth the charitie, thought to amplifie y same by a fiction or faining, which is a figure of Rhetorike, known euen vnto children. And yet doth not *Paul* therefore bring a false proposition: for he vseth a conditional proposition, which we may not resolute into a categoricall proposition: yet notwithstanding is the truth in the meane time kept. As if I should say vnto a man, if thou haddest the life or vse of the reasonable soule without the life or vse of the sensible soule, thou shouldst not be affected with perturbations of minde, no man coulde reprove this kinde of speache to be false. And yet it is not possible that in a man the reasonable life should be seperated from the animall life. Such kinde of speeches also are found in the holy scriptures: As for example, If I shall ascend vp into heauen, thou art there, if I shall descend down into hell, thou art present. And if I take the fethers of the morning, and dwell in the uttermost endes of the sea, thither shall thy right hand leade me. These sentences are true, and yet is it not possible, that a man should take vnto him the fethers of the morning. After the same manner we say, if a man should seperate faith from charitie, he should make it vnprofitable; although in very dede it can not be seperated from charitie. And that *Paul* in that place vseth suche an Hyperbole or fiction, that manifestly declareth, which he a little before spake: Though I should speake with the tongues of men and of Angels, and haue not charitie, I am made as a sounding brasse, or a tingling cymball. But we knowe that Angels haue neyther bodyes nor tongues. And yet notwithstanding *Paul* speaketh truth, that if they had tongues, and I should speake with them, yet that should nothing profite me without charitie. And this exposition *Basilus* confirmeth in an Epistle to the Neocaesarienses. For he saith, that the Apostle minded in this place to commend charitie: and he saith that he vseth those reasons, not that al those things, which he here maketh mention of, can be seperated from charitie. Wherfore of the former interpretation, we haue *Chrysostome* for an author, and the latter interpretation *Basilus* confirmeth. Let *Pighius* goe now, and of this saying of the Apostle, conclude if he can, that which he so much contendeth for.

*Figura  
fictionis.*

But as touching those wordes of *Mathew*, Lord haue we not in thy name prophesied, and in thy name cast out Devils. &c. which things *Pighius* denieth, can be done without faith, and yet they which haue done them are not iustified, when as they are excluded from the kingdome of heauen, we may answer with the selfe same solution which we haue now brought: namely, y they whō *Mathew* maketh mention of, had the faith of signes or a deade faith, but not a true and iustifying faith: moreover I see not, how true this is, that miracles can not be done without faith. For God sometimes worketh miracles, not for his faiths sake, by whō they are done, but either to illustrate his glory, or to beare testimony vnto true Doctrine. Vndoubtedly *Moses* and *Aaron* when they strake water out of the rocke of *Arise*, waivered in faith. And yet God, to the ende he would stand to his promise, with a

*Abstracts  
are not al-  
ways done  
for sayth  
sake.*



great miracle, gaue water vnto the people, and repproued *Moses* and *Aaron* of infidelitie. And *Naaman* the *Syrian*, doubted of recouering his health in the waters of *Jordane*: yea also he would haue gone his way, for that he sayd that the riuer of his countrey were muche better then *Jordane*. And yet notwithstanding God lest not his miracle vndone. And when the dead body was cast into the sepulchre of *Elizeus*, by a great miracle it came to passe, that at y<sup>e</sup> touching of the dead bones of the *Prophet*, life was restozed vnto it. But there was no faith there, neither in the dead corpes, nor in the bones of the *Prophet*, nor in them which brought the dead man thither. And yet not alwayes when faith is absent, is graunted vnto the that aske, to doe miracles. For in the *Actes* we read, that when the sonnes of the high priest *Skeua*, the exorcist would haue cast out *Devils* in the name of *Christe*, whome *Paul* preached, the *Devill* answered, *Iesus I know, and Paul I knowe, but who are ye?* And straight way ran vpon them. Here we see that God woulde not geue a miracle when it was asked, as it is most likely of wicked and vnbeleuyng men. Notobest contrariwise we haue in *Mark* the 9. chap. that a certayne man did cast out *Devils* in the name of *Christ*, who yet followed not *Christ*: and when *John* would haue repproued him, *Christ* allowed him not. By this *Pighius* myght haue seene that to the working of miracles, is not alwayes required faith. And yet if I should graunt him, that faith is of necessitie required, thereunto were sufficient either the faith of signes, or also a dead faith. Wherefore *Pighius* in his second confirmation proueth nothing, for it hath nothing in it that is sincere.

There is a  
certaine  
faith which  
is humane  
and is not  
inituled of  
God.

Two pla-  
ces concili-  
ated which  
seeme at the  
first sight to  
be repug-  
nant.

A dead faith  
is not faith.  
D. Smith.

Now let vs examine his thirde proue. *John* saith, many of the princes beleued in him. But they confessed him not, for feare they should haue bene cast out of the *synagoge*. Wherefore they were not iustified by faith. This reason is but a watrish reason, & not so ströng as he thinketh it to be. For we deny y<sup>e</sup> they had y<sup>e</sup> true faith truly. For y<sup>e</sup> assent of theirs, was nothing but an humane assent. For when they saw, y<sup>e</sup> by *Christ* wer wrought wöderful woorks, & that his doctrine was confirmed by most euident signes they began by a certayne humane perswasion to geue credit vnto hym. The *Devil* also for y<sup>e</sup> he certainly knoweth of many things done by God, assenteth vnto y<sup>e</sup> truth and beleueth it. And yet it is not to be thought that he is by a true sayth induced to beleue. And that these rulers had not the true and liuely sayth, hereby it is manifest, for that *Christ* sayde vnto them, *How can ye beleue when as ye seeke for glory at mans hand.* By which woordes we vnderstand that that they which more esteeme humane glozy then piety, can not beleue truly in God. And those *Princes* were to be numbred amongst them: for they so much did set by their estimations and the iudgement of men, that rather then they would be cast out of the *Synagoge* and be noted of any infamy with the people, they would forsake the confession of the name of *Christ*. Wherefore when as the *Lord* saith, that such could not beleue, and *John* affirmeth that they did beleue, it is manifest that they spake of a diuers and sundry sayth: vnles we will say that two contradictories may both at one and the selfe same tyme be true. Wherefore *John* spake of an humane sayth, but *Christ* of the sincere and true sayth. Which true sayth ought to be ioyned with confession, as *Paul* declareth saying, *with the hart we beleue vnto righteousness, and with the mouth is confession made vnto saluation.* He which seeth the connerion betwene righteousness and saluation, must nedes also see the coniunction which ought to be betwene sayth and profession. Wherefore we say that their faith was a dead sayth. But a dead sayth is not sayth no moze then a dead man is a man. Although one *Smith*, in a certayne litle booke of his *Iustification* which he wrote agaynst me, contendeth that a dead sayth is sayth: which he proueth chiefly by this argument, for that the body of a dead man although it be dead, is notwithstanding a body. And this good wise man wonderfully delighted in this his similitude. In which yet he hath vttered a sophistical argument not vnmete for his diligence and wit. For let vs a litle examyne this notable similitude I would haue him to answer me, whether a carcase be the body of a dead man, or simply the body of a man I thinke he will not answer, that it is the body of a man: for the body of a man & a dead



a dead carke differ much the one from the other: and that in very dede moze the two formes of one and the selfe same general word: for that they are containned vnder diuerse generall wordes being next together. I graunt that the carke of a dead man is a body in the generall word of substance, as are stones, stockes and such other like. But that it is in very dede the body of a man. I utterly deny. For death taketh away from the body of a man the proper forme, which he had before: but it leaueth, the generall word, so that it can only be called a body. So, true and iustifying sayth when it is lost, ceaseth to be the true and proper sayth, it may in dede as touching the generall word be called a certayne cold assent sprong of humane perswasion and not such as cometh of the holy ghost, and which hath the selfe same strength and efficacy that it had before. Wherefore if on either side be kept the selfe same proportion of the similitude, this wonderfull strong buttresse shal make nothing against vs. For as we confesse that a dead body is a body, so also do we graunt that a dead sayth is sayth: so that by sayth we vnderstand the generall word of sayth: and not that liuely and true sayth whereby we are iustified. It is paralogismus æquiuocationis, that is, a false argument comming of diuers significations of a word.

Whether a  
carke be  
the body of  
a man.

We addeth mozeouer that sayth cannot iustify, because of his owne nature it is a thing dead, and receaueth life of an other thing, namely, of charity, and of good woorkes. These obiections are vayne and trispyng. For none that is in hys right wit will graunt that true sayth is a dead thing. For the iust man is sayde to liue by his faith. And if out of sayth we draw life, how can it then vnto any man seme dead? But that it taketh life of an other thing, we deny not: for it hath it partly of those things which it beleueth, namely, of Christ and of the promises of God, and partly of the holy ghost, by whose breathing it is inspired. In this sort we will graunt that it hath life of an other thing, but not in that sort that this man well: namely, that it hath it either of charity or of good woorkes. For what man that is well in his wits will euer say, that either the stocke of a tree, or the branches, or the frutes or the flowers geue life vnto the rotes? And sayth is before either hope or charity. Wherefore of them it receaueth not life: for in very dede sayth can not be the matter of these vertues. And euen as that faculty or power which they call vegetatiue, geueth life vnto the body and receaueth not life of the faculty or power sensitive or rational which foloweth: so faith geueth life vnto the soule, but taketh not that life either of charity or of good woorkes. Howbeit I graunt that that life of sayth is made so much the greater & ampler, as it hath mo & better woorkes, and moze seruenter charity bursting forth out of it: and not that it is increased of many and often repeticion of actions as it is sayd of vertues which they call moral, but because God of his grace and mercy multiplieth the talent for that it was not idle: and because God by his power bringeth to passe, that sayth when it woorketh through loue is stronger then it selfe when it is remisse in woorking.

True sayth  
is not a  
dead sayth.

From whence  
faith hath  
life.

A similitude.

How sayth  
is increased  
by good  
woorkes.

But omitting these things let vs returne agayne to *Pighius*. He as much as lieth in hym contendeth that a man can not be iustified by that sayth which is in Christ and in the remission of sinnes. For, that sayth (sayth he) whereby *Abraham* was iustified, was not applyed vnto these things. For God promised vnto hym onely a plentifull seede, and possession of a countrey. And straight way it is added, that *Abraham* beleued God, and it was imputed vnto hym for righteousness. In this argument *Pighius* triumpheth, and is violent agaynst the truth and utterly derideth our sentence. But this is nothing ells then to deride *Paul* himselfe. For he by most expresse wordes affirmeth, that we are iustified by sayth in Christ and by the remission of sinnes. Neyther is there any thing ells in *Pighius* then a mere madness, and a wicked desire to confute. But let *Paul* come forth, and answer for him selfe, what he thought is to be vnderstand by the seede promised vnto *Abraham*. Undoubtedly in his epistle vnto the *Galathians* the third chapter, he calleth that seede, Christ. Vnto *Abraham* sayth he were made the promises, and vnto his seede: He sayth not, and vnto the seedes, as speaking of many, but as it  
were



were of one, and in thy seed, which is Christ. And this testament I say was confirmed by God towards Christ. Let Pighius now yet beleue Paul, that in that s<sup>er</sup>mon which was promised vnto Abraham was Christ comprehended and declared, neither let him euer from hence forth with such malepertnes and desire of victo<sup>ry</sup> take vpon him to say, that y<sup>e</sup> sayth wherby Abraham was iustified was not sayth in Christe. But as touching the remission of sinnes, forasmuch as vnto vs is promised the blessing, we ought to remember, that the chiefe and principall poynt therof herein consisteth, that we should be receaued of God into fauour, and that our sins should be forgiven vs.

At what  
tyme Abra-  
ham was  
iustified.

Why God  
repeteth the  
selfe same  
promises.

In the 11.  
chap. to the  
Hebrewes,  
faith is said  
to iustify.

But Pighius goeth on manifestly to oppunge y<sup>e</sup> doctrine of the apostle touching y<sup>e</sup> iustification of Abraham. For he sayth, y<sup>e</sup> before Abraham was circumcised & had a testimony of the scripture, that his sayth was imputed vnto him vnto righteousness, he beleued God, as it is manifest by y<sup>e</sup> 12. chapter of Genesis. Wherfore (sayth he) according to this your sentence, he was then iustified, neither was his righteousness deferred vntill that histo<sup>ry</sup> which is had in the 15. chapter. It is wonderfull, to see how much he attributeth vnto these his arguments, as though by them were take away from vs al possibility to answer: what I beseech you letted, but that Abraham might be iustified at that first time, when God spake vnto him first, to go out of his countrey and from his kindred. For euen in the selfe place at the beginning of the 12. chapter are had the selfe same promises which are had in the 15. chapter. For thus God promised him: I will make of thee a great nacio, and will blesse thee, and will make thy name great, and thou shalt be a blessing: I wil also blesse those that blesse thee, & wil curse those that curse thee: and in thee shall all thee families of the earth be blessed. Undoubtedly in these words is conteyned the promise of Christ, and the remission of sinnes. And therfore there shalbe no absurdity, if we say that Abraham by beleuing of those wordes also was iustified. But bycause the scripture in that chapter did not playnly set forth this, therfore Paul with great wisdom hath cited those wordes which are had in the 15. chapter, where it is expessedly w<sup>ri</sup>tten, that sayth was imputed vnto him vnto righteousness: which sentence was most necessary to confirme the sentence of the Apostle, namely, that a man is iustified by sayth. But why God would reperate the selfe same promises it is not hard to see. For so weake is our minde, that except the wordes of God be repeted, and agayne and agayne inculcated, it easely starteth backe fro<sup>m</sup> sayth. Neyther is iustification only once taken hold of, but so often as we truly and mightely assit vnto the promises of God. For forasmuch as we continually slide and fall into sinnes, we haue nede euermore that our iustification should be repeated.

Afterward he maketh a caueling that in the epistle vnto the Hebrewes are many thinges had touching sayth, and many wonderfull factes made mencion of, which haue bene by it obteyned: but yet not one word spoken, that iustification is to be ascribed vnto it. But this man with an vnjust pay<sup>er</sup> of balance weigheth the wordes of the holy scripture: neyther sufficietly considereth him what those wordes meane: The iust haue by sayth overcome kingdomes, haue wrought righteousness, haue obteyned the promises. For these are so to be resolued, that from the last effect we must returne vnto the first: The last is to overcome kingdomes: the next to worke righteousness: the first is to obtaine y<sup>e</sup> promises: amongst which promises are reckoned blessing, life, remission of sinnes and such other like, which serue to iustification. Wherfore that which is first made mencion of, sayth apprehendeth, & by it we are iustified: afterward follow good wo<sup>r</sup>kes: & therfore it is sayd, and they wrought righteousness: lastly by the selfe same sayth we obteyne also temporall good thinges and for that cause it is sayd, They haue overcome kingdomes. Wherfore Pighius falsly affirmeth, that in the Epistle vnto the Hebrewes among the effectes of sayth is no mencion made of iustification. For although that word be not there read, yet is it of necessity and manifestly gathered of those thinges that are there w<sup>ri</sup>tten. For neyther are we Arrians (as some wickedly belie vs) that we will graūt nothing, but that which is by playne and expresse wordes read in the holy scriptures. For  
we



We graunt those thinges also which are by euident and playne arguments gathered out of them.

But *Pighius* afterward demaundeth, why we take away from woꝝkes the power of iustificieng. Unto this we could make answere with one word, that we do it bycause the holy ghoſt in the holy ſcriptures ſo teacheth vs: namely that men are iuſtified by ſayth without woꝝkes. But to the end we ſhould not ſo briefly diſpatch it, he hath layd a blocke in our way, ſo he anſwereth vnto him ſelfe, that the cauſe therof is, ſoꝝ ꝑ our woꝝkes are imperfect, neither ſatiſſie they ꝑ law of god, neither alſo can they ſtand ſure befoꝝe the iudgment of God. But by this meanes alſo (ſayth he) we may affirme that iuſtification is not of ſayth: ſoꝝ it alſo is imperfect. Foꝝ there is no man that beleueth ſo much as he ſhould doe. But vnto this we anſwere as we haue in other places oftentimes answered, that ſayth, as it is a woꝝke iuſtifieth not. Foꝝ that effect commeth vnto it, not by any his owne power, but by his obiect. Foꝝ from the death of Chꝛiſt and promiſes of God is righteousnes deriued into vs. So a beggar receaueth almes with a leproꝝus, weake, and ſoꝝe hand, and yet not in that reſpect that his hand is in ſuche ſoꝝte weake and leproꝝus. But thou wilt ſay, why doe not other good woꝝkes alſo by theyꝝ obiect, namely, by God ſoꝝ whoſe ſake they are done, apprehend righteousnes as well as ſayth? I anſwere that ſayth was to this vſe made and inſtituted of God. Foꝝ ſo alſo in the body of a man, although it haue diuers and ſondꝝy members, yet the hand only taketh hold and receaueth. And ſo is eaſely diſſolued that common paralogiſme, we are iuſtified by ſayth: ſayth is a woꝝke: ergo, we are iuſtified ſoꝝ woꝝke ſake. Here in the concluſion is ſtuffed in this word, *For*, which was not in the premiſſes, and therfoꝝe the collection is not good. Farther the ſoꝝme of the reaſon is *ab Accidenti*. Foꝝ it is accident oꝝ happeneth vnto ſayth, to be our woꝝke in that it iuſtifieth vs. Wherefoꝝe it is a fallacie oꝝ deceite (as they call it) of the Accident.

Farther *Pighius* objecteth, that charitie iuſtifieth rather then ſayth, ſoꝝ ꝑ it is the nobler & excellenter vertue. But this reaſoꝝ we haue befoꝝe confuted as ridiculous: charitie is moꝝe nobler the ſayth, therfoꝝe it iuſtifieth rather the ſayth. Foꝝ nobilitie oꝝ dignitie ſerueth nothing to iuſtification. Foꝝ it is al one, as if a man wold thus reaſon. The eyes are moꝝe excellenter then the mouth, and the hands, *Ergo*, meats are to be receiued with the eyes, and not with the mouth oꝝ the hands. Which alſo we ſee happeneth in naturall things, that things which follow, are of moꝝe perfection, although they geue not life. In the childe conceived, nature aſcendeth as it were by degrees from the power of begitacion, to the power of feeling, and from the power of feeling, to the power of vnderſtanding. And yet doth it not therof ſollow, that ꝑ powers of vnderſtanding oꝝ of feeling, ſoꝝ that they are moꝝe noble than the power of begitacion, doe therfoꝝe geue life vnto the childe. And that to iuſtifie rather pertaineth vnto ſayth then vnto charitie, beſides that the holy ſcriptures doe teache the ſame, it may alſo be ſhewed by good probable reaſon. Foꝝ the power of knowledge which pertaineth vnto vnderſtanding, conſiſteth in perceiuing. And therfoꝝe they which are taught any thing, after they once vnderſtand it, are accuſtomed to ſay, *Accipio*, oꝝ *teneo*, that is, I take it, oꝝ I holde it. Foꝝ in very deepe by knowledge a thing is after a ſoꝝt receiued into the minde. Wherefoꝝe it ought not to ſeeme marueilous, if by ſayth we are ſayd to take holde of the promiſes of God, and the merites of Chꝛiſt. But charitie conſiſteth in pouring out, beſtowing and communicating our goodes vnto others. Which thing ought to follow iuſtification, and not to go befoꝝe. Foꝝ befoꝝe that we are regenerated, we are euil, neither can we byꝑrightly oꝝ in ſuche ſoꝝt that God ſhould allow it, communicate any good thing vnto others.

Hereunto *Pighius* addeth, that if that ſayth which iuſtifieth ſuffreth not with if hainous ſinnes which may trouble the conſcience, and which may alienate a mā from God, it muſt needes follow, that if a man which beleueth doe chaunce to fall into any greuous wicked crime, he is ſtraight way deſtitute of ſayth, and ceaſeth to beleue that there is a God: when yet notwithſtanding we ſee that wicked men

Faith as it  
is a woꝝke  
iuſtifieth  
not.

The nobilitie of the  
vertue ſerueth  
nothing to the  
power of  
iustificieng.

A ſimilitude.

It is declared  
by reaſoꝝ  
that ſayth  
iuſtifieth &  
not charitie



Faith abideth with such sinnes as are most greuous and do wast the conscience.

The deuill is not endued with true faith. A similitude.

Faith is very far from the last perfection.

doe not only beleue, that there is a God, but also doe confesse all the articles of the faith. This argument at the first sight seemeth to be very terrible. But suffer not thy selfe gentle reader, to be deceiued with a vaine shew. Examine it wel, and try it diligently, and thou shalt finde that it is a weak and ridiculous argument. We graunt that a man that is by sinnes and wicked factes alienated from God, may assent vnto the articles of the faith, and beleue that there is a God. But this good man should haue taught farther, that the same is done by the motion and impuls-  
on of true faith. There may in dede be left to a wicked man, a certaine humaine persuasion, either by education, or by opinion, because he thinketh it to be most likely. But lest any man should thinke y<sup>e</sup> this that I say, is of mine owne inuen-  
ting, namely that a man which greuously sinneth, is destitute of the true and iu-  
stifying faith, let him rather consider what Paul saith. For he vnto Timothe saith. He which hath not a care ouer his owne, and especiall ouer his household, hath renounced faith, and is worse then an infidell. Doubtlesse he which hath renounced faith, hath not faith. And vnto Titus he saith: They cōfesse that they know God, but in dedes they deny him. To confesse and to deny, are things contrary: wherefore it must needes be, that soasmuch as bothe are spoken of one, and the selfe same men, they are to be taken in a diuers sense. Wherefore they may haue faith, that is a certaine hu-  
maine opinion such as it is: but yet not that firme and mighty assent inspired by the holy Ghost, wherof we now intreat. John saith in his first Epistle and seconde chapter, he which saith that he knoweth God, and kepeth not his commaundements, is a  
liar, and the truthe is not in him. Wherefore the true faith, wherby we beleue truely  
in God, is not without good workes. Neither ought it to seeme vnto any man ab-  
surd, that one and the self same thing may be known diuers wayes. For the deuill  
also as well as we, both knoweth and confelleth many things touching Christe:  
whome yet neither Pighius doubtlesse (as I suppose) will graunt to be endued  
with the true faith, whereby we are persuaded to beleue those thinges, which we  
confesse of Christ. It is possible also, that one skilful in the Mathematicall sciences  
may assent vnto some one conclusion confirmed & proued by demonstration, which  
demonstration if he chaunce after ward (as oftentimes it happeneth) by reason of  
age or of some disease to forget, he wil not yet for al y<sup>e</sup> cease to affirme y<sup>e</sup> propositiō  
which he before knew: but this doth he by opiniō, or some probable argumēt, & not  
(as before he did) by demonstration. Wherefore y<sup>e</sup> knowledge of one, & the self same  
thing doth not of necessity infer y<sup>e</sup> self same ground of knowledge. And those things  
suppose to be spoken only by supposition, vpon that sentence which holdeth, y<sup>e</sup> after a  
man hath committed any great haynous wicked fact true sayth is lost, which yet  
in y<sup>e</sup> elect is afterward by the benefite of God again recovered: other wise it may be  
sayd, that in men iustified and appointed of God vnto saluation, sayth can not thro-  
rough the committing of any haynous crime be vtterly extinguished, but is as it  
were in dead slepe, and lieth hidden, neither bursteth it forth into act, vnles it be  
agayne stirred by the holy ghost: for in such men that haue so fallen the seede of  
God still abideth, although for that tyme it bringeth not forth fruit.

But Pighius goeth on and sayth. Sayth is the foundation: therefore it is farre  
from the perfection of the building: wherefore it iustifieth not. For vnto iustificati-  
many other preparations are required. If by this perfection of the building he vnder-  
stand the blessed resurrection, and chief felicity, wherein we shall see God face  
to face, we graunt that sayth is very farre from it. For we must by many tribu-  
lations, aduersities, and greuous labours come vnto the kingdome of heauen.  
But after the self same maner we may say, y<sup>e</sup> iustification also is only the founda-  
tion of that eternal saluation: and that it also is farre from y<sup>e</sup> blessednes which we  
looke for. For the first degree vnto saluation is, to be receaued of God into fauor,  
and to be regenerated through Christ: And afterward follow other degrees, by  
which we come vnto that chief goodnes which we looke for. But where this man  
found that sayth is only the foundation he can not teach out of the holy scriptures:  
except peraduenture he wil bring that out of the Epistle vnto the Hebrues: Faith



is the substance of things that are hoped for. But by those wordes is nothing els met, but that those things which we hope for, are by sayth upholden and confirmed in our minds: which would otherwise wauer, neither should they by any meanes stand fast. But this maketh nothing at all to this purpose. And if in case he will cite this also, That he which will come vnto God ought to beleue, we haue already befoze answered therunto: & peraduenture we will after ward in due place speake somewhat moze as touching that.

But goe to, seeing he by so many meanes goeth about to ouerthrowe our sentence, let vs heare what he himselfe at the length affirmeth, and vnto what thing he attributeth the power of iustifying. There are (sayth he) many preparations and dispositions required in vs to be iustified. First (sayth he) we beleue the wordes of God: afterward we are asfeard of his wrath: after y we hope for mercy: then we detest sinnes. To be brieft, he reckeneth by all those things which we befoze declared vnder the name of y Synode of Trent, but in the last place he sayth, succedeth a sincere & pure loue of God, which altogether beareth dominion in our heartes: and vnto this he sayth, is ascribed iustification. I can not inough meruaile at the deuise of this man. For he affirmeth that a man is in a manner perfecte befoze he can be iustified. For he which beleueth, feareth, hopeth, repenteth, and sincerely loueth God, what wanteth he to perfection? But this man holdeth, that a man without Christ, a straunger from God, and not yet iustified, is able to accomplish those things: which vndoubtedly in no wise agreeth with y holy scriptures. For they teach that a man befoze he is iustified, is occupied in euill workes, & wandreth in the hatred of God: as it is manifest in the Epistle to the Colossians the first chapiter, and to the Ephesians the seconde chapiter. But how can they by whome are wrought so excellent workes, as this man maketh mention of, be the children of wrath: how can they be sinners: how can they, as it is written vnto the Romaines, be the enemies of God?

Pighius  
sentence.

But omitting those things, let vs see what are the groundes of this opinion. First he citeth that out of John, he which loueth not, abideth in death: and therby he concludeth, that of loue is had iustification & life. This is al one, as if a man should say, he which can not laugh, is not a man: Ergo, by the power of laughing, a man obtaineth to be a man. But how absurd this is, euery man may easely perceiue. For to be men, we haue it of the soule endued with reason. Vnto which soule, for as much as the power of laughing, is of necessitie ioyned, this proposition which we haue brought, is ever true. He which can not laughe, is not a man. So is that most certaine which John saith, That he which loueth not, abideth in deathe: although he haue not life of loue but of faith: where with loue is of necessity ioyned.

He citeth also those wordes of Christ: If ye had God to your father, doubtlesse ye should loue me. Therfoze (sayth he) of loue we haue the adoption, whereby we are made the childre of God. But here also he vseth the self same forme of reasoning. For they which loue not Christ, are not the children of God: and yet haue we not of loue to be the children of God, but of faith, out of which loue springeth. After the selfe same maner a man might say: if thou wert liberall, thou shouldest also be prudent. And this in dede is a true proposition. And yet it foloweth not, that a man is by liberalitie made prudent. Yea much rather of prudence springeth liberalitie. To be brieft, these arguments and such other like conclude nothing else, then that iustification can not consist without loue, and other christian vertues. And yet can not thereof be rightly gathered, that a man is iustified for these vertues sake. Pighius addeth mozeouer this sentence of Christ: If any man loue me, he will keepe my commandementes, and I and my father will come to him, and make ou, abiding with him. By these wordes it appeareth, saith he, that iustification foloweth of loue, and the obseruing of the commandementes of God. For those being obserued, Christ promiseth, that he will come with his father, and abide with vs. For he thinketh that to receiue and to retaine Christ, is nothing els then to be iustified. We confesse, that when Christians being now regenerate and iustified do liue by right,



and by good woorkes do the to forth they sayth, God commeth vnto them, and be-  
peth them by with greater giftes and a moze ample grace. For God, although o-  
therwise he be euery where, yet is expessedly sayd to come vnto them, in whom  
he beginneth to worke new woorkes. And sitthen he dayly encreaseth and adorneth  
his which beane themselves vprightly and godly, and saythfully exercise the ta-  
lents committed vnto them, it is very well sayd, that he dayly cometh vnto them  
by reason of new giftes. And this is that kind of visiting, wherof Christ speaketh  
in the Gospell of John. But, if we will knowe the first access of God, & comming  
of Christ vnto our hartes to dwell in them, Paul teacheth it vs to the Ephesians.  
For thus he writeth: *That Christ may thorough fayth dwell in your hartes.* Wherfore  
this sentence of Christ teacheth not, that iustification commeth of loue. For iusti-  
fication goeth before it, although not in time, yet in order.

The mos-  
tise concer-  
ning iustifi-  
cation, hath  
not a condi-  
tion ioyned.

*Pighius* proceedeth and maketh such a distinction of testaments, that some he  
sayth are absolute and free: by which the heere may streight way enter vnto the in-  
heritance: other some are conditionall, which make no heere, but vpon certayne  
conditions. And to this latter kind referreth he the testament of God. And therfore  
contendeth he, & except those conditions be perfozmed, none can be iustified. Here  
we deny his assumpt, namely, that the testament of God touching the remission  
of sinnes in Christ hath any condition ioyned with it. Which thing Paul testifieth  
in his 3. chapter to the Galathians, when he thus writeth. *Brethern, I speake accor-  
to the maner of men: Though it be but a mans testament, yet when it is confirmed no mā  
doth abrogate it, or adds any thing therunto: Now, to Abraham were made the promi-  
ses, and to his seede: he sayd not, To the sedes: as speaking of many: but as of one: and in thy  
seede, which is Christ. And this I say, that the law whiche began 430. yeares after, can  
not disanul the testament before approued of God towards Christ, that it should make the  
promises of none effect.* These wordes most manifestly declare, that the testament  
which God made with Abraham was pure and absolute, & without any condition  
of law. Which thing the wordes of Genesis declare. For God once promised vnto  
Abraham the blessing. Afterward was geuen the law, which vnto those promises  
should adde conditions of precepts: so that if men would be iustified and obteyne  
them, they should know that they must perfozme & accomplish all the commaunde-  
mentes of God. But this latter way of iustification, although it can by no meanes  
be accomplished, can not let, or make void the first way. But that first way was  
nothing ells but the Gospell thorough Christ. And that men should the moze wil-  
lingly come vnto it, there was set forth also the latter way of iustification by woorkes:  
that men, when they vnderstode, that they were not able to perfozme them, should  
fly vnto Christ: of whome, when as being iustified they endeuored themselves to  
liue vprightly, they might freely receaue the promises set forth in the law.

Now let vs see, what be those conditions which this man ascribeth vnto the  
Testament of God. In the 103. Psalm it is written: *The mercy of the Lord is from  
generation vnto generation vpon them that feare him, and his righteousness vpon chil-  
drens children, vpon those which kepe his testament, and are mindfull of his commaun-  
dements, so doe them.* Of these wordes *Pighius* gathereth, that the feare of God, the  
mindfulness of the Testament of God, & the endeuor to perfozme his commaun-  
dements, are the conditions of the promises of God. But here I do not a litle mer-  
vail, & *Pighius* would affirme, that a man is iustified by loue, whē as he confesseth  
that the holy scripture attributeth the same vnto feare. But we wil not stick with  
*Pighius*, & he be contrary vnto himselfe. But if we wil harken vnto the scriptures  
in 33. Psalm, Mercy is promised vnto the that hope. For thus it is written: *And  
him that hopeth in God, mercy shall compass about.* Also in an other place it is writ-  
ten, *he which beleueth shall not be confounded: and he which calleth vpon the name of  
the Lord, shall be made safe.* But who saeth not, that all these vertues are in a man  
already iustified: and that God hath mercy vpon him? But here lay all the contro-  
uersie, vnto which of these vertues chiefly iustification is to be ascribed. Andoubt-  
edly by the testimony of the scriptures, the same is to be attributed vnto faith.

*Pighius*



*Pighius* saith mozeouer, that in that condition which he alleaged is sayde, that they shoulde be mindfull of the commaundements of God to doe them, there is not added saith he, to doe all the commaundements, God receiveth a man which endeuoreth himselfe to doe them, and of his mercy forgiveth many things. But this that is written, *To doe them*, must of necessitie be vnderstand of all. For doubtlesse in the lawe, which this man calleth the Testament, are written all. And if God forgive or remit any thing, he doeth it to men already regenerate: And not vnto them that are straungers from him, & children of wrath: such as they must needs be, which are not as yet iustified, but stil prepare themselves, and are bent to performe the conditions. Vnto these I say, nothing is remitted, wherefore they are bound vnto all. And therefore *Moses* said, as *Paul* testifieth, *Cursed be he which abideth not in all the things that are written in the booke of the law.*

Vnto those which are not iustified nothing is remitted of the rigor of the law.

Farther he maketh a contention also about the production of sayth, and demaundeth, from whence it hath his beginning in vs. We in one word easely answer that it hath his beginning of the holy ghost. But he saith himselfe to wonder, how we graunt the holy ghost vnto a man befoze he doth beleue. For he thinketh that to be absurd. First I can not deuise how this man should so much wonder at this. But afterward I perceave that he manifestly maketh and teacheth with the *Pelagians*, that sayth is of our selues, and that it is gotten by humane strengthes. For otherwise if he beleued that it is of God and of the holy ghost, he would not separte the cause from his effect. But that he should not thinke, that we without good reason do attribute vnto the holy ghost the beginning of sayth, let hym harken vnto the moste manifest testimonies of the Scriptures. *Paul* sayth in the first epistle vnto the *Corinthians*: Not in the words which mans wisdom teacheth, but which the holy ghost teacheth: that your faith should not be of the wisdom of men, but of God. And in the same place, *The carnall man understandeth not the things that are of God, neither can he: for vnto him they are foolishnes: for they are spiritually discerned.* But how can they be spiritually discerned except the spirit of God be present? Children also know that of *\*Coniugata* are deriued firme arguments. And vnto the *Galathians*: God (saith he) hath sent his spirit into our hartes whereby we cry, *Abba father.* For by the spirit we beleue and in beleuing we call vpon God. *Pea* and the spirit himselfe (as it is written vnto the *Romanes*) beareth testimony vnto our spirit that we are the children of God. And vnto the *Ephesians*, *Be ye strengthened by the spirit in the inward man, that Christ may by sayth dwell in your hartes.* Here we see, that that sayth whereby we embrace Christ, commeth of the spirit of God, whereby our inward man is made stronge. The Apostles when they sayd, *Lord increase our sayth*, manifestly declared, that it sprang not of their owne strengthes, but of the the breathing of God. And *Paul* in the 1. to the *Corinthians* the 12. chapiter: Vnto one (saith he) is geuen the word of wisdom, vnto another the word of knowledge, vnto another sayth, vnto another the grace of healing. And then is added, that it is one and the selfe same spirit which workerth all these things, deuiding vnto euery man as pleaseth him. And if thou wilt say that this place and the foresayd petition of the Apostles pertayneth vnto the particular sayth by which are wrought miracles, doubtles I will not be much agaynst it. And yet if thou wilt nedes haue it so, I will reason a minori, that is, from the lesse. For if these free gifts are not had, but from the spirit of God, much les can that vniuersall and mighty sayth whereby we are iustified be had from els where. Farther *Paul* vnto the *Rom.* Vnto euery one, saith he, as God hath denided the measure of sayth. And in the latter to the *Cor.* Having (saith he) the selfe same spirit of sayth: eue as it is written: *I haue beleued, for which cause also I speake: we also beleue and speake, that God which rayfed vp Iesus from the dead, shall through Iesus rayse vp our bodies also.* Vnto the *Gal.* are reckned by the fruites of the spirit: *Charity, ioy, peace, patience, lowlines, gentlenes, sayth, meekenes, and temperaunce.* Sayth here is numbred among the fruites of the spirit, wherefore it procedeth of the spirit. But vnto the *Ephesians* he sayth moze manifestly, *By grace, you are made safe through sayth: and that not of your selues, for it is the gift of God.* And in the *Actes* of the Apostles it is thus written.

From whence faith is ingenerated in vs.

\* Coniugata to be those wordes which being of one kind be deriued of another: as of iustice, a iust man or a iust thing.



How the  
holy ghost  
is in man  
not regene-  
rate

written. The Lord opened the hart of the woman that sold silkes, to geue hede vnto those thinges which Paul spake. And in the 13. chapter, They beleued as many as were predestinate vnto eternall life. Wherefore it is not to be doubted but that sayth is ingenerated in our harts by the holy ghost: who yet may indeede be had of them which beleue not, but that yet is onely perswading, and not as sanctifying them. And although in the elect he suddenly poureth in sayth, yet forasmuch as he is the cause of sayth, he is therefore before it, both in dignity and in order.

Now let vs see what absurdities *Pighius* gathereth out of this sentence. If the spirit (sayth he) be the autho<sup>r</sup> of our sayth, and bleth the instrument of the word of God, and may be also in them that beleue not, how cometh it to passe, that whē as there are many at one and the selfe same sermon, where as both spirit is present and the word preached, yet part do beleue, and part beleue not? we answer in one word: that that cometh because y<sup>e</sup> spirit is not of like efficacy in all men, neither doth after one & the selfe same maner teach all mē inwardly and in y<sup>e</sup> minde. But of his will we can not render in cause, although we nothing doubt but that it is most iust. If the matter be so (sayth he) the hearers will easely content them selues, neither will they put to their endeuor or studie: for they know, that that is in vaine, when as it wholly dependeth of the spirite of God. This is not only a very common, but also an enuious obiection. But we answer that all men are bound to beleue the word of God, and therefore they bounden duety is diligently and attentiuely to hearken vnto it, & with all their strengthes to assent vnto it. And if they so doe not, they shal then incur the punishment of the law: neither are they to be hearkened vnto if they shal say that they could not obey it: or if they would haue gone about to haue proued what their strength could haue done, their endeuor, for that they were not as yet iustified, should haue bene in vaine and sinne. As if a master should bid his seruauit which is lame to walke, and he should excuse himselfe, and say that he were lame, and could not goe without great deformitie, it is not to be thought that therefore he is excused. We are not of that minde that we thinke that all sinnes are alike. Yea rather we teach, that they which omit or neglect those outward workes which they might performe, and put not to endeuor and study to do wel, do much more greuously sinne then they which according to their strengthes obserue some certaine outward discipline: And as *Augustine* sayth, *Cato* and *Scipio*, shalbe much more tollerablier delitt with, then *Catiline* or *Caligula*. But I would haue y<sup>e</sup> *Pighius* whome our opiniō so much misliketh, to declare himselfe when he thinketh that the holy ghost is geuen vnto men. He will answer when as now these preparations haue gone before, when a man hath beleued, feared, hoped, repented, and sincerely loued. What more could *Pelagius* haue sayde? As though to beleue, to loue, and such other like shoulde spring of humane strengthes.

We alleadgeth this also, and thinketh it to make for his purpose, Come vnto me all ye which labour and are laden, and I wil refresh you. For he thinketh that labours, burthens, contrition, confession, and as they say, satisfaction, fastings, teares, & such other like make to the obteynment of iustification. But this place is to be vnderstand farre otherwise. For Christ calleth them laboring and laden, which were oppressed with the law, and felt they<sup>r</sup> owne infirmity, and the burthen of sinnes, and which had now long time laboured vnder humane tradicions. These men being now wearied, and in a maner without all hope, the Lord calleth vnto him. For they are more apt vnto the kingdome of heauen, the are other blessed & secure men, which by they<sup>r</sup> owne works & good dedes thought the selues very iuste.

God (sayth *Pighius*) requireth workes preparatory: and them he promisseth not to fayle them of his grace. This was vtterly the opinion of the *Pelagians*: against which y<sup>e</sup> holy scriptures are vtterly repugnant. For they teach, that it is God, which geueth both to will, and to performe, according to his good will: that it is God which be- ginnereth in vs the good worke, and accomplisheth it euen vnto this day: that it is God, fro whome only we haue sufficiency: when as otherwise we are not able to thinke any thing of



ourselves, as of our selves. Wherefore it is manifest, that *Pighins* confoundeth the lawes of God, & disturbeth those things which are wel set forth in þe holy scriptures.

Farther, when as we say, that vnto iustification is not sufficient, an *histori* call sayth, he sayneth him selfe to meruayle what manner of *histori* call sayth we vnderstand. For if (sayth he) they call all those things which are written in the holy scriptures, an *histori*, wil they bring vnto vs an other faith wherby we may beleue those things which are not in the scriptures? But we reiect not an *histori* call sayth, as though we would saue some new obiects of sayth, besides those which are set forth in þe holy scriptures, or are out of the firmly concluded. But we require, not a vulgar or cold assent such as they haue, which are accustomed to allow those things which they read in þe holy scriptures, being thereto led by humane persuasio, & some probable credulity, as at this day þe *Iewes* & *Turkes* confesse & beleue many things which we do, but an assured, & firme & strong assent, & such which cometh fro the afflation of the holy ghost, which changeth & maketh new the hart and the mind, and draweth with it good motions and holy woorkes. In this manner we say, that that sayth which is of efficacy differeth very much from an *histori* call assent. And, that we are by that sayth, which we haue now described, iustified, we haue thre manner of testimonies. The first is of the holy ghost, which beareth witness vnto our spirite, that we are the children of God: The second is of the scriptures: The third is of woorkes. But contrariwise, they which hold and crie, that a man is iustified by woorkes, haue no sufficient testimony. For the holy ghost testifieth it not, the holy scriptures deny it: only woorkes are brought forth, and those without piety and sayth: such as were in times past the woorkes of the old *Ethnikes*, and at this day the woorkes of many which beleue not in *Christ*, and are strangers from God.

But it is woorthy to be laughed at, that he hath cited also a place out of the 66. chapter of *Esay*, by which, and if there were no more places then it only his cause is most of all ouerthrowen. Vnto whome (sayth God) shall I looke, but vnto the poore man, vnto the contrite of harte, and vnto him that trembleth at my woordes. By these woordes *Pighins* thinketh are signified those woorkes, wherby God is drawen to iustifie vs. But the matter is farre otherwise. For the scope of the *Prophet* was, to detest the suspicion of the *Iewes*. For they neglecting the inward piety of the mind trusted only to outward ceremonies. Wherefore this thing God by þe voyce of the *Prophet* condemned, and declared how odious it was vnto him: *Heauen* (sayth he) is my seate, and the earth is the footestool of my feete. As if he should haue sayd, I nothing passe vpon this your temple, which ye so much boast of. For heauen is my seate, such a seat as you can not frame nor make: and the earth adozned with all kind & variety of plants, liuing creatures, herbes, & flowers, is the footestool of my feete. Where shall be that house, which ye wil build for me? And where shall be my resting place? And straight way to declare þe it was not the temple built with handes, All these things (sayth he) hath mine hand made: and all these things are made sayth the Lord. By which woordes we learne that God delighteth not in these things, and in outward ornaments and sumptuous buildinges for theyr own sakes: but chiefly requireth sayth, and inward piety of the minds, that he may dwell in them. And who they be that beleue, and are in very deede godly, is declared by theyr certayne and proper notes. Whosoener is poore and seeth him selfe to want righteousness, and whosoener is contrite of hart, that is to say, afflicted in this world, whosoener is of a moderate and delected spirite, and not of an arrogant and proud spirite, whosoener with great reuerence and feare receaueth the woordes of God, he most iustly may be nombred amongst them. These are sure tokens, and as it were the proper coulours of faith and true piety. Afterward the *Prophet* declareth how much God esteemeth the woorkes of men that beleue not, and are not as yet regenerate, though these woorkes be neuer so goodly to the shew. He which killeth an ox (sayth he) it is all one as if he should kill a man: and he which sacrificeth a shepe, as if he cut of a dogges necke: he that offreth an oblatiō, as if he offred swine flesh: and he that maketh mention of incense, as if he blessed iniquity. All these kindes of oblations and

The difference betweene an *histori* call faith and a strange faith.



## Cap. II. A Commentarie vpon the

sacrifices were commaunded and appointed in the law of God: which yet bein done of an vnclene hart and of a stranger from God, were counted for most greguous finnes. Wherefore *Pighius* hath nothing out of this place toherby to defend his error: but we by the selfe same place do most aptly and most truly confirme our owne sentence. But this is a notable and sharpe disputer, which bringeth for him selfe those things which make so playnly and manifestly agaynst himselfe.

Two man-  
ner of waies  
of sekyng  
after God.

But he owteth this also out of the epistle vnto the *Hebrwes*, That he that cometh vnto God ought to beleue that there is a God, and that he rewardeth them which seeke vnto him. By these wordes it seemeth that he would conclude that iustification is geuen vnto them which seeke God, namely, by good woorkes. But he ought to haue made a distinction of the y seeke God: which thing *Paul* also did. Namely, that some seeke him by woorkes, & other some by faith. This distinction *Paul* sheweth: neither leaueth he vnspoken what followeth of it. For thus he writeth vnto the *Romanes*: *Israel* which followed after righteousness, attained not vnto the lawe of righteousness because they sought it of woorkes, and not of fayth. Wherefore they which seeke God to be iustified of him by fayth, as the Apostle teacheth, do attayne vnto that which they desire. But they which will be iustified by woorkes, do fall away from iustification. And that God rewardeth woorks which are done of men regenerate, and by which they contend to the crowne of eternall saluation, we deny not. But that pertayneth not vnto this question. For at this present the contention is not about this kinde of woorkes: but only about those which are done before regeneration. Whose *Pighius* contendeth to haue their reward, and to be merites after a sort of Iustification.

Neither doth this any thing help this cause, that he affirmeth, y this kinde of merite redoundeth not vpon God, or maketh him debto: vnto vs, or is equall vnto that which is rewarded. For these thinges although vnto him they seme to serue only to extenuate the dignity of merites, yet do they utterly take away all the nature of merite. For whatsoever good thing men do also euen after iustification, the same is not properly theirs: For God woorketh it in them. Whereouer also all that whatsoever it be, was alredy before wholly deu vnto God: neither can we do any thing that is good, or geue any thing vnto him which is not his. Wherefore we must utterly take away al merite not only in the which are not as yet iustified: but also in them that are iustified.

Merite is  
taken away  
both from  
the that are  
not iustified  
and from  
them that  
are iustified

But *Pighius* the easelier to perswade, putteth forth a similitude of a certayne maister which hath many seruauntes: vnto whome, to the end they should the diligentlier and speedelier accomplishe some certayne worke which he setteth them to do, he appointeth a reward. Who (sayth he) will deny, but that those seruants which speedely and diligently haue finished their worke, haue deserued the reward that was promised? We will briefly examine what may be concluded by this similitude. If by seruauntes he vnderstand men regenerate in *Christ*, we wil graunt that God setteth forth prizes and rewardes, whereby we are stirred vp to liue holply: neither will we deny but that such may be sayd to receaue a reward. But yet we will not graunt that they truly and properly merite the crowne of eternall felicity. And certayne of our writers to declare that this thing pertaineth vnto the iustified do vse a similitude, not of a maister and his seruauntes, but of a father and his children. For fathers are wont oftentimes with some certayne condition to promise a gowne, a cap, or money vnto they children which otherwise they would frely geue vnto them, yet they do it to quicken their eueno: thereunto: as for example sake, that they shall haue this or that, after they haue thoroughly learned this booke or that booke. Here no man that will speake as he should do and properly will say, that these children when they haue finished their woorks haue deserued the giftes which were promised vnto them. For the father geueth them frely and of liberalitie vnto them. But *Pighius* entreateth of seruauntes, that is, of men not as yet regenerate, but that vnto such are by God set forth any rewards of good thinges, I meruail out of what place he can at the length declare.



Wherby will he proue that the woorkes of such men, seing they are yet, as we haue taught, sinnes can please God? And seing the matter is so, vnto them is set forth not a reward, but a punishment. But to make the thing moze playne let vs compare childzen and seruantes together. Childzen though they do nothing, yet they enter vpon their fathers inheritance onely, so that they will receiue it: But seruantes though they labour neuer so much, yet they haue no inheritance with the childzen. This is so plaine that it needeth no further declaration.

A compar-  
son between  
seruantes &  
childzen.

But to wrest out of our handes this, that we say, that if woorkes be required vnto iustification, the honour of Christ shoulde be diminished, as though he by merite alone could not be sufficient to reconcile vs vnto God, I sayth he) doe take away nothing from Christ, but do leave vnto him his hono: whole and safe. But I beseech thee, how dost thou take away nothing, when as thou requirest woorkes vnto our iustification, and so requirest them, that thou sayst, that God moze regardeth them, then faith? But he thus expoundeth his suttile riddle. That Christ in that his order is a sufficient cause: as if he should haue sayd, if we speake of the reconciliato: and of the sacrifice, whereby we are reconciled vnto God, Christ onely is sufficient. But we cannot be prepared and be made apt vnto that benefite but by many woorkes. I cannot doubtles but meruaile where is become the wit of this so great sophister. As though so sooth they, against whome the Apostle disputeth, euer said, that woorkes are required vnto iustification as outward principles or grounds. Andoubtedly they also went about the same that *Pighius* doth, that woorkes are certaine purgings and preparations of the mynds. Farther who seeth not, that an vniuersall proposition being true, it is lawfull to apply vnto all the singular propositions thereof that which is either affirmed or denied in it? Wherefore seeing *Paul* denieth y a man is iustified by woorkes, he excludeth all kindes of woorkes, in what order so euer they be put.

But *Pighius* sayth farther, that God requireth these woorkes, that he maye freely impute vnto vs iustification. Whosoever is but euen slenderly ex- cised in the holys Scriptures, shall easely see, that thys man is euen directly repugnaunt vnto *Paul*. For he in the Epistle to the Romanes sayth, Vnto hym which worketh not, a reward is imputed accordyng to grace. But *Pighius* sayth, vnto hym which worketh God imputeth righteousnes freely. But to impute freely, and not to impute freely, euery childe may see that they are contradictories. But mark gentle Reader, this reason of two members. These woorkes which he speaketh of, either profite vnto iustification, or else profite not. If they profite not, why calleth he them preparations? For amongst causes are reckened also causes preparatory. But if he will say that they profite, & are in very deede causes preparatory, with what mouthe can he affirme, that he plucketh away nothing from the honour of Christ, but appoynteth him to be the whole, and absolute cause of our iustificatio: But peradventure this two membered argument, a man will turne vpon vs, touchyng those woorkes which follow iustification. For (he wil say) either they are profitable to obtaine saluation, or they are not profitable: If they be not profitable, why are they required, and why are their promises set forth vnto the? But if they be, why doe we not allowe merite to be in them? I answer that suche woorkes are profitable vnto men regenerate, for that they liuing by rightly and orderly, are re- newed and made moze perfect. But that is nothing else but a certaine inchoation, and as it were a participation of eternall life. Farther, it hath seemed good vnto God, by suche meanes, or rather by suche spaces to bring men vnto eternal felici- tie. But we can not cal these woorkes merites. For *Paul* expessedly teacheth, that the stipend of sinne is death: but eternall life is grace. But that which is giuen freely, utterly excludeth merite. And in the meane tyme we ought to remember, that there is a great difference (as we haue oftentimes taught) betwene their woorkes, which are as yet straungers from Christ and from God, and their woorkes which are now by grace grafted into Christ, and made his members.

Wherunto  
good woorkes  
profite after  
iustification.

That which  
is giuen free-  
ly excludeth  
merite.

Afterward also he goeth about to confute that which we say, that a man is iu-



ified by that faith which hath a respecte vnto the promises of Christ, and of the remission of sinnes: as though we holde that faith is the proper correlative of such promises. For he saith that faith hath equally a respect vnto all the thinges which are set forth in the holy scriptures. Yea (saith he) he doth vnto God a thing no les acceptable, which beleueth, that he created the world, or beleueth the thre persons of the diuinitie, or the resurrection to come, then he, which beleueth that Christe was giuen to be our mediator, and that by him is to be obtained the remission of sinnes. For that faith is of no lesse worthinesse then the other. And, if we be iustified by faith, he contendeth that that faith no lesse pertaineth to the other articles then to the remission of sinnes by Christ. And this he thinketh, may be proued by that which Paul wyrteth in the .4. chapter vnto the Romaines: *And not for him only, were these things written, but also for vs, vnto whome it shal be imputed, so that we beleue in him which hath raised vp Christ from the dead.* Beholde saith he, that faith is imputed vnto vs vnto righteousness, whereby we beleue that God raised vp Christ from the dead: and not that faith, whereby we beleue that sinnes are forgiven vs by Christ. First here we confesse, that our faith asseteth vnto all the thinges which are contained in the holy scriptures. But forasmuche as amongst them, there is but onely one principall and excellent truthe, vnto which all the other truthe are directed, namely that Christ the sonne of God suffered for vs, that by him we might receiue forgiveness of sinnes, what meruail is it if our faith haue a respect vnto this one thing chiefly? For this our assumpt Paul proueth. For he saith, that Christ is the end of the law. Wherefore seeing he is the end of all the scriptures, he is also the summe and principall obiecte of our faith: although other wise by our faith we also embrace all other thinges which are contained in the holy scriptures. And whereas he addeth that the faith which is of the other articles, is no lesse acceptable vnto God, then this faith which concerneth Christ and the remission of sinnes, we may first say that that is not true, if a man rightly way the dignitie of the action of faith. For the dignitie of faith, as also the dignitie of other suche like kindes of powers, is measured by the obiects. For as those obiects differ one from an other in excellency and dignitie, so the assetings of faith ought according to the same to be counted inferior, or of more excellency. Seeing therefore God would in suche sort haue his sonne to die, and that men should be by him reconciled, that for this he hath instituted all the other thinges to be beleued, which are set forth in the holy scriptures, we can not put any doubt, but that this pleased him much more then the other. For that the other are directed vnto this, as vnto their end. And this is a common rule amongst the Logicians, *Every thyng is such a thyng, by reason of an other, wherefore that other thyng shall much more be such.* Wherefore this actio of faith, whereby we asset vnto this most noble truth, ought to excell al other actioes of faith, whatsoeuer they be. And so it is not by a thing like acceptable vnto God, whether a man beleue this or that. If we should vse this answer, I know *Pighius* were neuer able to confute it, but we say moreouer that he in vaine contendeth about the greater, or lesse dignitie of faith as touching this or that article. For we are not iustified by the dignitie of faith. For it is in euery mā weak and feeble. But we therefore say, that we are iustified by faith, bicause by it, as by an instrument vnto this ende giuen vnto vs, and by God appointed, we apply Christ vnto vs, and take holde of the forgiveness of sinnes. Wherefore the worthinesse or unworthinesse therof, is to no purpose considered.

Christ is  
the principal  
object of  
our faith.

The digni-  
ty of faith is  
measured by  
the object.

We are not  
justified by  
the dignity  
of faith.

But that which he bringeth out of the .4. Chapter of the Romaines, he bringeth cut of and maimed. For if a man read the full and perfect sentence, he shal exactly see, that plaine mention is there made of the death of Christ, and of the remission of sinnes, which by it we haue obtained. For Paul saith, that vnto vs it shal be imputed as it was vnto Abraham, if we beleue that god raised vp our Lord Iesus Christ from the dead, which was deliuered for our sinnes, and rose againe for our iustification. Is it not here most manifestly said, that we ought to beleue that that Iesus Christ whome God raised vp, was dead and rose againe, that we should be iustified, and

haue



haue all our sinnes forgiven vs; doubtlesse it is a thing most vncomeely for a man that professeth diuinitie so willingly not to see things, that are most manifest.

Afterward he maketh a cauillation about the perticular sayth wherby we say that euery one that beleueth truly in Christ ought to be most assured with him selfe, that his sinnes are forgiven him. He denieth that there is any such faith found in the holy scriptures. And that therfore this is only our deuise and inuention. Here vndoubtedly I can not hold my selfe, but that I must needs say, that *Pighius* loudly lieth. For I would haue him to tell me, what did *Abraham* beleue whe he was iustified, but that vnto him should one day be rendred those promises of God? For vnto whome is it most likely beleued he that they should be rendred, but vnto him selfe? The selfe same thing may be sayd of *Moses* of *Dauid*, and of many other: of whome it is most certayne that they beleued, that the promises which God made vnto them, should perticularly be rendred vnto them. And what, I beseech you met Christ, when he sayd vnto the man that was sicke of the palsey, *Sonne, thy sins are forgiven thee*. And when he sayd vnto the woman, *Thy sayth hath made thee safe*? And did not *Paul* vnto the *Galathians* thus speake of Christ. *Who hath loued me, and deliuered vp him selfe for me*? What can be more manifest then these wordes? Let *Pighius* go now & make his vaunts, that we were y first finders out of this proper and singular sayth; and let him cry, that euery Christian man ought to beleue that the promises are made only indefinitely, & that it is not mete, that euery one of vs should apply them seuerally vnto him selfe. For we ought to beleue of our selues, and not of other. For we may as touching others be deceaued, whether they beleue or no. But touching our selues we may be assured and certayne of it. Let euery man beleue the promises of God indefinitely as touching others, for we know not who is predestinate and who is reprobate, but none which is saythfull ought in any wise to doubt of him selfe, but to beleue that the promise is perticular as touching him selfe, by that that he seeth that he truly beleueth. Farther when promises are set forth in an vniuersal proposition, we may most assuredly of them gather they singular propositions. And Christ sayth in *John*, *This is the will of my father, that euery one that seeth the sonne and beleueth in him should haue eternall life*. Wherfore we thus inferre: But I beleue in the sonne of God, Ergo, I haue now and shall haue that which he hath promised.

*Pighius* still goeth one, and, to the end he would proue that the sayth of euery article, and not that sayth only which is referred vnto Christ for the remission of sins, iustificth, vseth the example of *Noe*. For he sayth that he beleued only those thinges which pertayned to the safegard of his house, and to the destruction of the world: and by that sayth he sayth he was iustified. Here sayth he, is no mention made of Christ or of the remission of sinnes. But it semeth vnto me that this man hath not very diligently red that which *Peter* writeth in his 1. Epistle and 3. chapter: For *Peter* sayth, *When once the long suffering of God abode in the dayes of Noe, while the Arke was preparing, wherein few, that is, eight soules were saued thorough the water: vnto the figure wherof Baptisme now agreeing, maketh vs also safe: whereby not the filth of the fleshe is put away but wherebye it commeth that a good conscience well answereth vnto God. That which Peter saw was signified by the Arke, and by those thinges which Noe did, can we thinke that the patriarch him selfe saw not? This vndoubtedly were to much derogation vnto him. And if he saw those thinges which Peter maketh mention of, he beleued not only those thinges which were then done, but also those which were looked for to be accomplished by Christ. And therfore it is very well written vnto the *Hebrynes*, y he was by such a faith made the heyre of righteousness.*

But *Pighius* nothing passeth vpon this, who, so that he may be agaynst vs, is nothing at all aserd to fight euen against the Apostles themselves. For he is not aserd to affirme that our first father *Adam* was iustified, but yet not with that sayth, which we speake of, which concerneth the remission of sins thorough Christ. For he had no promise as touching that, as farre as may be gathered out of y scriptures

*Noe was iustified by sayth in Christ.*



Adam was  
iustified by  
faith, where-  
by he bele-  
ued the re-  
mission of  
sinnes  
through  
Christ.

Distinction  
of the pro-  
mise.

tares. But doubtles this man is both farre deceiued and also hath forgottē his Fa-  
thers, whome he would be sene to make so much of. Was not the selfe same thing  
sayd vnto Adam, which was by God promised vnto Eue his wife, that his seede  
should bruse the hed of the Serpent? Christ was that seede, & he hath so broken the  
hed and strengths of the deuill, that now neither sinne, nor death, nor hel can any  
thing hurt his members. This place all the fathers in a maner thus interpret.

But *Pighius* which yet is les to be bozne withall, is not afeard to say, that  
iustification is not geuen vnto vs by the promise. In which thing doubtles he is  
manifestly agaynst *Paul*. For he vnto the Galathians thus writeth, *God gaue vnto*  
*Abraham by the promise:* and there is no doubt but that vnto vs it is geuen after  
the selfe same maner that it was vnto *Abraham*. But this is to be knowen that  
this worde promise is taken two manner of wayes: eyther for the thing promised:  
and so it is not to be doubted, but that we are iustified by the promise, that is, by  
Christ, and by the forgeuenes of sinnes which is promised vnto them that beleue:  
or ells it is taken for the very words of God, in which he thorough Christ promis-  
eth vnto vs remission of sinnes. And in this maner also we may be sayd to be iusti-  
fied by the promise. For although the cause of our iustificatiō be the mere will and  
mercy of God, yet is not the same offred or signified vnto vs but by the wordes of  
the promises, and by the sacramentes. For these words haue we as sure testimo-  
nies of the will of God towards vs. And, so sayth want not wherby we appzehend  
the thinges that are offred, we are iustified by the promises.

Afterward *Pighius*, to the end he would proue that God attributeth more vn-  
to workes then vnto faith, citeth a place out of the 22. chapter of *Genesis*: where  
is described that excellent worke of *Abraham*, that he refused not to lay his only  
sonne, and to offer him vnto God: And therefore God said vnto him from heauen.  
*Because thou hast done this thing, I haue sworne by my selfe, that in blessing I will blesse*  
*thee, and in multiplying I will multiply thy seede, that it shalbe as the starres of heauen,*  
*and as the sand of the sea: it shall possesse the gates of his enemies: and in thee shall all na-*  
*tions be blessed.* Behold here (sayth he) are promises geuen for workes sake: and  
thereunto is added a most faithful oth: but there is no mencion at al made of faith.  
Wherefore (saith he) God hath more regard vnto workes, then vnto sayth. This  
speaketh he with a stout stomake: but according to *Ysaias*, *The mountaynes*  
*would be brought to bed, and out cometh a poore sely moufe.* Wherefore if a mā would  
demaund what I thinke as touching this thing, I would answer that it is a nota-  
ble and most excellēt history, out of which yet can not be gathered that which this  
man exclaimeth. First here is no mencion made of iustification. What serueth it  
then to that matter whereof we now entreate? So often as any thing is called in  
controuersy, we must runne to such certayne and assured places in which is en-  
treated of the selfe same thing: and not vnto those places in which it may be an-  
swered that they entreat of an other matter. Of this nature is that place whiche  
*Paul* citeth as touching this thing. *Abraham belened in God, and it was imputed vn-*  
*to him vnto righteousness.* But as touching this history, I willingly graunt, that  
*Abraham* by that worke obteyned a certayne more ample benefite, then he before  
had by sayth: not indeede either in substance, or number, or quantity of the promi-  
ses, but in a sound and firme certaynty. For although he doubted not, but that  
whatsoever thinges he beleued, God would faithfully render vnto him, yet after-  
ward when he had done those excellent dedes, he was more fully perswaded of the  
verity of his sayth, and constancy of the promise, and strength of the righteousness  
imputed vnto him. I deny not but that by that excellent worke, *Abraham* obtay-  
ned these thinges. What is there here that *Pighius* should boast of? What new  
thing is here promised? What couenant not heard of before, or new oth is here set  
forth? Nothing is here reherfed, which was not before made mencion of. For the  
couenant which is here made, was before ordained, partly when Circumcision  
was appointed, and partly in that sacrifice, wherin was commaunded that *y* beasts  
shoulde be deuided partly on the right hand and partly on the left: as though they  
which should swere and make the couenaunt shoulde passe thorough the midst.



# Epistle to the Romanes.

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For, that manner was also used amongst the men of Athenes: as Demosthenes declared in his oration agaynst Aristocrates. Farther we can not deny but that Abraham was iustified before. For even before it was sayd, Abraham beleued God, and it was imputed vnto him vnto righteousness. And seeing the matter is so, although afterward were added some promise, yet will that make nothing agaynst vs. For we deny not but that those workes which follow iustification are both good, and also do please God, and are recompensed of him although freely, yet with great & ample giftes. Now resteth only to declare an other way how to vnderstand this clause, *Because thou hast done these things &c.* And this pertayneth vnto the certaynty whereof we before made mention: which as we haue sayd, is from the effectes, and, as they vse to speake, a posteriori, that is from the latter. And that thou shouldst not thinke that this is of myne owne inuention, go & read Augustine in his questions vpon Genesis. For he diligently peruseth these wordes. Now I know that thou fearest God, was God (saith he) ignorant of this before? Had he any neede of this triall, when as he is the searcher of the raynes, and of the heart? Nothing les saith he. For here this word, *I know*, is nothing else, but I haue made thee to know, or I haue made plaine and manifest. Wherefore here is not rendered a reason of the promises by the cause: but after the selfe same manner vndoubtedly, by which it was said of the sinfull woman, *Many sinnes are forgiven hir, because she hath loved much.* Of which place we haue so largely before entreated, that now there is no neede at all of any repetition.

A manner is  
mongst the  
of Athens.

Pighius hath framed an other obiection out of the .18. chapter of Ezechiel. If the wicked man (saith the Prophete vnder the person of God) shall repent him of all his iniquities, and shall doe all my commaundments, I wil no more remember all his iniquities. Here saith Pighius, we see that iustification which is the forgiveness of sinnes is not promised vnto faith, but vnto perfect repentance, and vnto the obseruation of the law of God. And here his bristles so arise, as though we must needs now giue place. But this argument, if it be more narrowly considered, is bothe bayne and trifling. For we easely graunt, that if a man perfectly repent him of all his iniquities, and doe all the commaundments of God, he shall haue iustification by workes. None of vs euer denied this. But here is the payne, this is the trauayle, to finde such a one as being not yet iustified hath performed this. And where I pray thee Pighius is that thine interpretation wherein thou before saydest, that God requireth not that we should performe all the commaundments: but that he of his mercy remitteth many thinges. For here thou hast brought a most manifest testimony agaynst thy selfe. But to returne to the matter. Forasmuch as man neither performeth, nor also can performe those thinges which are set forth both of the Prophet & of the law, what resteth there then, but that he should come humbly vnto Christ, and hauing through faith freely receaued iustification of him, should by grace and the spirite now giuen vnto him do perfect repentance (so muche as this life will suffer) and beginne by an obedience to obey the law of God. Entreatyng of this argument, there came to my remembrance the olde Philosopher Aristhenes. For when a certaine glorious yong man, which was one of his scholars, boasted that he had a ship laden with excellent marchandise, and when it were arrived, he would giue vnto him an excellent gifte, and this song was euermore in his mouth, so that he was irksome to the bearer, Aristhenes brought him forth into the market place, and in a certaine shop bought a few elles of cloth, and hauing them in his hand, when Aristhenes not hauing paid the money, began to go his way, the Marchant called him backe againe. Ho, good fellow, saith he, before thou depart pay me my money. Then Aristhenes shewing him the yonge man, This man (saith he) shall pay thee so sone as his ship is arrived. So will I answer vnto Pighius, when thou shewest me one, which being not yet regenerate, by his owne strengths repenteth him of all his iniquities, & obserueth al the commaundments of God, we wil say that he is iustified by his workes. But when will this ship arriue? wherefore let him cease to boast of the wordes of the law. For those wordes



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what so euer they be, whether they pertaine vnto promises or vnto preceptes, we will after this maner interpret.

But he saith moreover, that Christ also sayd, *He that dothe the will of my father, shall enter into the kingdome of heauen.* But the Lord saide not (saith he.) *We which beleue.* Yea but I say that in an other place he did, and maketh no mention of any worke. For this (saith he) *is the will of my father, that he which seeth the sonne, and beleueth in him, haue eternall life.* Let not *Pighius* then from henceforth deny, that the Lord euer spake this. But that no man should thinke that the scriptures speake things contrary, I answered that these two sentences are not repugnant, but agree very well together. *Pighius* by the will of the father, understandeth a great heape of good workes. But Christ saith, *this is the work of God, that ye beleue.* And after this action of beleuing, follow many other good workes. Wherefore the holy scriptures are not repugnant one to the other. And *Pighius* argument is left weake, and of no efficacie.

But because *Pighius* seeth himselfe dyged with the word of God, for that so oftentimes is red in the holy scriptures, that man is iustified by faith. He saith that that is to be vnderstande of a lively and strong faith, which hath be ioyned with it other vertues. As though he forsothe we euer spake of any other faith. If he speake this from the heart, he beleueth the self same thing that we beleue. Wherefore lay aside the contention, and the controuersie being ended, let vs all agree in one. But *Pighius* cannot abide that this agreement should take place. For after ward, when he expoundeth how we are iustified freely, he saith that that is nothing else, but that God will freely impute vnto vs vnto righteousness the workes of faith, hope, and charitie. What haue we here to do? Doubtlesse it seemeth vnto me, that this man doth not with a sound iudgment read the scriptures, but doth with a corrupt affection, wrest them at his pleasure. For where workes are, *Paul* denieth that there is any free imputation: for these two are repugnant one to the other. Wherefore in that *Pighius* goeth about to ioyne them together, doeth he not seeme most manifestly to be against the Apostle? Thus muche of *Pighius*: vnto whome our Smith the eight wise man of Greece, and the first wise man of Englande, adioyneth himselfe a companion as *Theseus* did vnto *Hercules*. But in very deede, he bringeth nothing else, but that which he hath dyatone out of the links of this man and other such like.

First he saith that faith is not touching remission of sinnes: and therefore we fondly saue that iustification is had by it. For the faith (saith he) wherby Christians are discerned from no Christians, is in Iesus Christ. Which thing also (as though it made much to the purpose) he goeth about to proue by holy scriptures, and by a testimony of *Ierome*. But I would haue this man to answer me, if euer he learned the Hebrew tongue, what is the signification of this name *Iesus*. Doubtlesse amongst all the Hebrewes this word *Iaschag* signifieth to saue: wherefore *Iesus* may in Latine rightly be turned *Seruator* that is, a sauior. But if (which thing I thinke) true he be ignorant of the Hebrew tongue, yet he ought at least to haue beleued the Angel, which so interpreted that name. *Thou shalt call his name* (saith he) *Iesus: for he shall saue his people from their sinnes.* How then can faith be in Christ *Iesus*, vnlesse it be also touching the remission of sinnes through Christ?

Afterward he is not aserd to cite that also out of the Epistle of *Peter*: *Charitie couereth a multitude of sinnes.* Behold (saith he) forgiveness of sinnes is here ascribed not vnto fayth, but vnto charitie. He that will haue a mete are to cutt those knots a sower, let him attentiuely consider the holy scriptures, and diligently see, from whence those places, which are cited in the new testament, are taken out of the old. This sentence of *Peter* is had in a maner out of the 10. chap. of the *Proverbs* For there it is thus written, *Hatred stirreth vp rebukes.* For whome a man hateth, he vnicouereth and publisheth abroad his faultes as much as in him lieth. But contrariwise *Charitie* hideth and couereth the sinnes of his brother. For they which truly loue one another, are wont to defend one another, and to couer one another



thers faults, so much as they se by conscience they may. And this is a most true sentence of *Salomon*. Wherefore *Peter* going about to exhort Christians vnto Charity wisely and aptly borrowed this sentence out of *Salomon*. But *Smith* not understanding, nor considering this, thinketh that *Peter* thought, that remission of sinnes is gotten by Charity. But he is most folly deceived, as oftentimes he is wont to be. But leaving these men aside let vs this remember, that if any time the Fathers seme to attribute righteousness vnto woorkes, the same is not to be vnderstand of that righteousness, which God freely imputeth vnto vs thorough Christ, but of y inward righteousness cleauing vnto vs, which we continually get and confirme by vpright life. Or if those thinges which they speake do manifestly pertayne vnto the righteousness imputed, that is, vnto the remission of sinnes, we must alwayes as we haue before taught run vnto the foundation of good woorkes, namely, vnto a liuely sayth in Christ. Which rules and such like if our aduersary would consider, they would neuer so impudently & obstinately defend so manifest lyes. Although if I should speake any thing touching *Pighius*, forasmuch as I see that he is nether of dul wit nor vnlearned, I can not say, that he in earnest and from the hart wrote touching this matter: but when he had once taken the matter in hand, he counted these thinges for pastime and pleasure.

But now to prosecute that order which I haue appoynted, let vs come vnto the Fathers, and see how muche they make on our side. And vndoubtedly for this matter shall we not nede any great number of testimonies. For euen as to vnderstand of what tast the water of the sea is, it is not nedeful y a man drinke by the whole sea, so, to vnderstand, what the Fathers thinke touching this, we shall not nede to go thorough all they sayings.

*Irenaeus* a most auncient author in his 4. booke and 30. chapter, agaynst *Valentine* writeth somewhat touching this matter although briefly. And I suppose that he for this cause wrote so briefly of it, for that this truth was in those first times so confessed and certayne, that it was not of any man called into doubt. But yet by that litle which he hath may sufficiently be vnderstand, what his iudgement was: as the saying is that *Protogenes* knew *Apelles*: by the draught of one line only. *Irenaeus* sayth, that the old Fathers eue those also which were before the law, were iustified by sayth. For first when he had spoken of *Abraham*, he ascendeth from him vnto *Loth*, then vnto *Noe*, and vnto *Enoch*, and afterward he addeth a reason why in these mens time the law was not written. Bycause sayth he, they were already iust, vnto whom the law was not geuen. For the iust haue the law written in theyr hartes. But peradventure thou wilt scarcely admitte this testimony, bycause *Irenaeus* in that place, when he speaketh there of *Enoch*, sayth, that he was sent a legate vnto the Angells: which may seme to be Apocriphall. But I thinke that the same is cited, not so much out of any booke which is counted apocriphall, as out of some old tradition. For many thinges were as it were by hand deliuered vnto the elders, which indeede are not to be reiect, so that they be not repugnant with the holy scriptures. Otherwise if for that cause we reiect this testimony, why do we not also reiect the epistle of *Judas*? For he also citeth a sentence of *Enoch*, that God shall come with thousands vnto iudgement. But whereas *Irenaeus* sayth that *Enoch* was a Legate vnto the Angells, I suppose that it may thus bee vnderstande to say that those Angells were men which were princes and great kinges, or such as were bozne of the famely of *Seth*. For so in *Genesis* the sonnes of God are sayd to haue sene the daughters of men, that they were sayre. Paradventure *Enoch* was sent vnto them by God to reprove them. And thus much out of *Irenaeus*.

*Tertullian* in his booke of Baptisme sayth, that a perfet sayth hath security of salvation. Wherefore it is not we alone that haue brought in a perticular sayth touching the remission of sinnes. Neyther ought it any thing to moue vs, that in that booke he defendeth most manifest errors touching Baptisme, and exhorteth men to differ Baptisme till they come to ripe age, and not to make hast vnto it before they marry. For although we allow not these thinges, yet in y meane time whilest he entreateth hereof, he hath many thinges which ought not to be contened, which



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were at that time receaued and confessed in the Church. So Ciprian when he treateth of rebaptising of heretikes, when they returned vnto the Church, hath in the meane time many true and weighty testimonies, which we can not reiect, although in the very state of the question we utterly disagree from him. And what father I pray you is there amongst them all, which in some one place defendeth not some sentence which is not to be allowed, and yet ought not all theyr workes therfore to be contemned. For there is no Pomegranet so sayre, which hath not in it some rotten carrells.

Nowe let vs come vnto Origen. He in his first booke vpon Iob (if yet that be Origen's worke) thus writeth: *All things which men do, whether it be in virginity, or in abstinency, or in chastity of the bodye, or in burning of hys fleshe, or in distribution of his goodes, all these things I say they doo Gratis, that is in vaine, if they doo them not of sayth.* In this place, whereas he sayth Gratis, all men vnderstande in vaine. Whiche thing doubtles Pighius and his companions will not admitte. For they will haue these things to be certayne preparations vnto iustification. But, that Origen is by expresse wordes against them, those wordes which follow do moze plainly declare. For thus he writeth, *That all holines and righteousnes which a man doth without faith he doth it in vaine, and to his owne destruction.* And he citeth this sentence of Paul, *whatsoever is not done of faith is sinne.* I am sure that neither Pighius can deny, but that Origen in this place maketh on our side: & that he in that sence vnderstande these wordes of Paul, *whatsoever is not of faith is sinne:* whiche wordes yet he crieth out that we are accustomed to abuse. Although he not onely Origen, but also Augustine, Basilus, and other fathers as we haue before taught, expound those wordes after the selfe same manner. Wherefore he doth vnjustly and impudently accuse vs: but if he will say that we must not so much regard, what interpretation the fathers bring, but must see whether the place in the texte may so be taken, therein we commend him. For we gladly admit appealing from the Fathers vnto y word of God. But he ought to haue remembred, that it is not the point of a good man to reprove that in others, which he doth himselfe. Wherefore he should suffer vs also on the other side, when the matter so requireth to appeale from the Fathers vnto the scriptures. But as touching the very matter, we haue els where declared, that that sentence of Paul as it is written in his Epistle, is so to be expounded, that of it may be inferred that the workes of men not regenerate are sinnes. Origen afterward addeth: *Of whome shall he receaue a rewarde? Of him thinke you whome he sought not for? whome he hath not acknowledged? in whom he hath not beleued? He shall not sayth he receaue of him a rewarde but iudgement, wrath, and condemnation.* If these things be rendred vnto such workes, who will denye but that they are sinnes? Afterward he bringeth a similitude. *Euen as (saith he) he which buildeth without a foundation loseth his labour, and hath onely trauaile and sorrow: euen so it is with him which will build up good workes without faith.* And euen as vnto him whiche beleueth all things are possible to finde refreshing at his handes in whome he hath beleued, so vnto him that beleueth not nothing is possible. Euen as the earth without the Sun bringeth not forth frutes so except the truth of God do through faith shine forth in the hartes, the frutes of good workes springeth not forth. For so (saith he) all that whole yeare, wherein Noe was saued from the flood, for that the Sunne shined not forth, the earth could bring forth no fruite. Thus much hath Origen in that place which we haue now cited, by whiche we conclude that faith formeth and maketh perfect al good workes which follow, and not that it as these men (I can not tell who) haue sained, taketh and bozoweth his forme of them. The same Origen vpon the. 4. chap. vnto the Romanes thus reasoneth: *If he which beleueth that Iesus is Christ be born of God: & he which is born of God sinneth not: the is it certain that he which beleueth in Christ Iesus sinneth not.* This kinde of argument is called Sorites, & is allowed of y Logicians. For y Stoikes were wont oftentimes to vse it. The assumptes of this argument cannot be denied. For they are take out of the holy scriptures. But he addeth after ward, *And if in case he sinne, then is it certayne that he beleueth not.* This of necessitie followeth of the former conclusion. For if euerie one which beleueth sinneth not, then doubtles whosoener sinneth, beleueth not



not. Let *Pigghius* now go laugh, for that we say, that by greuous sinnes true faith is lost, or is in such a dead slepe, that it hath not his act. And let him aggrauate the matter as much as he can, that he which sinneth greuously neither beleueth that there is a God, nor also the rest of the articles of the faith. *Origen* both thinketh & writeth the selfe same thing that we do. And he saith moreover, that there is a token of true faith, where sinne is not committed: as contrariwise where sinne is committed, it is a token of infidelitie. Again he addeth in the same chap. If peradventure that which is said of the Apostle, to be iustified by faith, seme to be repugnant with that, which is said that we are iustified freely (For if faith be offered first of the man, he can not seme to be iustified freely) we must remember that euen faith it selfe is geuen of God: and this he proueth by many testimonies. But this thing our *Pigghius* can not abide. For he derideth vs as often as we say, that faith is had by the breathing of the holy gost. For he saith y it is wonderfull y the holy gost wil haue his abiding & worke in the which do not as yet beleue. The same *Origen* vpon *Leuiticus* in his 3. booke & 3. chap. The holy sicle, sayth he, representeth our faith. For if thou shalt offer faith vnto Christ, as a price vnto the immaculate ramme offered up for a sacrifice, thou shalt receiue remission of sinnes. Here also we haue expessedly, that remission of sinnes is obtayned by y faith (I say) which is directed vnto Christ, deliuered vnto death and sacrificed for vs. There can nothing be more manifest the these testimonies which *Origen* hath brought for vs. But these me are so obstinate, that they wil not be led from y opinion which they haue once take in hand to defend, although thou bring neuer so gret light with the, least they should seme to any of theirs to haue defended an il cause.

*Cyprian* beside those thinges, which we haue spoken of the coniunction of faith with a good life writeth also in his 3. booke to *Quirinus*, that faith onely profiteth, and that we are able so much to performe as we do beleue. The first part of this sentence pertayneth vnto the third article of this question: but the latter serueth very much for that which we are now in hand with. It is a wonderfull saying doubtles, that so great is the force of faith, that by it we are able to do whatsoeuer we will. And yet did not *Cyprian* thinke it sufficient absolutely to pronounce this, but hath also confirmed it by many and sundry testimonies of the scriptures.

As touching *Basilus* and *Gregorius Nazianzenus* that shal suffice which I haue before cited. *Chrysostome* in his sermon, which he hath entituled, de fide, lege natura, & spiritu, sayth, that euen faith is of it selfe able to saue a man. And for an example he bringeth forth the thief, who he sayth onely confessed and beleued. But workes, sayth he, alone can not saue the workers without faith. After that he compareth workes done without faith with the reliques of dead men. For dead carcases, sayth he, although they be clothed with precious and excellent garments, yet draw they no heat out of them. So (sayth he) they which want faith although they be decked with excellent workes, yet are they by them nothing holpen. And the same saith vpon the epistle vnto the Romanes, vpon those wordes of Paul, But the righteousness which is of faith, Thou seest (sayth he) that this is chiefly peculiar vnto faith, that we all treading vnder foote the complaints of reason, should enquire after that which is aboue nature, and that the infirmity of our cogitations being by the vertue and power of God caste away we shoulde embrace all the promises of GOD. Here we see that by faith wee obtaine the promises of God: and although by it we assent vnto all that whiche is contained in the holpe Scriptures, yet it peculiarly hath a regard vnto the promises of God. This is also to be considered that he saith, that the infirmity of our cogitations in beleuing is by the vertue and power of God cast away. For this maketh agaynst them which contend that this is done by humane strengthes: as though we should haue faith of our selues and that as though it goeth before iustification. The same *Chrysostome* vpon the 29. chapiter of *Genesis* in his 54. homely. This (sayth he) is the true faith not to geue hede vnto those thinges which are seene, although they seme to be agaynst the promise, but onely to consider the power of him that promiset. Let the well consider this, which will haue vs to haue a regard not onely to the power and promises of God, but also chiefly to our own preparations. And expounding these wordes in *Genesis*. Abraham beleued God &



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the scrip-  
tures.

it was imputed vnto him vnto righteousness, let vs also, saith he, learne, I beseech you, of the patriarch of God to beleue his sayings, and to trust vnto his promises, & not to serch them out by our owne cogitations but to shew a great gratitude. For this can both make vs iust, and also cause vs to obtayne the promises. Here also are two thinges to be noted. The one is that we are made iust by sayth, the other that by the same we obtayne the promises: which two thinges our aduersaries stoutly deny. The same father vpon these wordes of Paul vnto Timothe, Of whome is Hymeneus, and Alexander, which haue made shipwracke as concerning sayth, So, (sayth he) he which once falleth away from the sayth, hath no place to stay himselfe, or whether to go. For the head being corrupted and lost, what use can there be of the rest of the body? For if sayth without workes be dead, much more are workes dead without sayth. Here is to be noted that this is an argument a minori, that is, of the lesse. For he sayth, that workes are more dead without sayth, then is sayth without workes. The same author in his sermon de verbis Apostoli, vpon these wordes of the Apostle, Having one and the selfe same spirite of sayth, For it is impossible (sayth he) it is doubtles vnpossible, if thou liue vnpurely, not to wauer in faith. By this we see how great Chrysostome thought the coniunctiō to be between faith & good workes. The same father expounding these wordes of the Apostle, do we the destroy the law by faith? God forbid, yea rather we confirme the law. So soone as (sayth he) a man beleueth, straight way he is iustified. Wherefore sayth hath confirmed the will of the law, whilst it hath brought to an ende that for which the law did all things. How the doth Pighius say that sayth is only the foundaciō, & therefore is very farre from the perfection of iustification? As to what purpose is that, that after sayth he putteth so many degrees and meanes by which we come vnto iustification. For Chrysostome speaketh farre otherwise, y a man is iustified straight way so lone as euer he beleueth. Farther he attributeth vnto sayth even this also, that it maketh men iust, when as the law was not able to performe that, although it by many wayes endeavored it selfe therunto. Moreover when he expoundeth these wordes, They being ignorant of the righteousness of God, and going about to establish theyr owne righteousness, are not subiect vnto the righteousness of God. This righteousness of God (sayth he) he calleth the righteousness of sayth, which is wholly geuen by grace from above, and not for our labours. And vpon these wordes: Behold I put in Sion a stone of offence. Thou seest the (sayth he) that sayth hath with it confidence and security. Here he manifestly appointeth a perticular sayth and a certainty touching the remission of sinnes: which thing our aduersaries so much resist. Farther when he expoundeth that saying in the 11. chapter, And if they abide not in theyr incredulity they also shall agayn be grafted in. If sayth, sayth he, could graft thee, when thou wast a wild olive tree, into a good olive tree, it can also restore them into theyr owne good olive tree. Here also the power to be grafted into Christ by iustification, and the power to restore them which are cut of, is attributed vnto sayth. I could now passe over to Ierome, if there were not somewhat which calleth me backe agayn vnto Chrysostome. For the selfe same man writeth, that sayth only is not sufficient vnto saluation. And such sentences are oftentimes read in the Fathers: which our aduersaries continually wrest agaynst vs. Although to speake the trouth such an obiection is no such a manner of weapō, that it nedeth so greatly to be feared. For it may easely be answered in one word. For he sayth not, that faith is not sufficient vnto iustification, but only vnto saluation. For sayth is of it self sufficient vnto iustification. But after we are once iustified, it is not inough to the obteynement of saluation to say, I beleue. We must put to also an holy life & good workes: for by them, as it were by certayne degrees God bringeth vs to felicitie. And after this manner we may interpret all the sentences of the Fathers which seme to tend this way. And if in case theyr wordes (as sometimes it happeneth) will not beare such an exposition, then as it is most right we will appeale from them writing negligently vnto the selfe same fathers writing in an other place more soundly and more catholically: as did woman in times past, which appealed from Phillip being downe vnto the selfe same Phillip being sober.

Ierome vpon the epistle vnto the Galatians vpon these wordes, And we know-



ing that man is not iustified by the workes of the law, but by the fayth of Iesus Christ, sayth, That all the old fathers were iustified by the selfe same fayth in Christ, by which we are now at this day iustified. And this sentence he confirmeth by induction of many examples: first he reckoneth by Abraham, for of him he sayth Christ thus spake. He saw my day, he saw it and reioysed: after him he maketh mencion of Moses: for of him he sayth, it is thus written in the epistle vnto the Hebrzewes, that he counted the reproches of Christ greater riches then the treasures of Egypt: and that he refusing to be in the court of Pharao did chuse rather to embrace the crosse of Christ. And he addeth that Iohn Euangelist in his 12. chapiter most manifestly teacheth, that all those thinges whiche Esay hath put in writing touching the glory of God, when he saw the Lord sitting vpon an high throne lifted vp, are to be vnderstand of the sonne of God. He addeth moreover out of the epistle of Iudas, that the Lord Iesus Christ deliuered the people of Israell out of Egypt, and after that smote the vnbeleneers. In which place I very much meruaile that Ierome, a man otherwise excellēt in the Greke tounge, turned it thus the Lord Iesus Christ, when as in our text is had only this word Lord: vnles we will suppose that his exemplar was differing from that which we now vse. Which I speake not as though I doubted, whether those thinges whiche at that time happened, were done by Christ the sonne of God or no. For Iohn sayth, No man hath sene God at any time: but the sonne which is in the bosome of the Father, he hath declared him. Wherefore whatsoeuer is vttered vnto men touching thinges diuine, is vttered by the sonne of God, who hath most truly geue him selfe vnto mankind a faithfull interpreter of God his father. And Paul in his first epistle vnto the Cor. the 10. chap. sayth, They dranke of the spirituall rocke following the: And that rocke was Christe. Also, Let vs not tempt (sayth he) Christ as certayne of them tempted him. The same Ierome vpon y epistle vnto the Galathians, where he reckoneth by the fruites of the spirite, when he cometh vnto faith, thus writeth, If charity be absent, sayth also departeth away together with it. These wordes manifestly declare, that his iudgement was, that true sayth cannot be deuied from charitie: which thing we also teach and defend. But Pighius with his, hisseth at it, and crieth out against it: but let him gruntle as much as he will, it sufficeth vs that this doctrine agreeth both with the scriptures and with the fathers.

All the fa-  
thers were  
saue by  
fayth in  
Christ.

Whatsoe-  
uer hath ben  
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ges diuine,  
hath bene  
vttered by  
the sonne of  
God.  
Faith is not  
seperated  
fro charity.

Ambrose expounding these wordes out of the Epistle vnto the Romanes. For it is one God which iustifieth circumcision by fayth: Because (sayth he) there is but one God, he hath iustified all men after one and the selfe same maner, forasmuch as nothing causeth merite and dignitie, but fayth. And after ward vpon these wordes, Therefore by fayth according to grace, that the promise might be firme vnto all the seede. The promise (saith he) cannot be firme vnto all the seede, that is, vnto all manner of men of what nation so euer they be, except it be by faith. For the beginning of the promise is of fayth, and not of the law, for they which are vnder the law are guiltie: but the promise cannot be geuen vnto them that are guiltie: and therefore they ought first to be purified by faith that they may be made worthy to be called the sonnes of God, and that the promise may be firme. And towarde the beginning of the 5. chapter, vpon these wordes, Being iustified by fayth we haue peace towarde God, Fayth (saith he) and not the law causeth vs to haue peace with God. For it reconcileth vs vnto God, when our sinnes are taken away which had before made vs enemies vnto God. And afterwarde vpon these wordes, The law of the spirite of life. It is fayth, (sayth he) which iustifieth them that flye vnto it to remit vnto them, that which the law helde them guiltie of, that liuing vnder faith, they might be free from sinne. And in his 2. booke vpon the Gospell of Luke he saith, that Peter wepte not, but when the Lord had looked backe vpon him. And he addeth that the Lord brought forth in him both repentance, and the power to weape.

But Augustine when he entreateth of this matter seemeth to be in his owne field, so that to hunt in him for testimonies touching this controuersie, is, as the common saying is, to seeke water in the sea. Notwithstanding it shal not be strange from our purpose to picke somewhat out of him also. In the sermon of the Lord vpon the mountaine, touching the wordes of the Gospell in Mathew in his 7. Sermon towarde the end: If thou presume of thine owne worke, a reward (sayth he) is rendred vnto thee, and not geue vnto thee by grace. I demaund now, Beluest thou, o sinner? I be-



## Cap. II

## A Commentarie vpon the

leue. What beleuest thou? that thy sinnes may by him freely be forgiven thee? Then hast thou that which thou beleuest. In his p̄face vpon the 31. Psalme. Thou hast done no good: and yet remission of sinnes is geuen thee. Thy workes are considered, and they are all found nought. If God should render vnto these woorkes that which is dew, doubtles he should condemne thee. And in his booke de Spiritu & Litera the 12 chapter. We gather that a man is not iustified by the rules of good life, but by the fayth of Iesus Christ. And in his booke agaynst the 2. epistles of the Pelagians in his 3. booke and 5. chapter. Our fayth (sayth he) that is, the catholike fayth discerneth the iust from the vniust, not by the law of workes, but euen by the law of fayth. And Augustine and Alp̄ius in his 106 epistle, of righteousnes is of fayth whereby we beleue that we are iustified, that is, that we are made iust by the grace of God thorough Iesus Christ our Lord. The same father agaynst Pelagius and Cælestius in his 1. booke and 10. chap. It is not inough (sayth he) to confesse what grace thou wilt, but that grace whereby we are perswaded, whereby we are drawen, and whereby euen that which is good is geuen. This maketh plainly agaynst the, which put I know not what generall grace, and will haue it to lye in euery mans power either to admitt or to refuse the same. But this grace whereby we are so perswaded, is nothing ells but fayth. Which fayth indeede is necessary to iustifie, but those woorkes which are done befoze we be iustified, do nothing auaille. For the same Augustine agaynst the 2. epistles of the Pelagians the 3. booke and 5. chapter. Euen as woorkes (sayth he) which seme good, are vnto the vngodly turned into sinnes. &c. And in his booke de Spiritu & Litera the 28. chapter. Euen as (saith he) there are certayne veniall sinnes, without which euen the iust men can not liue: and yet they hinder vs not from saluation. so are there certayne good woorkes, without which euen the most wicked men can very hardly liue: which woorkes yet nothing profite them vnto saluation. And that we should not thinke that this fayth whereby we are iustified is a thing common, and straying at pleasure, he addeth after ward in the 34. chap. Why is this man so instructed, that he is utterly perswaded, & an other not so? There are onely two thinges, which I thinke good to answer: O the deapth of the riches. &c. Also what is their iniquity with God? He that is displeased with this answer, let him seeke (saith he) men better learned, but let him beware of presumptuous persons. If we should geue credit vnto our aduersaries this had ben a very rude & blind doubt. For they would haue straight way answered at one word: that the one was perswaded, because he would: & the other was not perswaded because he would not. But Augustine considering & matter moze depely, namely, that it is god, which worketh in vs, both to wil & to performe according to his good wil, & perceiuing y Paul himselfe (being ouercome with y admiatio of this thing) made such exclamatio, thought it most mete rather to referre y whole matter vnto God: who distributeth vnto euery man y which semeth vnto hym good, & that without doubt iustly: although we see not y reasons of his iustice. Yea neither is it mete for vs to search them out: vnles we will haue that to happen vnto vs, which commonly happeneth vnto flies: which, being allured by the light of the candell and flying moze nigh vnto it, are oftentimes burnt with the flame thereof. The same Augustine de Predestinatione sanctorum in his 5. chapter repproueth Pelagius, for that he had sayned that common grace vnto all the saints: which he would haue to be nothing els but nature: which selfe thing our aduersaries also at this day do, when as they cry out that that grace is set forth as it were openly vnto all men, and that it lieth in euery mans power to receaue it so that he will. The same authoꝝ ad Vitalem in his 107. epistle, Vnto those, sayth he, whose cause is a like, with those vnto whome grace is geuen, vnto whome yet it is not geuen: that they vnto whome it is geuen might vnderstand how freely it was geuen vnto them. And in the selfe same place he playnly declareth, that it is God, which of vntwilling maketh vs willing, and taketh away our stony hart, and geueth vs a fleshy hart. This manifestly declareth, that it is fayth whereby we are iustified: and that God distributeth it according to his good will. The same father de dogmatibus ecclesiasticis in the 4. chap. (for that booke, whosoener was the authoꝝ thereof, beareth the name of Augustine) To be purged from sinnes, (saith he) God tarieth

Note this:  
getly what  
grace we  
ought to  
confesse.

Woorkes  
which seme  
good are  
turned into  
sinnes.

What may  
be answered  
to the  
cause why  
one man is  
perswaded  
and an o-  
ther is not.

The grace  
which the  
Pelagians  
taught was  
set forth to  
be common  
vnto all men  
was na-  
ture.

Grace is  
geuen vnto  
some, and is  
not geuen  
vnto other  
some.



not for our will, and in the 44. chapter, The holy ghost maketh vs to chuse, thinke, and consent vnto euery good thyng pertaynyng vnto saluation. And in his 13. booke and 17. chapiter de Trinitate, The word of the sonne of God, sayth he, toke vpon hym the nature of mā without any maner of merite. And after the selfe same maner also is the grace of God geuen vnto vs. This comparison is taken of the greater. For if that man which was made the sonne of God, obtayned the same without any merite: much moze are we without any merite either of cōgurity or of worthines receaued in to adoption. And vnto Simplicianus in the first booke and 2. question, who (sayth he) can lyue vprightly, and worke iustly, except he be iustified by fayth? Who can beleue, except he be touched by some calling, that is, by some testification of thyngs? Who hath in hys power to haue hys mynde touched wyth such a sight, whereby the wyll may be moued vnto fayth? And in his 61. sermon vpon Iohn: All synnes (sayth he) are comprehended vnder the name of infidelity. And he addeth, That fayth can not be wythout hope and charity. Which thing also he most playnly teacheth vpon the 31. Psalme. The same father in his 1. booke and 19. chapiter against the 2. epistles of the Pelagians, at large entreateth after what maner we are drawen of God, and amongst other thinges sayth, that the Pelagians would to much triumph ouer the Christians, if they had not the worde of drawing in the holy scriptures. But forasmuch as that word is expresse euē in the Gospell, they haue now vtterly no place whereunto to flye. There are infinite other places in Augustine which confirme thys sentence: whiche now for briesenes sake I thinke good to ouerpasse.

Cyrillus agaynst Iulianus in his 1. booke and 14. page sayth, The fayth of Abraham and ours is vtterly one and the same. And the same autho: vpon Iohn in the 3. booke and 31. chapiter expounding this sentence, This is the worke of God, that ye beleue in hym, whom he hath sent, For fayth (sayth he) bryngeth saluation, and grace iustificeth: but the commaundements of the lawe rather condemneth. Wherefore fayth in Christ is the worke of god. In these words we ought to note, that faith is it whereby is brought saluation: and that we are iustified by grace. And he declareth these things moze plainly vpon Iohn in his 9. booke and 32. chapiter vpon these words, And whether I go, ye know, and ye know the way. For we are iustified by fayth, and are made pertakers of the diuine nature by the participation of the holy ghost.

Leo in his 13. Sermon of the Passion of the Lord, The fathers (sayth he) beleued together wyth vs, that the blood of the sonne of God should be shed. Wherefore there is nothyng (dearely beloved) straunge in Christian religion from the old significations, nor at any tyme from the iust men that haue gone before vs, but that saluation is in the Lord Iesus Christ which was hoped for. This and many other like testimonies confute those chiefe which dare say, that Abraham was indeede iustified, but not by in Christ, but by fayth touching earthly promises. But the same autho: may seme to make agaynst vs in that that we say, that true fayth is not found without charity. For in his Sermon de Collect: & cleem: he thus writeth of Sathā: He knowing that God is denied not onely in wordes, but also in deedes, hath taken away charity from many, from whome he could not take away fayth: and possessing the field of theyr hart with the rootes of couetousnes, he hath spoiled of the fruit of good works those whom he hath not deprived of the confession of their lippes. These wordes if they be deeply considered make nothing at all agaynst vs. For we speake of a true, sound, and liuely fayth. But Leo vnderstandeth onely a certaine outward profession of faith. For when he would render a reason whereby it might appeare that fayth was not taken from them, he setteth forth onely an outward confession of the lippes: which we also graunt may consist without charity, & is oftentimes boasted of of many men which yet are most wicked. And after this maner I suppose are to be expounded such like testimonies if any happen in the fathers.

Gregory Bysshop of Rome in his 19. homely vpon Ezechuell. We come not, (sayth he) to fayth by workes: but by fayth we attayne vnto vertues. For Cornelius the Centurian came not vnto fayth by workes: but by fayth came vnto workes. For it is sayd, Thy prayers and almes, But how prayed he if he beleued not. But that he now knew not that the mediator was incarnate, by workes he came vnto a more fuller know-

It is not in our power to be touched with that sight whereby the will may be moued vnto faith.

The fathers were iustified by the fayth of those promises which we beleue,



ledge. Whereby I would haue our aduersaries to know, y<sup>e</sup> sayth necessarily goeth before al good woorkes. For they contend y<sup>e</sup> moꝛall woꝛks, which are done of Ethniks and of men not yet beleuing in Chꝛist, are good. Which thing is in this place of Gregory confuted. The same authoꝛ in his 2. booke and 25. chapter de morali bus, speaking of the same thing thus wꝛiteth: *Unles sayth be first gotten in our harts, all other thynges whatsoeuer they be can not in deede be good although they seeme good.*

Bede vpon the 2. chapter of Iames: *He onely beleueth truely, which by working excerciseth that which he beleueth. For sayth and charity can not be seperated a sonder. And this shall suffice as touching the Fathers.*

But what these counsels *Aphricanum, Mileuitanum, and Arausicanum* teach concerning iustification, sayth, grace, and woꝛkes, we haue before at large declared in the first article. This onely wil I now adde, that our aduersaries, when they say, that God offreth his grace vnto all men and geueth his giftes vnto men that desire them and take hold of them, and forgeueth sinnes to them that do that which they ought to do, forasmuch as in the meane tyme they omit the breathing of the holy ghost, and the power of God which draweth vs, and the inward perswasion of the mynde, and all those things which are most chiefly required in this matter, are most manifestly against those counsels which we haue now cited. Howbeit I can not leaue vnspoken, y<sup>e</sup> in the counsell of Mence, which was celebrated vnder *Carolus Magnus*, in the 1. chapter is cited Gregory who thus wꝛiteth: *He beleueth truely, which by working excerciseth that which he beleueth.* Forasmuch therefore as we haue now hetherto spoken as touching this article, namely, that men are iustified by sayth in Chꝛist, and haue confirmed the same by scriptures, & haue ouerthrowen the obiections of our aduersaries, and alleadged testimonies of the Fathers to confirme our sentence, let vs now come vnto the third article.

The third  
article.  
We are ius-  
tified by  
sayth onely.

Wherefore we say that iustification consisteth of sayth only. Which sentence all those places of scriptures pꝛoue, which teach that we are iustified freely: and those which affirme that iustification commeth without woꝛkes: and those also which put an antithesis oꝛ contrariety betwene grace and woꝛkes: All these places (I say) most truely conclude, that we are iustified by sayth onely: Although this word, *Onely*, be not red in the holy scriptures. But that is not so much to be weighed, for the signification of that word is of necessity gathered out of the. Further this also is to be noted, euen as we haue already before taught, that we affirme not that that sayth whereby we are iustified is in our myndes without good woꝛkes: although we say that it is it onely which taketh hold of iustification and remission of sinnes. So the eye can not be without a head, braynes, hart, liuer, & other partes of the body: and yet the eye onely apprehendeth colour and the light. Wherefore they which after this maner reason agaynst vs: *Sayth, as ye say, iustifieth: But sayth is not alone, Ergo, Sayth alone iustifieth not, do fall into a fowle paralogisme.* As if a man should thus conclude, onely the will willet. But the will is not alone in the mynde: Ergo, not the will alone wylleth. Here euen litle childꝛen may see the fallace oꝛ deceate, which they call, of composition & of diuision. And is it not a fowle thing that so great diuines should not see it? But here Smith, the light fosloth of diuinity, setteth himselfe agaynst vs. He of late cryed out euen till he was hoarse, that we falsely affirme that those places of the scripture, which testify that we are iustified gratis, that is freely, should signifie all one with this to be iustified by sayth onely. For this worde gratis is not all one wyth *Solum*, that is onely. Dull gramarians that we are, which without thys good maister could not vnderstand this aduerbe so much in vse. Howbeit thys Grammaticall *Aristarchus*, lest he shoulde seeme wythout some reason, to playe the fowle. It is wꝛitten (sayth he) in Genesis, that *Laban* sayde vnto *Iacob*, *Forasmuch as thou art my kinsman, shalt thou serue me gratis?* Here sayth he, put this word, *Only*, and thou shalt see, what an absurd kind of speach it will be. And in the booke of *Pombers*, The people sayd, that in *Egipt* they dyd eate fishes gratis. And in the Psalme, *They haue hated me gratis.* Here sayth he can not be put this aduerbe *Only*. Wherefore we rashly and very weakely conclude, that for that in the scrip-  
tures

Fallacia  
compositionis  
& diuisionis.

Of the ad-  
uerbe gratis  
that is free-  
ly.



tures a man is sayd to be iustified gratis, he is therefore strayght way iustified by sayth only. But this sharpe witted man & one so wel exercised in y<sup>e</sup> concordance of the Bible should haue remembred, that this word, Gratis, signifieth without a cause, or without a reward and price. And therefore we rightly say, that iustification consisteth of sayth only, bycause it is sayd to be geuen gratis. For if workes were required, there should be a cause, or a reward or a price to the obteynement of righteousness. But soasmuch as Gratis, excludeth all these things, of y<sup>e</sup> word is rightly and truly inferred, only sayth. And those places which this man hath alledged are not hard to confute. For Laban sayth, *Shalt thou serue me gratis*, that is, without this condition that I should geue the any thing which is, only to take, and nothing to repay. And the Israelites when they sayd that they did eate fishes gratis, ment, that they did eate them with out any price payd. And this, *They haue hated me gratis*, is nothing ells then wout a cause, or without any my desert. Wherfoze if this word, Gratis, take away price & merite, soasmuch as Paul sayth, that we are iustified gratis, we must nedes vnderstand that it is done without any our price or merite. Which doubtles should not be true, if workes should be required as causes and merites. And bicause we once brought a place out of the epistle to the Galathians, *But when as we knew that man is not iustified by the workes of the Law, except it be by the sayth of Iesus Christ*, and of this particle, *Except*, concluded, that iustification consisteth of sayth only, this man according to his wisdom rageth and sayth, that this word, *Except*, is not all one with *Only*. For, sayth he, Ioseph in Genesis sayd vnto his bzyethern, *Ye shall not se my face except ye bring your youngest brother*: & Christ (sayth he) sayth, *Except ye eate the flesh of the sonne of man, ye shall not haue life in you*. Who (sayth he) wil say, that life is had only by the eating of the Sacrament: wherfoze (sayth he) these thinges can not be expounded by this word *Only*. Yes doubtles but they may. For in the booke of Genesis, what other thing ment Ioseph then to admonish his bzyethern, that they should vpon this condition only come a gayne into his sight, namely, if they brought they<sup>r</sup> youngest brother with them. And Christ in the 6. of Iohn entreated not of the eating of the Sacrament: for he had not as yet instituted it: wherfoze by this word *to eate* he signifieth to beleue. And he sayth that they which are of full age hereyn only haue life; if they eate hys flesh and drinke his bloud: that is, if they beleue that the sonne of God was deliue<sup>r</sup> for them for the remission of they<sup>r</sup> sinnes: And that this is the only way whereby they may be saued. But Smith addeth, that from Iustification is not to be excluded hope and charitie and other good workes. I graunt indeede, that those are not to be excluded from a man that is iustified. Notobeyt I do not attribute vnto them the power of iustifieng. For that which Paul saith y<sup>e</sup> a man is not iustified by workes, should not be true, if we should be iustified by any kind of workes. For if a man should say, that an artificer worketh not with his fingers, and after ward should confesse, that he vnto that worke which he doth w<sup>th</sup> fingers, he were wo<sup>r</sup>thy to be laughed at: although being conuict he would say, that he excepted only the litle finger and the third finger, and not the thombe, foze finger or middle finger. For he which b<sup>l</sup>eth th<sup>re</sup> fingers, vndoubtedly b<sup>l</sup>eth fingers. But why doth this man say, that hope and charitie are not excluded? Bycause (sayth he) euen ye your selues will haue vs to be iustified by a linely sayth: which doubtles is not without these. We graunt that these vertues are always ioyned with true sayth. But yet we do not in them put any part of our iustification befoze God. In this argument is a fallace or disceate of the Accident. For vnto those thinges which are adioyned is attributed that which is proper vnto that vnto whome they are adioyned. As if a mā should say, The Sunne is round and high, ergo, the roundnes and highe of the Sū do make vs warme. What workes then doth Smith exclude from iustification; when as he includeth hope and charitie? I suppose surely, he excludeth outward workes, fastinges, almes, and such like. But with what face can he so say or teach, when as he appointeth and defendeth workes preparato<sup>r</sup>y? But this sharpe witted man thinketh, that he hath trimely escaped, for that he sayth that these thinges are

Of this ad-  
uerbe *Nisi*  
that is, ex-  
cept.

Fallacia  
accidentis.



The Pelagians fled  
vnto the  
common  
grace of cre-  
ation.

A strong  
reason co-  
proue that  
faith onely  
iustifieth.

are not of necessity required vnto iustification but only if they be present they are profitable vnto iustification. But this is worthy to be laughed at. For we haue before most playnly taught, that all workes which are done before iustification are sinnes. So far is it of that they can serue any thing vnto iustification. And if they should by any meanes profite vnto iustification, our gloryeng should then not be excluded. For we might glory, that we had done those thinges by whose helpe and ayd we were iustified. But of this (sayth he) we can not boast, for that they were done by a certayne grace of God preuenting. But this is chiefly to be marked, that these men attribute a great part of such workes vnto free will. And therefore in y be halfe at y least we may glory. Neither also shall y be true which the Apostle sayth *what hast thou, that thou hast receaued? And agayne, why dost thou boast, as though thou hadst not receaued?* Here some of the answer y we can not glory of this liberty of will, for that we haue it not of our owne. For it is God which hath endued vs with this faculty, and gaue vs free will when he created vs. But this is not sufficient to take away boasting. First, for that this were to fly vnto the comon grace of creation, which thing the Pelagians did: and by that meanes should at the lest may be left vnto vs a good vse of free will, of which we might glory. For although we haue the same of God by creation, yet the right vse thereof is ours: namely, to assent vnto God when he calleth vs, and to apply our selues vnto good workes which of God are set forth vnto vs. And therefore vtterly to take away all glorying, it is nedeful y we continually haue this in our mynde which *Augustine* hath admonished vs of in his booke de spiritu & Litera the 24. chapiter, *That not onely the wyll and election of well doying is of God, because by creatiō he hath geuen choyce & free wyll, but also because by the perswasion of thynges sene he hath made vs both to wyll and to beleue: and that not onely by the outward preaching of the Gospell, but also by inward perswasion.* For he doth not onely stirre by the hart, but also perswadeth draweth and boweth it to beleue: I graunt in dede, that it is the office of the will, to will and to embrace that which God offreth: for we do not will by vnderstanding or by memory, but by will. And yet for all that I doubt not, but that it is God which maketh vs to wil and to follow good things. Farther our aduersaries think that although workes concurre vnto iustification, yet is that notwithstanding true which the holy scriptures teach, namely, that we iustified freely. Because say they those workes are geuen of God, and are done of grace. If this refuge mought helpe, then had not *Paul* done well, when he toke away from ceremoniall workes the power of iustifying. For a Jew might say, Our fathers which in the old tyme were circumcised, and performed other obseruations of the law, did not the same by their owne naturall strengthes, but by the grace of God both helping them and stirring them by thereunto. Wherefore if other workes which were commaunded in the lawe coulde profite vnto iustification to merite it, as ye speake, of congruity, why coulde not ceremoniall workes do the same? Neither will this any thing helpe, to say, that *Paul* taketh not away from them the power iustifying, but onely after the comming of *Christ*. For he manifestly speaketh of *Abraham*, which was iustified by fayth, and not by circumcision, and bleseth a testimony of *Dauid*, of whome it is most certayne that he liued vnder the lawe. But whereas this man sayth that charity and hope can not be excluded, I would gladly know of hym, whether the workes of these vertues be iust or no. I know he will graunt that they are iust. What will he then answer vnto *Paul*, who vnto *Titus* sayth, *Not by the workes of righteousness which we haue done.* But I know these men fond deuises. They answer, that such workes also are excluded, if they be done by the law, and by free will without grace. But what nedeth to exclude that which can not be? For who will either loue God or hope in him without grace? Farther in what maner so euer they be done they can not serue to iustification: for we are iustified by grace, as it playnly appeareth by the holy scriptures. But betwene grace and workes is so great contrariety, that *Paul* sayth: *If of grace, then is it not now of workes: and if of workes then is it not of grace.* Neither ought these men to be



so much displeased, for y<sup>e</sup> we vse this word, *Only*. For we necessarily conclude it of that which Paul sayth: First, that we are iustified by faith: and afterward addeth, without workes. How aptly we thus conclude, I will declare by a similitude in the 6. chapter of Deutronomy, if we followe the truth of the Hebrew, it is thus writtē, Thou shalt feare the Lord God and hym thou shalt serue. Here as thou seest wanteth this particule *Only*, yet because there followeth, Thou shalt not go after strange Gods, The seuenty interpreters haue thus turned that place, Thou shalt feare the Lord thy God, and hym onely shalt thou worship. These men, of the first proposition, being affirmatiue that God is to be worshipped, and of the other being negatiue, that strange Gods are not to be worshipped, concluded that God onely is to be serued. Whose authoritie should not be of so great waight with me, but that Christ himselfe hath cited that place in that sort. For thus he rebuked the deuil, Depart from me Sathan, for it is written, thou shalt worship the Lord thy God, and hym onely shalt thou serue. Here we see that to disproue the worshipping which is geuen vnto a creature this particule only, is necessary: which although it be not had in the Hebrew yet is it necessarily gathered out of it. Now when as we also after this maner reason, why should these men so much be offended? Let them consider that the best and the most auncest Fathers abhorred not from this word. It is a thing ridiculous to see with how colde toyes and poze shifts Smith goeth about to resist them. First he sayth that they ment nothing els but to repress men, that they should not waie insolēt. But let Smith in one word according to his god will come aunswere me, whether the Fathers spake this truely or falsely? If they spake it truely, then make they on our side: and why doth this man so much impugn it? But if falsely, this god end nothing helpeth the to repress the insolency of men. For euen as euill is not to be committed, that god may ensew, so false doctrine is not to be affirmed, to ouerthrow other false doctrine. But this man undoubtedly is so farre besides him selfe that he sayth that this was lawfull for the Fathers to do: For in his booke de votis, which not many yeares ago he set abrode, he sayth that Augustine in his booke de Bono viduitatis, whereas he writeth that their matrimonies which had bowed a bow of virginity or of sole life are true mariages & not adulteries wrote the same for no other end but to perswade Iuliana the widow vnto whome he wrote the booke, that mariages in generall are not euill. And so in Gods name he confesseth, that Augustine setteth forth one false doctrine, to ouerthrow an other false doctrine. And with the like wisdom in the same booke he sayneth, that Clemens Alexandrinus wrote that Paul had a wife (which he thinketh to be most false) only to proue that marriage is god and honozable. And if it be lawfull so to mingle true thinges with false, and to confound all thinges, when then shall we beleue the Fathers? What thing can at any time be certaine vnto vs, but that we may be deceaued by them? Farther he sayneth that Paul excluded from iustification only workes of the law. But this we haue before abundantly confuted and haue taught that the reasons of Paul are generall. Yea the Fathers saw euen this also: For Augustine in many places affirmeth, that Paul entreateth not only of ceremoniall workes, but also of morall workes. But bycause the authoritie of Augustine is I can not tell by what meanes suspected vnto our aduersaries, let vs see what Jerome sayth. He vnto Celsiphon agaynst the Pelagians vpon these wordes, By the workes, of the law no flesh shall be iustified, thus writeth, By cause thou thinkest this to be spoke of the law of Moses only and not of all the commandments which are conteyned vnder this one name law, the selfe same Apostle sayth, I consent vnto the law of God. There are others also of the Fathers which teach the same: but I now ouerpasse them. Let it suffice to shew that this other sayned iustification of Smith is vaine and trifling.

Thirdly (he sayth) that they ment to exclude workes, as he calleth them, penal namely, those workes I suppose which men repentant do but to shew how ridiculous this is also, shall neede no long declaration. For first such workes were required of men, not that by them they should be iustified before God, but only to ap-  
proue

The fa-  
thers vsed  
this word,  
*Only*.

Jerome also  
was of  
the opinion  
that not on-  
ly ceremo-  
niall workes  
are to be ex-  
cluded from  
iustification



## Cap. II.

## A Commentarie vpon the

God requi-  
reth more of  
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faith.

The right-  
eousnes  
which clea-  
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vs consti-  
teth not of  
faith only.

proue themselves vnto the Church: namely, lest they should by a fained and dis-  
bled repentance seke to be reconciled. Farther it is not very likely that *Paul* spake  
of any such workes. For they were not at y<sup>e</sup> time in vse. In dede *Ambrose* when he  
excludeth workes fro iustification, hath hereunto once or twice a respect. But we  
ought not so much to consider what one or two of y<sup>e</sup> Fathers say, but what agreeth  
with the holy scriptures. *Smith* addeth moreouer, that it is certayne that God re-  
quireth much more of vs then faith. For in *Marke* it is thus written, *Repent ye  
and beleue.* Here (sayth he) vnto sayth is adioyned repentance. And in an other place  
*He that beleueth and is Baptised shalbe saved.* He addeth also that in the epistle to  
the *Ephesians*: the Church is sayd to be sanctified with the lauacre of water in the  
word. And y<sup>e</sup> *Peter* in his 3. chap. of his first epistle sayth, *That Baptisme hath made vs  
safe:* *Ierome* also thus writeth vpon the first chapter of *Esay*, *The lauacre of regene-  
ration only remitteth sinnes.* Behold (sayth he) iustification and remission of sinnes  
is ascribed not only vnto sayth, but also vnto the sacraments. As touching the first  
we graunt that *Christ* requireth more of vs then faith. For who doubteth, but that  
he will haue men that are iustified to liue vprightly, and to exercise them selues in  
all kindes of vertues, otherwise they shall not come vnto eternall saluation. But  
these are fruites of sayth, and effectes of iustification, and not causes. But as tou-  
ching y<sup>e</sup> sacraments, we haue many times taught how iustification is to be attribu-  
ted vnto them. For they are in the same respect vnto it, as is the preaching of the  
Gospel and the promise concerning *Christ* which is offered vnto vs, vnto saluation.  
And very oftentimes in the Scriptures that which belongeth vnto the thing is  
ascribed vnto the Sacrament or signe. And bicause Baptisme promisseth remission  
of sinnes by *Christ*, and signifieth it, and sealeth it in them which are washed, ther-  
fore *Ierome* of all other sacraments attributeth this vnto it only. Wherefore the  
wordes of the Fathers ought nothing to moue vs when as they thus write. *That  
sayth alone is not sufficient vnto saluation.* For they vnderstand that of eternall salua-  
tion, vnto which we come not, except some fruite follow our sayth. But of they<sup>r</sup>  
sayings we ought not to gather, y<sup>e</sup> a man is not iustified by faith only. And though  
at any time those selfe same fathers seme to referre they<sup>r</sup> wordes vnto iustificati-  
on, yet are they to be vnderstand, that they<sup>r</sup> meaning was to expresse the nature of  
the true and iustifying sayth. For it in very dede is neuer alone, but hath euer hope  
and charitie and other good workes as companions. Sometimes also by iustificati-  
on they vnderstand the righteousness which cleaueth vnto vs: of which it is mosse  
certayne that it consisteth not of sayth only. They thinke also, that this maketh a  
gainst vs, for that *Paul* writeth vnto the *Romanes*. *By hope ye are made safe:* *Rey-  
se* they, that hope is there taken for the last regeneration, which we hope we shall  
one day obteyne in our countrey. For the Apostle a litle before spake of it. And vn-  
doubtedly we possesse that saluation onely in hope not as yet in very dede. If there  
be any paradiure, who this most iust and most true solution wil not satisfy, let  
him follow the interpretation of *Origen*. For he vpon that place sayth, that hope  
is there put for faith: which is no rare thing in the holy scriptures.

But they haue found out yet an other fond deuise, whereby as much as lieth  
in them they go about to lenise this worde, *Only*, which is so often bled of the  
Fathers, namely, that sayth only hath the beginning, and as it were the first de-  
gree of iustification, which afterward is made perfect and full when other good  
workes come vnto it. But how bayne this is *Paul* himselfe sufficiently teacheth.  
For he doth not onely say that we are iustified by faith onely, but also he addeth,  
*without workes.* Farther this also maketh against these men which is written in  
the 15. chapter of *wisdom*, *To know is full righteousness.* In which place it is a  
sport to see, how our *Smith* writeth himselfe. First he dareth not deny the sentence  
for he counteth that booke for canonicall: but as he is of a sharpe witte, at the last  
this he sayneth: That God is not knowen by sayth onely, but also by loue. But  
who euer would so say, but this man onely? Undoubtedly by loue we know not,  
but by loue we loue. But that which is spoken in the booke of *wisdom* (whiche  
yet



yet with me is not of so great authority) Christ himselfe hath most manifestly testified in the Gospel, saying, *This is eternall life, that they know thee the onely true God.* Although of this saying also of our sauioz, Winchester hath fained a new deuise I know not what: namely, that to know God is not properly eternall life, although it some what helpe forwarde thereunto. But forasmuch as neither the Fathers, nor Paul, nor Christ himselfe can satisfy these men, there is no hope that we shall any thing preuaile with our reasons.

They adde moreouer. That the fathers say, that onely faith iustificeth, that is, is the principallest thing whereby we are iustified. I confesse indeede, that *only*, sometime signifieth, *principall*. But this sense can not agree with Pauls purpose. For if charity be compared with faith, charity is excellenter and better as Paul sayth. Wherefore if both of them iustify (as these men will haue it) then shoulde charity haue the chiefeest part and not faith. And this also is a great let vnto these men, which I haue oftentimes spoken of, that Paul so ascribeth iustification vnto faith, that he sayth, *without workes*.

This word Only, some times signifieth principall.

But Augustine say they, vnto Simplicianus writeth, *That by faith we beginne to be iustified*. Vnto this we may answere two maner of wayes: first that that beginning is such, that in very dae it hath the very full and whole iustification. So that Augustines meaning is, that we are iustified, so soone as we haue faith. Or if this please them not, we will say as the truth is indeede, that Augustine ment of the righteousness which cleaueth in vs.

They cite also Ambrose bpō the 5. chapiter vnto y Galathians, In Christ. &c. For (saith he) we haue nede of faith onely in charity to iustification. Behold say they vnto iustification we haue no lesse nede of charity then of faith. But they are far deceaued: For by those words Ambrose ment nothing els, but to make a distinction betwene true faith and a vaine opinion. Wherefore he sayth, that we haue nede of faith only, namely, which is ioyned with charity.

But Ierome vpon the 5. chapiter vnto the Galathians sayth, *That it is charity onely which maketh cleane the hart*. What other thing els shall we here aunswere, but y this his saying if it be vrged roughly & simply, is false: For it is faith also which purifieth the hartes, as it is written in the Actes of the Apostles. And Paul to Timothe sayth, *Charity out of a pure hart, good conscience &c.* By which words it is playne that the hart must of necessity first be pure, before charity can come. Wherefore we will interprete that sentence by the effect, and as touching our knowledge: For then is it most certayne, that we are regenerate and haue a cleane hart, when we be endued with charity. After this maner also haue we before expounded this, *Many sinnes are forgiven her, because she hath loued much*. And by the selfe same meanes also may that saying of Augustine in his booke de natura & Gratia the 38. chapiter be answered vnto: *It is the charity of God (saith he) by which onely he is iust, whosoever is iust*. But this seemeth vnto me best, to vnderstand such sayings of the fathers of that righteousness which cleueth vnto vs. For that consisteth not onely of faith, but also of all vertues and good workes. But because amongst all vertues charity is the principallest, therefore the fathers sometimes attribute righteousness vnto it onely. And that which our aduersaries haue most vniustly vsurped, to expound this word *Only*, for principall or chiefe, may in this place most iustly serue vs. For here we entreat not of that iustification which is had by imputation, but of that which we attayne vnto after regeneration. Wherefore in this our proposition we exclude not from a man that is iustified hope, charity, and other good workes: but this only we say, that they haue not the power, or cause, or merite of iustificing. And when we say that a man is iustified by faith only, we say nothing ells vndoubtedly, but that a man is iustified only by the mercy of God and by the merite of Christ only: which we can not apprehend by any other instrument then by faith only. Neither must we geue place vnto our aduersaries, not to vse this worde, *Only*: though they cry out neuer so much that of it springeth great offence, and mens mindes are by this perswasion somewhat weakened

Why our righteousness is attributed sometimes vnto charity.

We must not leane of from vsing this worde Only.



## Cap. II. A Commentarie vpon the

ned in the exercise of vertues. For by sound doctrine we may easily remedy these discommodities. For we alwayes inculcate, that it is not true iustification, or true sayth, which wanteth the fruites of good life. But we see the subtle and craftie deuise of these men: For if we should say, that a man is simply iustified by sayth, leauing out this word *Only*. Straight way they would adde of theyr own, that a man indeede is iustified by faith, but yet is he no les iustified by hope, and charity, and other good woorkes. For this selfe same cause the Catholikes in times past would not permit vnto the Arrians this word, *ὁμοούσιον*: that is, of like substance: because they would straight way haue sayd, That the sonne indeede by appellation or name is *God* like vnto the father, & in a maner equall vnto him, but yet not of one and the selfe same nature and substance. Wherefore they did with tooth and naile defend and keepe still this word *ὁμοούσιον*, that is, of one and the selfe same substance, as a word most apt to expresse the truth of that controuersie: which they might also by good right doe, and chiefly for that they saw that that word was of necessity concluded out of the holy scriptures: out of which also is most evidently concluded thys our word, *Only*: and is thought of vs a word most mete to confute the errors of those which would haue iustification to come of woorkes.

Like example.

Howeouer Gardiner bishop of Winchester counted this our proposition to be absurd: and agaynst it amongst other arguments vled this, and it is to me moze then wonderfull, how much it is esteemed of certayne Papists his parasites: The righteousness (sayth he) that is geuen vs of God whereby we are iustified pertayneth to all the faculties of the mind, or rather to the whole man. Ergo, we are not iustified by sayth only: For, that pertayneth only vnto the higher part of the soule. Here gentle reader, lest thou shouldest be deceaued, lieth hidden a double fallace or discreate. For first graunt that that righteousness which is geuen vnto vs pertayneth vnto the whole man, and vnto all the faculties of the mind. Shall it therefore follow, that that righteousness which is offered of God, is not apprehended by sayth only: Andoubtedly the meate which we eate is distributed into all the members, and into the whole body. And yet is it receaued with the mouth only, and not with the whole body. Farther the disputation is not about any righteousness which cleaueth vnto vs, which in very dede is dispersed into the whole man, but about iustification, which is the forgiveness of sinnes. But this righteousness hath no place or seate in our mindes, but in God only by whose will only our sinnes are forgiven vs.

The righteousness whereby we are iustified is in God and not in vs.

But now forasmuch as this article hath ben sufficiently defended agaynst the cavillations of importunate men, we will omit this, and briefly declare, that the auncient fathers abhorred not from thys worde *Only*, which our aduersaries so much detest.

Origen vpon the epistle vnto the Romanes, vpon these wordes: *Thy glorying is excluded, By what law? by the law of dedes? No. But by the law of sayth. For we suppose that a man is iustified by sayth without the woorkes of the law: The iustification (sayth he) of sayth only is sufficient, that a man only beleuing should be iustified, although he haue done no good woorkes at all: and so example he bringeth forth that thiese which was crucified together with Christ: and that woman vnto whome Christe answered, Thy sayth hath made thee safe. Afterward he objecteth vnto him selfe, that a man hearing these thinges mought be made secure and contemne good woorkes. But he answereth, that he which after iustification liueth not vprightly casteth away the grace of iustification. For no man (sayth he) receaueth forgiveness of sinnes to vse licence to sinne. For pardon is geuen not of fautes to come, but of sinnes past. When which sentence can nothing be sayd moze conforable vnto our doctrine.*

Ciprian to Quirinus in his 42. chapter, Sayth (sayth he) only profiteth and looke how much we beleue, so much are we able to doe.

Basilus in his sermō de Humilitate writeth, that a man is iustified by faith only.

Hilarius also vpon Matthew the 8. chapter. Sayth (sayth he) only iustificeth.

Ambrose vpon the 3. chapter vnto the Romanes vpon these wordes: Being iustified freely: Because (sayth he) they woorking nothing, nor rendering turne for turne,

are



are by faith onely iustified by the gift of God. The same author vpon these wordes: According to the purpose of the grace of God, So Paul (sayth he) sayth it was decreed of God, that the law ceasing, onely faith should be required vnto saluation. And straight way after, God hath ordeyned, that men should by faith onely without labour and any obseruation be iustified before God. The same father vpon the .1. chapter of the .2. epistle vnto the Corinthians. It is appoynted (sayth he) by God that he which beleueth in Christ should be saued without workes by faith onely. And he hath the like sentences in his booke de vocatione Gentium.

Out of Chrysostome I could bring a greate many places to confirme this sentence: but of them I will picke out onely a few. Vpon the 3. chapter vnto the Romanes vpon these wordes, Thy glory is excluded, In this (sayth he) is set forth the might and power of God, in that he hath saued, iustified, and wroughte glorification by faith onely without workes. And at the beginning of the 4. chapter, That a man being destitute of workes should be iustified by faith, peradventure it may appeare to be well. But that a man being adorned with vertues & good workes, is not for all iustified by the, but by faith only, this assuredly is wonderfull. Hereby our aduersaries may understand, that although faith haue as companions hope, and charitie, and other good workes (which thing cannot be doubted of Abraham) yet they serue nothing to the apprehending of righteousness. And vpon the .10. chapter vpon these wordes, They being ignorant of the righteousness of God and going aboute to establish theyr owne righteousness, were not subiect vnto the righteousness of God, He calleth (sayth he) the righteousness of God that righteousness which is of faith. Bycause we are without labour by faith only iustified thorough the gift of God.

Of Augustine I will speake nothing. For he is full of this agaynst the Pelagians, and any man may easely by his writings proue this sentence.

Hesichius vpon Leuiticus in his first booke and second chapter, Grace (sayth he) is comprehended by faith only: not of workes: Which selfe thing in a maner he hath in his 4. booke and 14. chapter.

Theophilactus vpon the 3. chapter vnto the Galathians, expoundeth these wordes Bycause by the law no man is iustified before God: Now (sayth he) Paul playnly declareth, that faith euen alone hath in it the power to iustifie.

Phocius vpon the first chapter vnto the Romanes, Iustification (sayth he) consisteth of faith only.

Acacius in Oecumenius vpon the first chapter vnto the Romanes. He hath (sayth he) by faith onely raysed vp and quickened vs being mortified by sinnes.

Bernardus in his 22. Sermon vpon the Canticles By faith only (sayth he) he that is iustified shall haue peace. And in the selfe same sermon, That wanteth (sayth he) of grace, what soeuer thou ascribest vnto merites. Grace maketh me iustified freely.

Whome these things suffice not let him reade Genuadius vpon the 5. chap. to the Romanes: Cirillus in his 9. booke 3. chapter vpon Iohn: Theodoretus vpon the 5. chapter to the Romanes. Didimus vpon the 2. chapter of Iames Eusebius in his Ecclesiasticall history the 3. booke and 27. chap. Ciprian (or whatsoener he were, in his exposition of the sumbole: Liranius vpon the third to the Galathians: The ordinary glosse vpon the epistle vnto Iames: Haimo vpon the Gospell of Circumcision: Sedulius vpon the 1. and 2. chapters vnto the Romanes. Thomas vpon the 3. to the Galathians Bruno vpon the 4. vnto the Romanes. Arnobius vpon the 106. Psalme. Now I thinke I haue spoken inough as touching this question. Wherefore I will now returne to the exposition of the wordes of the Apostle.

### The twelfth Chapter.



Besech you therefore, brethren, by the mercies of God, that ye offer by your bodies a liuing sacrifice, holy, and acceptable vnto God, whiche is your reasonable worshipping.



I beseech you therefore brethren.] Whisitions are accustomed to cleanse a sore  
 or wound of all matter and corruption, and then to anoint it with soft and gentle  
 medicins. So Paul hath first by a sharp disputacion confuted the arrogancy of the,  
 which had confidence to be iustified by the lawe or by philosophy, and that through  
 their owne strengthes, now therefore he turneth himselfe to perswade to an ho-  
 ly life and to good woorkes, whereby we are renewed, and are made perfect by a  
 righteousnes cleauing vnto vs. Wherefore first he establisheth the doctrine of ius-  
 tification: and then that being finished he exhorteth to the fruits and endeuors of  
 good woorkes. Let the aduersaries learne at the lest way by this methode of the A-  
 postle, that good woorkes go not before iustification. For first we must be regene-  
 rated, & after ward bring forth the fruites of regeneration. And this part is not to  
 be neglected, for it is added vnto the former as a fruit thereof. For why doth God  
 iustify vs, and regenerate vs by faith in Christ? Doth he it to the end, we shoulde  
 abide still in sinnes? *Ans. Fulvius* when he had called backe his sonne from the re-  
 tine of *Catiline*, and was now ready to kill him, sayd, *I begat thee not to Catiline,*  
*but to thy countrey.* So God hath not regenerated vs vnto sinne, but to innocency  
 and holynes. Wherefore Paul in this chapiter desireth vs, and that for Gods sake,  
 to lead a life woorthy his benefits. But what those benefits are, we before at large  
 haue declared. For when we lay in sinnes, and could by no meanes rayse vp and  
 heale our selues, he of his mere mercy iustified vs, for Chrestes sake. And to bring  
 this to passe, he suffered his only & dearly beloued son for our sakes to be deliuered  
 vnto y death, & that vnto a most shameful death, namely y death of the crosse. And  
 so great was his goodnes towards vs, y before the foundations of the world were  
 layd he elected vs and predestinated vs to eternall felicity. By these most excellent  
 benefites of God towarde vs we are stirred vp to behaue our selues in such wo-  
 thy and conuenient sort as those benefites require. The forme of this prayer is an  
 obsecration. For he entermeth the mercyes of God, and desireth them for these  
 mercyes sakes. And this forme of prayer is very necessary for the ministers of the  
 Church. For Salomon sayth in his 8. chapiter of Proverbes, *The poore man spea-*  
*kerh with obsecrations. But the rich man answereth thinges hard or rough.* And the  
 poore man therefore speaketh gently, and lowly, and by way of obsecration, for  
 that he seeth that he wanteth fauour and authority, and by that meanes may ea-  
 sely be reiecte. And therefore he entermeth thinges holy and diuine, by which  
 he thinketh he with whome he hath to do may most be moued. But the ministers  
 of the Church although their dignity be great, yet for that to the world, as touchig  
 the outward appearance they seeme abied, therefore they oftentymes fall to obse-  
 crations. This worke of the ministers Paul declareth in the 2. to the Corinthis-  
 ans the 5. chapiter. *We are (sayth he) ambassadors for Christ, as though God did be-*  
*sech you through vs, we desire you in Chrestes steede that ye be reconciled vnto God.*  
 And in the same epistle in the 10. chapiter he sayth: *Now I Paul my selfe beseech you*  
*by the goodnes and meekenes of Christ which when I am present amongst you, am base*  
*and humble.* And in the fourth chapiter of the first to the Corinthisians, *We are blas-*  
*phemed, and we beseech.* And yet is not this sayd, as though the ministers haue not  
 power earnestly to reprove, and sometymes sharply to chastice. For Paul sayth in  
 the epistle to Philemon, *Wherefore though I be very bold in Christ to commaund thee*  
*touching thy duty, yet for lones sake I rather beseech thee, though I be as I am, euen Paul*  
*aged, and euen now a prisoner of Iesus Christ.* Sometimes also Paul vsed that seneri-  
 ty. For in the Actes in the 10. chapiter he sayd, *O thou sonne of the deuill full of de-*  
*ceat, and of all guile: how long peruerstest thou the strait wayes of the Lord? Behold the*  
*hand of the Lord is vpon thee, and thou shalt be blinde, and shall not see for a tyme.*  
 And in the fourth chapiter of the first to the Corinthisians, *Will ye that I shall come*  
*vnto you with the rod, or with the spirit of lenity? And vnto the Galathians, O ye foo-*  
*lish Galathians. He also deliuered some to Sathan to the destruction of the fleshe.*  
 But thou wilt paradiuenture aske: when it is most mete to vse obsecrations, and  
 when seuerer obiurgations? The prudent minister may deale in this matter as  
 occasion

The forme  
 of this pray-  
 er is in ob-  
 secration.

It is meete  
 for the mini-  
 sters of the  
 church to  
 vse obse-  
 crations vnto  
 the people.

Ministers  
 may also re-  
 prove and  
 sharply  
 chasten and  
 commaund.

When obse-  
 crations are  
 to be vsed,  
 and when  
 obiurgations



occasion serueth: with men obstinate, arrogant, and liuing without the feare of God, he must deale moze sharply. But vnto godly men and such as are weake and faynt harted, he must vse obsecrations. Nowbeit this is to be noted, that neither the lawe nor the Prophets vse obsecrations. For the lawe threatneth, and commaundeth, and speaketh with authority, and menaceth punishments if any transgresse. And the Prophets were interpreters of the lawe: and in maner had to do with them which were contaminated with impiety and all kindes of sinnes. And therefore I thinke are not found in the any such obsecrations. Neither did Christ, as farre as we can gather by the Gospels, vse them. For in him was a singular authority and dignity. Therefore he is sayd to haue taught with great authority and grauity, and not as the scribes and Phariseyes and he had oftentimes to do with hypocrites, and with most peruerse oppressors of the sinagoge. But Paul beseecheth vs, and that, as we haue shewed, not besides his office. Now it is our part neither to contemne him, nor God which speaketh in hym. For if we despise these that in such sort beseech vs, what punishment is it that we are not woorthy of? If we will haue our prayers to be hard of God, let vs not suffer these obsecrations to be in bayne. Moreouer by this kind of prayer we are taught, that monitions, obiurgations, and obsecrations, are not in bayne, (as many thinke) although the whole estate of our saluation be ascribed vnto the grace of God. For Paul as we heard, hath playnly taught, that it is not of him that willett nor of him that runneth, but onely of God that hath mercy: who yet now exhorteth and beseecheth vs. Doubtles whatsoever pertayneth to our conuersion is wrought by the grace of God, but therto it vseth sondry instruments, namely, the preaching of the gospel, admonitions, reprehensions and punishmentes. For by these meanes men are called agayne into the right way. Wherefore none of vs ought vnder this pretence to cease of from doing his office. Prea rather let vs admonish them that are fallen let vs pricke forward the slowe, and finally let vs exhort al men to holines: which thing we see Paul now presently doth. For although we our selues can not make our words of efficacy, yet ought we to referre the matter vnto God to vse them according to his most iust pleasure, cyther to the saluation or to the condemnation of them with whome we haue to do. Paul in this obsecration entermedleth a thing of most excellency, namely, the mercy of God: and that the greatnes and power thereof might the moze manifest appeare, he vseth the plurall number. *I beseech you (saith he) by the mercyes of God.* And what these mercyes were and of what sort he hath before declared in his discourse: and therefore there is no neede in this place of any new explication touching this matter. But let them which are studious in the holy scriptures note, that there are many effects of the mercy of God. And therefore Paul beseecheth by the mercyes of God, as mothers are wont, when their children are stubborne and will not be ruled, to beseech them by their breaſtes that gaue them sucke, and by their wombe which bare them for they set forth vnto them their chiefeſt benefites towardes them: that they bare them in their wombe: and after when they were borne nourished them with their breaſts, which offices although they were very paynfull yet by reason of the singular loue they seemed to the mother thinges swete. So here the Apostle besides infinite other benefites of God towardes men maketh mention of the mercyes of God: by which first we are regenerated in spirite: and after that by them we are both fed and sustayned in this way wherein we stand. In this heate of prayer the talke of Paul is inflamed & set on fire. For it manifestly appeareth that these words came not from the lippes onely, or were but spoken with the tonge, but they came wholly euen from the bottom of the hart. And which ought moze vehemently to moue vs, he requireth nothing against our owne commodities and profite, for he requireth nothyng els, but that we should leade a life woorthy our calling. Demas when he saw king Phillip very merry, and daunsing amongst the captiues, and obpraising vnto them their calamitye, sayde vnto hym, *Seing that fortune hath put on thee, the person of Agamemnon, art thou not ashamed to behaue thy selfe like Thersites?* Wherefore Paul requireth this, that soasmuch as not Fortune, but God himself hath put on vs not a perso, but the most true dignitie to be the mem-

The lawe and the prophets vse not obsecrations.

Christ also vseth not obsecrations.

Obsecrations are not in bayne, although our saluation dependeth vpon grace.

Many effects of the mercy of God.

Demas against Phillip.



bers of Christ, and his children, we should not shew our selues to be lost children and strangers from God.

What a sacrifice is.

Division of sacrifices.

It is lawful for vs to offer a sacrifice of thankes geuing, but not a sacrifice of expiation.

Why oblations were slayne.

In this sacrifice are sinnes to be killed.

The outward sacrifices were simboles of the inward sacrifice.

Why man is oftentimes in the scriptures called body & flesh.

Body is not here the name of nature, but of corruption.

The body of sinne.

Now will we declare what he particularly desireth. He desireth vs to offer our selues vnto God. And this oblation he saith shal haue the nature of a sacrifice. And that we may the readier vnderstand what *Paul* meaneth, it shall not be from the purpose to consider, what a sacrifice is. A sacrifice is a voluntary action, wherein we worship God, and offer vnto him somewhat, wherby we testifie his chiefe dignity and dominion, and our seruitude and submission towarde him. In this definition are expessed all the causes. The matter is the oblation: the forme is the action, not a naturall action, but y<sup>e</sup> which is done with election, and inspired, by the holy ghost: neither is it a politicall or economical action but a religious action: for that pertayneth to the worshipping of God. The end is to testifie our seruitude and submission towarde the so great highnes and dominion of God. Wherefore we by god right belong to his proper possession, which hath at the beginning created vs, and after ward when we were lost redeemed vs. And sacrifice is deuided according to his proprieties: so that one kind of sacrifice is called *ευχαριστιον*, that is, a sacrifice of thankes geuing: and an other is called *ιλαστικον*, that is a sacrifice of expiation or purging. That sacrifice which we ought to offer is not a sacrifice of expiation. For, that preheminance was geuen to Christ only, by the one only sacrifice of himselfe which he offered vpon the crosse to consummate & accomplish all things. But the geuing of thankes which we offer vnto God in this sacrifice is very excellent. And this sacrifice of thankes geuing is deuided by the matters about which it is occupied. For vnto God were offered either prayers, or first frutes, or some kind of life (as of the *Israhelites*) or finally some certayne oblations and offerings. And to this last part pertayneth, that which *Paul* in this place exhorteth vs vnto: for he willeth vs to make our selues oblations vnto God. *Ambrose* in this place demaun- deth, why oblations were in y<sup>e</sup> old sacrifices killed. And he putteth two causes: first, that they which sacrificed should vnderstand what they had deserued: secondly, that by that slaughter should be shadowed the death of Christ. Which two causes may serue vs also as touching this our kind of sacrifice. For it is necessary, that the death which sinnes haue brought vnto vs, we agayne rebound vnto sinnes, and that in our selues we kil wicked affects. And to do this, the death of Christ doth not a litle pricke vs forward. For if he would for our sakes in this sort die, how much more ought we for his sake with a ready mind to offer this sacrifice? And doubtles there is no other sacrifice more noble. For here we offer not outward thinges, but our selues. And *Augustine* in his booke de *Ciuitate Dei* sayth, that that outward sacrifice in the old time was a signe, whereby was signified this inward sacrifice, wherein we offer vnto God both our selues and all that we haue. Being therefore we now see that that whereunto *Paul* exhorteth vs is a sacrifice, and that a sacrifice of thankes geuing, wherein we offer vnto God all that we haue and also our selues, now let vs see how *Paul* describeth thys sacrifice.

Your bodies. ¶ When he nameth a Body, by the figure *Synecdoche* he vnderstandeth the whole man, which also is sometimes vnderstanded by this worde soule. For so is it written, that *Iacob* entred into *Egypt* with 70. soules. And the scriptures therefore oftentimes call man by the name of flesh, and of the body to put vs in mind of our infirmity, and chiefly of sinne, which we drave first of propagation by the body. Wherefore this word *body* in this place is not the name of nature, but of corruption. For corrupt affects ought to be mortified, and good affects substituted in theyr place, that our offering may be acceptable vnto God. This selfe thing ment the Apostle when he wrote to the *Colossians*, *Mortifie your members which are vpon the earth: in which place by members he vnderstandeth that tyrannicall law of sinne, which chiefly beareth dominion in the members, and in the whole man. And Paul before in the first chapter, knowing, saith he, that our old man is crucified with Christ, that the body of sinne should be abolished. In which place is used the Hebrew phrase. For it is sayd The body of sinne in steede of the body obnoxious*

to



to sinne. But he moze manifestly by the name of body vnderstandeth the whole man, when he thus writeth, *Let not sinne raigne in your mortall body.* For he ment y sinne ought to be prohibited not only from the body, but also from the mind and from the whole man. And the same thing he ment when he wrote in the senenth chapter. *Unhappy man that I am, who shall deliuer me from the body of this death?* For he desired not so greatly to be deliuered from the nature of the body. For in an other place he sayth, *We desire not to be spoyled of that we haue, but to be adorned a new.* Wherefoze he desired that he might at the length be deliuered from corrupt affects and motions both of the soule and of the body. Hereto also tendeth that which is written in the first to the Cozinthians, *I chastice my body and doo bring it into bondage.* For there is chiefly entreated of the mortification of affects, and not only of the outward tormenting of the body. If we so vnderstand the matter, the sacrifice shalbe ful and perfect. For by this meanes as we haue receaued all whole of God, so in the other side we shall render all whole vnto God. Which thing as it seemeth they of *Platoes* sect rightly vnderstode not. For they, as farre as may be gathered out of *Timeus*, were of this opinion, that the minde onely and reason are immediatly geuen of God. For they held that the substance of the body is drawen of the elements; but the temperature, which they call the complexion they sayd is drawen of the celestiaall spheares; and the affectes and grosser partes of the soule is drawen of Devils. And therfoze they taught that the mind and reason ought to be rendred vnto God. But we know that the whole mā is formed of God, and therfoze ought he all whole to be rendred vnto him. And if we be now grafted into Christ, & haue geuen our selues all whole into the possession of God, we ought perpetually to offer vp our selues all whole vnto him. This selfe thing *Paul* befoze touched in the first chapter, when he thus wrote, *Geue not your members as weapons of iniquitie vnto sinne, but geue your selues vnto God, as they that are on line from the dead; and geue your members as weapons of righteousness vnto God.* Which thing vnles we do, we incurre into the most greuous crime of sacriledge. For when we withdraue our selues frō God, we take away from him a thing most excellent, that thing I say, which of all sacrifices is vnto him most acceptable.

As we receiue all whole of god to haue our being, so agayne let vs render al whole vnto him. An error of Plato.

I man to withdraue himselfe frō God, is sacriledge.

A liuing sacrifice, holy, & acceptable vnto God. ¶ If Christ would for our sakes be made an oblatiō, it ought not to seme greuous to any of vs, if we on the other side be made oblations, & be sacrificed vnto God. For hereto are we predestinated, to be made like vnto the image of the Sonne of God. And euen as he is not a good citezin which cannot be content with the common condition of other citizens, so or rather much les is he to be counted for a good Christian which refuseth to take vpon him the condition of his head or first borne brother. As touching the name of a sacrifice or oblatiō in latten called *hostia* or *victima*, we ought to know that either of these twoordes is deriued of the victory gotten of enemies. For those verses of *Ouid* are commonly knowne of all men.

He is not a good christian which refuseth to take vpon him the condition of his head.

Wherof these wordes *hostia* and *victima* are deriued.

*Victima, quæ dextra cecidit victrice vocatur*

*Hostibus a domitis hostia nomen habet.* That is.

*Victima, of hym that ouercommeth, taketh his name:*

*And Hostia, of enemies ouercome, doth take the same.*

Wherefoze sayng that by Christ is now gotten the victory, whereby he hath set vs being now redeemed by his blood at libertie, we ought by good right to offer vp our selues as sacrifices vnto him: to y end to geue thanks vnto him for so great a benefite. And that we should not erre in this sacrifices, *Paul* here diligently describeth the proprieties of a Christian sacrifice. For so it was in the olde lawe expressedly commaunded, what faultes shoulde be taken heede of in chusinge of sacrifices. And doubtles godlye men had at that tyme a greate care not to offend that way. And in *Malachy* the Prophet, God greuously complayneth of the couetous and vngodly: which whē as they had in their heards and flockes whole,

¶ Ce. iij.

sat,



fat and strong cattaille, would notwithstanding sacrifice weake, leane, and diseased cattayle, wherfore the Apostle willethe vs that it be a lively sacrifice. For dead sacrifices please not God. And in the old lawe, if a man had touched a dead car-hayse, he was made vncleane: wherfore we ought to take hede that our bodies be not subiect vnto sinnes. For they which are so as sayth *Ambrose*, are utterly ad-dicted vnto death. Those are called liuing things, which are moued of the selues, namely, of a beginning within them: and are not driuen of any outwarde force, which they called violent force: by which motion wood, stones, and yron, are mo-ued hither and hither. Wherfore we ought to be the sacrifices of God, not by force, but from the hart and willingly. A consideration also is to be had to that, wherby we are stirred vp to worke. And we must in any wise beware, that that ground be not euill: suche as is theys whiche are moued only by the lustes of the fleshe, or by humane reason, or by the impulsio[n] of the deuill to doo those thinges which they do. Those bodys which are in very deede liuing before God, are mo-ued by the spirite of God, and therefore they can not lye weltring in idleness. Then vndoubtedly do Christians liue, when they alwayes diligentl[y] do those thinges which may both please God, and aduance epyther our saluation or the sal-uation of others. For they which liue idly, are not worthy to be sacrificed vnto God. For idleness seemeth to be a certayne participation of death. Wherfore *Seneca* when he passed thorough a village longing to one called *Vatia*, a man full of idleness and geuen to pleasures, Here (sayde he) lyeth *Vacia*, signifying therby that such may seme not only to be dead, but also to be buried. Wherfore let the sacri-fice be liuing and chearefully moue it self to those thinges which please God. And where hence this life hath his beginning *Paul* teacheth to the *Galathians*, In that (sayth he) I liue in the fleshe, I liue in the fayth of the sonne of God. And *Abacuch* the Prophet sayth, The iust man liueth by his fayth. *Paul* mought aptly commaund these thinges, when as he had before abundantly reasoned of Iustification, and of the life of the soule which is to be obteyned by fayth. Wherfore by this place we are taught, that men not yet iustified can not be such sacrifices. For they want, that life which the holy ghost aboue all other thinges requireth.

Idleness is  
an image of  
death.

Men not  
yet iustified  
cannot be  
sacrifices  
vnto God.  
What holy  
is.

\*Sagmen  
is a kind of  
grasse pluc-  
ked vp with  
earth.

Things  
holy haue  
this proper-  
ty to be be-  
loued of god

Holy.] *ἀγία*. The Etymologye of which word *Plato* thus describeth in *Cra-tylo*: as though it were composed of *α*, a particle priuative, and *γία*, that is, earth: wherfore *Αγία* are thinges impolluted and chused from all earthly filthines and dregges. And with the Latines this word *sanctum* that is holy, signifieth y<sup>e</sup> which is consecrated with bloud, as *Seruius* sayth, writing vpon these wordes in the 12. booke of *Eneidos*, Qui foedera numine sancit. And his opinion is, that sancire amongst the elders was to consecrate with bloud. *Martian* the Lawyer in the Title *De rerum diuisione*, sayth *Sanctum*, is a thing vniuolated, and which is defended and guarded from the iniury of men. And he thinketh that the name is deriued of the Herbes, called \*sagmina, which the Legates of Romanes caried with them, to the end their enemies should do them no violence. But *Vlpian*, *De significa-tione verborum* sayth, that *Sanctum* signifieth all one with firme, fixed & stable. And that sancire is all one with to appoint, & constantly to decre. All these signifi-cations agree very wel with that thing whereof we now entreate. For our sacri-fice ought to be consecrated with the bloud of Christe. Further it ought to be cer-tayne and stable, which ought neuer to be reuoked or to be chaunged: and finally, it ought to be purged from the filthines of sinnes.

Acceptable vnto God which is your reasonable worshipping.] *Plato* in *En-riphrone*, when he had appointed to entreate of holines, consuted this definition, wherein that was sayd to be holy, which is beloued of God. For he thinketh that this is rather a property of holines then the definition thereof. For thinges holy seme to haue this propriety, to be beloued of God. Wherfore the Apostle aptly vn-to holines of life addeth *εὐαγερον τὸ θέον*, that is, acceptable vnto God. And it is all one as if he should haue sayd, If your sacrifice be holy, it shall also be acceptable vnto God. And in the meane tyme he seemeth to haue alluded to that which is  
written



written in the law, namely, that God accepted as a most sweete smelling saour those sacrifices, whiche are done as they shoulde be done. The Hebrewes say: Richan Ichouah.

Your reasonable worshipping. ] This oblation is called reasonable by an Antithesis to the sacrifices of the Jewes and of the Gentiles. For they consisted of brute beastes: or els as *Origen* interpreteth it, so that our sacrifice is such that we therof can render a reason to them that require it. Such doubtles were not the sacrifices of the elders. For the Jewes could geue no reason why God chose out for his sacrifices, rather these beastes then other, or why he would be worshipped rather after this maner then after that. That which we in Latine reade Cultum, that is, worshipping, is in Greke, λατρεῖν: whiche word, as the Latine Fathers write, and especially *Augustine* in his 10. booke, De ciuitate Dei, the 1. chapter, properly signifieth the worshipping of God. For althoughe (sayth he) manye other things are worshipped, yet this worship called λατρεία belongeth not vnto them. As touching the substance of the thing we deny not, but that vnto God is due a certayne worshippinge whiche is not to be communicated vnto thinges created: Notobeyt that λατρεύειν doth with the Grecians alwayes so signifie: I am not able to affirme, for as *Suidas* sayth, λατρεύειν is δουλεύειν ἐπὶ μισθῷ, that is, to serue for a reward or hire. And in the holy Scriptures where we reade, that the festiuall dayes ought so to be kept, that in them should be done no seruite worke, y Greke edition hath it thus, ἔργον λατρευτῶν. This word δουλεύειν also, that is, to serue, doth not so properly belong vnto creatures, that it is not also attributed vnto God. For the Apostle many tymes calleth him self δούλον ἰησοῦ χριστοῦ, that is, the seruaunt of Iesus Christ: as also with the Hebrewes this word Abad, which signifieth to serue, signifieth y obeyfance, which we geue both vnto God, and also vnto y creatures. By these wordes we may gather that all Christians are now sacrificers: as which ought not only to sacrifice themselves, but also others: which thing they chiefly accomplish which preach, teach, exhort and admonishe their neighbours to returne vnto Christ, y when they sal they should repent and returne againe into the right waye. This thing Paul pronounceth of himselfe in the 15. chapter of this epistle. By the grace (sayth he) which is geuen vnto me, that I should be the Minister of God amongst the Gentiles. In that place sayth, that he is λειτουργον, and ἐργουνοῦντα τὸ Εὐαγγέλιον: as if he should say, that he sacrificed the Gospel, that the oblation of the Gentiles might be made εὐπρόσδεκτος, that is, acceptable & sanctified in spirite, &c. But in my iudgement it seemeth most likely, that Paul ment in these wordes to comfort those which were newly conuerted vnto Christ, as well Jewes as Gentiles. For our religion mought seme vnto them at the first sight very slender and bare: as which wanted that godly shew and outward decking of sacrifices. But the matter sayth Paul, is farre otherwise then ye thinke it is. For we also haue our sacrifices: but they be liuing, holy, reasonable, and acceptable vnto God. What moze sharper spurs can be put to our sydes to cause vs to leade a godly and holy life, then to be taught that we ought all to be such sacrifices, & the offerers vp also of those oblations: He that is not moued with theie reasons to liue holily and innocently, I see not doubtles, by what other meanes he can be moued.

And apply not your selues to the figure of this world: but be ye transformed in newnes of your minde, that ye may allow what is the will of God: good, acceptable, and perfect.

And applye not your selues to the figure of this world, but be ye transformed in newnes of your mind. ] They which teache Pussicke do not onely teache how men should singe, but also do therewithall inculcate how men should not sing that the scholars may perceauie, both what they ought to follow, and what to auoyde. So Paul here teacheth what is to be done in this sacrifice, & what is to be eschewed. Imitate not (sayth he) this world. He vseth the figure Metonomia, by the wordes

Why our worshipping is called reasonable.

All christians are sacrificers. The ministers of the worde of God aboue all other do sacrifice.

Our religion wanteth not conuenient sacrifices.

The order of teaching vsed of the Apostles.



Woꝛld  
what it here  
signifieth.

What diffe-  
rence be-  
twene a  
foꝛme and a  
figure.

If the re-  
newing of the  
mynde be  
commoun-  
ded, then  
was it cor-  
rupt.

Whether  
the mynde be  
incorrupt in  
them that  
are not re-  
generate.

to vnderstand men not yet regenerate. For they are rightly sayd to be of this woꝛld, for that their affectes and maners are vile and filthy. For men nowe regenerate, although they liue in the woꝛld, yet as Chꝛist sayd vnto the Apostles, they are not of the woꝛld: for they are continually conuersant in heauen, as Paul sayth to the Philippians. And that which the Apostle in this place requireth at our handes, the self same requireth he in the 4. chapter to the Ephesians. This (sayth he) I say and testifie in the Lord, that henceforth ye walke not as other Gentiles walke, in vanity of their mind, hauing their reason darkened, and being straungers from the life of God, through the ignorance, that is in them, and the blindness of their hart, which being past all feeling haue geuen themselves to wantones, to worke all vncleannes eue with greedines. These are y<sup>e</sup> chiefeſt faults & finnes of the childꝛe of this woꝛld, fro which Paul calleth vs backe. Chꝛisostome expounding thys place waigheth these two woꝛdes, *συνμορφωσθε*, which is, if I may so terme it, be ye configured, & *μεταμορφοῦσθε*, y<sup>e</sup> is, be ye transformed. And he putteth a great difference betwene this woꝛd foꝛme & this woꝛd figure. For the good things of this woꝛld as they are weake & transitory haue rather as he thinketh the nature of a figure then of a foꝛme. For so sayth Paul wꝛiting to the Corinthyans, the figure of thys world is gone. For riches, honours, and pleasures, are thynges (sayth he) most vncertayne. For they haue not a sound foꝛme, but are beholden and scene onely as a person playing in a stage play: so y<sup>e</sup> they are rather a spectacle oꝛ shew vnto vs, then that we can in very deede haue the fruition of them. And foꝛasmuch as such thynges are crooked and oblique, they ought not to be vnto vs a rule of life: and especially seing that we are made to the Image of God, whereunto only we ought perpetually to applye our selues, vnles we will fall away from our natieue dignity. These things which Chꝛisostome thus mencioneth, are both true, and goodly, although I can scarce thinke that Paul had any consideration of any such thing. For with hym there is not so great a difference betwene a foꝛme and a figure. Yea rather eche woꝛde is oftentimes bled foꝛ one and the selfe same ithing. For vnto the Philippians he sayth, that the sonne of God tooke vpon him the forme of a seruaunte, and was founde in figure as a man. Although whether so euer exposition be receaued I thinke it skilleth not much.

In renewing of your mynde.] Unless our mynde had ben corrupted, and now infected with some oldnes, Paul would neuer haue added this particule. For we renew not but onely those thynges, which now through oldnes are woꝛne, and corrupted. And seing that the Apostle as befoꝛe by the body, so here by the mynde vnderstandeth the whole man, it may seeme straunge why he befoꝛe bled the name of the body, and afterward the name of the mynde. But the aunswere is not hard. He befoꝛe entreated of y<sup>e</sup> sacrifice, wherein are to be slayne corrupt affectes & finnes, which affectes and finnes foꝛasmuch as they haue crept in through the body & the fleshe, which we haue by propagation drawen from Adam, therefore the Apostle in that place bled this woꝛd body, rather then the name of mynde. But here, where is entreated of renewing, which beginneth at the mynde, and is afterward spꝛed abroad into the affectes and grosser partes of the soule, that it cometh also vnto the body and vnto the members thereof, he would first make mencion of the mynde which ought first to be renewed. Many contend that this part of our soule is yet whole and vncorrupt. For, as Aristotle sayth in his Ethikes, it seemeth alwayes to encline to good thynges. Which thing I confesse: and know that amongst the philosophers were Socrates, and certaine others endewd with a wonderfull innocency of life, and bꝛight maners: foꝛ that reason alwayes stirred the by to notable and excellent factes. But these thynges they did not neither after an bꝛight manner, noꝛ to a de wende, noꝛ with a sound intent. For they had not a regard vnto the honoꝛ of God, noꝛ to his will, noꝛ the true and pure woꝛshipping of him. This thing onely they followed, which they had set befoꝛe them to rest themselves in, & thereby to make themselves perfect, foꝛ that they had chosen vnto themselves such oꝛders of life. This was that spot and corruption wherewith their mynde was exceedingly contaminated. Yea we also although we be regenerate, yet haue not as yet our mynde, in all thynges clesed. Wherefoꝛe this ad-

moni



monition was needfull eue for the Romanes which were conuerted vnto Chriſt. And that our mynde ought ſo to be renewed Paul admoniſheth alſo vnto the Ephesiens. Be ye renewed, ſayth he, in the ſpirit of your mynde. And in what eſtate our mynde was, when we liued without Chriſt, we are taught in the ſelfe ſame epistle: Amongſt whome (ſayth he) we alſo were conuerſant, doing the will of the fleſhe and of reaſon. And in the firſt chapter to y Colloſſians he ſayth, that we were alienated from God in euill works and were enemyes in mynde. The Apoſtle exhorteth to this renewing by a reaſon taken of the end: namely, that we ſhould allow what is the will of God. Neither doth he here require a common allowing: but ſuch an allowing whereby we in very dede follow and embrace the commaundementes of God. For otherwiſe as touching the common allowing we know that ſaying of the Poet concerning Medea: Video meliora, proboq; : Deteriora ſequor, that is, I ſee good things, and I allow them, but I follow the worſe. And in this epistle in the 2. chapter. Behold thou art a Jew, and reſteſt in the law, and glorieſt in God and knoweſt his will, and alloweſt things that are profitable. Howbeit ſtraight way he wriſteth of the ſelfe ſame Jew, Thou whiche teacheſt an other, teacheſt not thy ſelfe: thou that preacheſt a man ſhould not ſeale, ſealeſt. If this be the nature of a mynde renewed to acknowledge the wil of God, that is, with a ſound iudgement & vprightly to thinke of it, and cherefully to follow it, firſt it is manifeſt that the philoſophers had not a mynde renewed. For they onely allowed their owne doctrines, and reſted themſelues in them onely. The wicked alſo haue not a mynde renewed. For if a man aſke them what they thinke touching the commaundementes of God, if they ſpeake as they thinke, they will aunſwere that they ſeeme vnto them hard, and ykeſome, and impoſſible. Yea and the matter at y length proceeded to ſuch impiety, that there were ſome, which held, that the law of Moſes was not geuen of the true God, but of an euill God: ſuch a God as they had ſayned vnto themſelues. In this erroꝝ, oꝝ rather wicked impiety were the Kelenſinians, Martionites, Maniches, and other peſtiferous heretiques. Laſt of all neither they alſo haue their mynde renewed, which in ſence only and wordes prayſe and allow the law of God, but in dedes do much abhorre from it. Chriſtoſtome thus readeth it, That ye may allow the better things, and then by oppoſition he addeth, The will of God: as though he ſhould adde an interpretation which ſhoulde make playne what theſe better things are: namely, thoſe things which God willeth. But that particle is not had in this place: but is red in the Epistle to the Philippians: for there after this word, *δοξάζειν*, that is, to allow, is added *διὰ τὰ βέλτεια*, that is, better things. Paul in theſe wordes ſetteth forth an excellent rule whereby a mynde renewed ought to be directed: namely, that the whole order of a mans life is to be taken out of the word of God, and out of his lawes. For this is the part of true a Chriſtian, that being aſked a reaſon of his doings, whatſoeuer he do, ſpeake, oꝝ meditate, he aunſwere that therefore he doth it, for that he knoweth that it pleaſeth God. That the mynde of man not yet renewed can not allowe the things which are of God, but rather ernestly reſiſt them, we may vnderſtand by that which Paul befoꝝe ſayd. The wiſedome of the fleſhe is enmity agaynſt God, for it is not ſubiekt vnto hys lawe: yea neither can it. Wherefoꝝe euen as in a ſicke man the taſt ought firſt to be clenſed from coꝝrupt humoꝝs, befoꝝe that he can iudge a right of his meat and drinke: ſo in vs humane reaſon muſt needes be purged, befoꝝe that it can vnderſtand any thing pertayning to God and conducing to ſaluation. Farther Paul when he exhorteth to renew the mynde ſaith to haue a reſpecte to that whiche he had befoꝝe touched concerning thoſe which when by humane wiſedome, and by the admonition of creatures knewe God, yet worſhipped him not as it was meete: and therefore they were caſt of God into a reprobate mynde: Wherefoꝝe he now exhorteth vs, that by a new profeſſion of fayth we vtterly put of the olde mynde.

Good, acceptable, and perfect. ] Theſe things may be taken two maner of wayes, firſt, they may be referred vnto the will of God, as though they were a

The minde of the regenerate is not in all pointes clenſed.

What approbation of his wil god requirith.

The philoſophers had not a mynde renewed.

The law of God ought to be allowed not only in ſence and wordes, but alſo in dedes.

The inſtitution of Iſe, ought to be directed by the wordes of God.



certaine expreſſiō of his diſpoſitiō or nature. And if we follow this interpretation, the ought we to take y wil of God for thoſe things which God willet: & not for power or faculty wherby he willet. For ſo we be to ſay, this is my will, or this or y mans will: when as onely thereby is ſignified what it is y I will, or what is that this or that man willet. So the meaning of *Paul* ſhould be, that thoſe things which God willet are good & acceptable vnto him & perfect. Yea we cannot find thoſe proprieties, but only in thoſe things which God willet. The other expoſitiō on is, that that which is here ſayd, be referred wholly to y which went before: as if *Paul* ſhould ſay, that to be transformed in newnes of mind, and to allow the will of God, is both good, and acceptable vnto God, and perfect. But the firſt ſence is both more ſimple, & ſomewhat alſo more agreeable. *Origen* vpon this place thinketh that there is one wil of God, which is take abſolutely & ſimply, & there is an other wil which *Paul* calleth good, acceptable and perfect. For the old law ſayth he, and the olde ceremonies were the wil of God: But they could not be called the good & acceptable and perfect wil of God. After this maner we may ſay that the finnes wherby God auengeth other finnes are a certain wil of God, but not a good, acceptable, and perſite wil, for ſuch finnes we ought neyther to allow nor to deſire. For we wought to follow that wil of God, which we haue ſet forth vnto vs in the holy ſcriptures. But I thinke y this ſubtelty ſerueth nothing to the purpoſe of *Paul*

For I ſay thorough the grace that is geuen vnto me, to euery one that is amongeſt you, that no man preſume or thinke of himſelfe more then he ought. For we ought to be wiſe vnto ſobriety as God hath dealt to euery man the meaſure of ſayth.

For I ſay thorough the grace, that is geuen vnto me. ] That which was before ſpoken ſummarily and generally. *Paul* now declareth perticularly and by partes, and more plainly ſetteth forth the, and profitably ampliſieth. By this grace geuen vnto him he vnderſtandeth the office of the Apoſtleſhippe, and ſayth that he was heard of God, although not for his owne ſake, yet for his office ſake which he executed. He uſeth the figure *Metonomia*, whereby the cauſe is put for the effect. For of the grace and mercy of God it was that *Paul* was an Apoſtle. He ſheweth alſo y neceſſity, wherby the Romanes vnto whom he wrote were bound to obey his ſayings. And when he nameth grace, he eſcheweth all ſuſpicion of ambition. For it ſignifieth that that office was freely geuen vnto him of God. For he did not thruſt himſelf into the miniſtery: but when he thought nothing leſ, or rather when he persecuted the Goſpell, God appointed to him this office. Whereby alſo men ought to learne, how much they are bound vnto God for the paſtors and miniſters of Churches. For God in this thing no leſ gratifieth the people, then he doth them that be they rulers and they teachers. For thoſe giſtes of God, which are commonly free gracious giſtes, are beſtowed not ſo much to they vſe vnto whome they are geuen, as to the ediſieng of the common body of the Church. *Criſoſtome* moreover noteth the ſingular modeſty of *Paul*: who as before he did ſet forth the mercies of God, whereby to allure the Romanes to harken to the word of God, ſo here he maketh mencion of his grace, to the end thoſe thinges which he ſpeaketh ſhould not be reſected.

I ſay. ] Many haue taken this word as an expoſition of thoſe thinges which were before ſpoken. As if *Paul* ſhould ſay, that this is the good, acceptable and perfect wil of God, which he now ſetteth forth and persecuteth. But I thinke rather that here he beginneth to ſpeake of a new matter. For if this word, I ſay, ſhould here haue that ſignification, it woulde not very well agree with it which is added: namely, thorough that grace, which is geue vnto me. Wherefore it ſignifieth nothing ells, but I bid or I commaund: which ſignification diſagreeth not from the Greke nor Latine phraſe. For the Grecians ſay, λέγω σοι χάριν, or διμμεύζην, or χλαίνην, And we in our epiſtles vſe at the beginning to ſay *Salutem dico*: which is all

To ſay,  
ſometimes  
ſignifieth to  
commaund.



all one as if we should say, Iubeo te saluere, that is, I commaund thee to haue health. *Wherfore Paul* by this phrase of speech signifieth, that those thinges which follow are commaundementes of the Apostle. And that which consequently is witten in this chapiter, may be comprehended in this proposition or summe. *Whosoeuer* is in this body of *the Church*, let him abide in his place: let him not vsurpe an other mans office: but let euery man execute his owne with as much diligence and loue as he ca: *For Pauls* mind was utterly to banish from the congregation of the godly all busie and curious doinges whereby commeth to passe, that men eyther medle with higher matters then is mete for them, or neglecting theyr own they busie themselves about other mens matters. *Paul* geueth this charge to al men vniuersally, he excepteth not one. *For* in this poynt he relenteth neither to princes, nor to rich men, nor to learned men, more then to others. And this pertayneth to that vertue, which they commonly call humilitie. And *therfore Chrysostome* sayth, that the Apostle here setteth forth vnto vs humility the mother of all vertues. And therein he semeth to imitate *Christ*: when he should entreate of maners and of an vpright life, began first w this sentence, *Blessed are the poore in spirite: for theyrs is the kingdome of heauen.* Doubtles there were great causes *ymoued Paul* so largely in this place to entreate of this thing. *For* first the church of Rome was enscaded with no small discorde. *For* the *Iewes* sought to be preferred before the Gentiles, and the Gentiles on the other side despised them. This so greate euill could not more conueniently be remedied, then that *Paul* should admonish them all to containe themselves within that measure, which God had deuised vnto euery man. And euen as in the Church of the *Corinthians* emulation once kindled, grew at the length in a maner to contention, bycause that the gifts of the holy ghost were not with an equall proportion distributed vnto all men, so is it also most likely that the like thinges happened amongst the Romanes. *Whereouer* we may say that the Apostle after a sozte maketh a stepp vnto those thinges which he will afterward speake of, when he shall reproue those, which thorough a certayne arrogancy trusting to theyr great knowledge bled all kindes of meates, and that to the great offence of the weake. *Yea* and those weake ones also forgetting theyr limits and weake knowledge, were not ascrd to condemne others which were excellenter then themselves, as though they greuously sinned, when they did eate those meates, which they durst not touch. *Wherfore* seing that either of them exceeded the meane, it was very mete and requisite that they should be put in mind of modesty and temperancy.

Let no man (sayth he) presume, or thinke more of himselfe, then he ought, For we ought to be wise vnto sobriety. That is we ought to thinke moderately and temperately of our selues. *Ierome* against *Iovinian*, most sharply defending virginity and chastity, to the end to abuse this place for a testimony, condemned the receaued translation of the *Latine* booke: *For* he thought that we should here rede not that we ought to be wise vnto sobriety, but, to be wise vnto chastity. I graunt indede that σωφροσύνη sometimes signifieth chastity. *Not*beit in this place that signification agreeth not. *For Paul* generally entreateth of arrogancy, and selfe loue whereby euery man sought to be preferred one before an other. *Origen* much better by σωφροσύνη vnderstandeth temperaunce: not that temperaunce, whereby we moderate pleasures in meate and drinke and carnalitie: but whereby we brydle our affects, and lustes, and all our actions. So that *Paul* semeth here to teach nothing ells, but that no man should take vpon him more then his degree and condition wil suffer. *Yether* is this to be passed ouer, that *Chrysostome* hath noted that the Greke etimology of this word σωφροσύνη, is, that it kepeth a meane or rather prudence. Which etimology *Plato* also followeth in *Cratilo*, as though it were σωτηρία τῆς φρονήσεως, that is, the preseruer of reason: And doubtles they which let lose the brydle to arrogancie, and thinke higher of themselves then is mete, are destitute of their accustomed prudence, and become mad: such as were certayne, Emperours and Monarches, which would be worshipped for Goddes: and such as

Here in is commaunded modesty. *Christ* gaue grete charge touchyng this modesty. Discorde in the church of Rome.



he was, which was not aserd to say, And what God is it, that can deliuer you out of mine hand? These things also are aptly applied vnto them which trusting in their owne doctrine, will serch out the secrets of God: which thing we know many of the Philosophers did, but they were so vtterly besides themselves, that they had great neede of a violent purgation. This thing Agrippa objected vnto Paul as a reproch, Much learning (sayth he) hath brought thee to madnes. And Chrysostome sayth: that if a mā by reason of wisdom or any gift of the holy ghost be puffed up into so great arrogancy, that he become madde and out of his wit, that mā (saith he) is in no wise worthy of compassion. For he (sayth he) which is borne a foole, hath an excuse and all men easely pity his case. But he which becometh mad, for that he semeth vnto himselfe, excellently well learned, or for that he is endewed with some gift of God, by that which (sayth he) is good, he hurteth himselfe: and he vntemperately abuseth thinges healthfull. And  $\sigma\omega\phi\iota\sigma\tau\acute{\upsilon}\nu\eta$  is rightly take for temperaunce in so large a signification, Plato teacheth by these wordes in *Timo*.  $\tau\omicron\delta\ \tau\epsilon\alpha\tau\epsilon\iota\nu\ \&\ \gamma\acute{\nu}\omega\sigma\kappa\epsilon\iota\ \tau\alpha\iota\ \alpha\upsilon\tau\omicron\upsilon\ \&\ \iota\alpha\upsilon\lambda\omicron\nu\ \sigma\acute{\epsilon}\phi\epsilon\rho\iota\ \mu\omicron\upsilon\ \tau\epsilon\pi\omicron\sigma\chi\epsilon\iota$ . That is, A man to do, and to know both himselfe, and that which pertaineth vnto him, belongeth only to a temperate man. And that Paul now earnestly exhorteth to temperance, we may vnderstand by that y he before comaunded the renning of y mynde. Wherefore seing that this vertue pserueth prudence and arrogancy, y which is contrary thereto, exceedingly weakeneth it (which thing also the Greke word  $\alpha\ \tau\omega\upsilon\omicron\iota\alpha$ , whereby is signified arrogancy, playnly declareth, we are admonished both to eschew the one, and to the vttermost of our power to embrace the other. For we offende in that sinne not onely in our actions and in the executing of duties, but also in the study of knowledge & of vnderstanding. For there are many which neglecting the care of knowing things necessary, vnprofitably wander in things vnfruitfull and vaine. Did not the Emperour *Adrian* make himselfe a laughing stocke, when amongst the waighty affayres of the common wealth, he curiously enquired of Grammarians who was the nurse of *Euandre*, who was the great grandfather of *Priamus*, and other such like trifles, and fond toys? And was not y philosopher worthely derided of his handmayden, when as he attentively and carefully considering the starres, fel into a ditch which was before his feet. This oftentimes happeneth in ouermuch busying our selues in curious thinges that whilest we go about to search out these thinges which nothing pertayne vnto vs, we to our shame are ignozant of other thinges which are profitable & necessary. The vnderstanding of me is weake, neither is it able to consider many & sundry thinges at one and the selfe same tyme. And therof it cometh to passe, that where with great earnestnes we seake to pease any thing, our attentiuenes is very much slackened touching the searching out of other thinges. Wherefore *Seneca* iustly complained, y a good part of our life is lost whilest we do nothing: but a greater part whilest we do euil thinges: & the greatest part of all, whilest we do thinges strange that is, vnprofitable and nothing pertayning vnto vs. They also breake this commaundment of the Apostle which in thinges profitable & necessary to saluation will be wiser then they ought to be. For there are some which search out thinges pertayning vnto Christian sayth with greater study then is nedefull. For they wyll not be content with those thinges which are set forth in the holy scriptures: but according to the rashenes of humane reason will either adde somewhat to the wordes of God, or plucke some thing therefro. Who will not say, but that these men are besides themselves. Wherefore we ought to obey this doctrine of the Apostle. For there can nothing be deuised which is generally moze profitable then it. And that we may the easelier perfoyme this, Paul addeth a meane which we ought to keepe in esteeming our selues.

When intemperate and proud hurt themselves. What belongeth chiefly to a temperate man. Arrogancy called  $\alpha\ \tau\omega\upsilon\omicron\iota\alpha$ .

I most grane say: ing of Seneca.

As God hath deuised to euery man the measure of sayth. ] In these wordes is used the figure *Eclipsis* which signifieth want. And the want may thus be supplied: Let him in such sort thinke of himselfe, and let him not arrogantly take vpon him moze. When mencion is made of sayth, it is by the figure *Metonymia*. For in the cause we vnderstand the effect, namely, the gifts and spirituall powers geuen



geuen of God. For no man ought moze to pzeſume of himſelfe, then þe meſure of þe giftes of God ſuffreth him, which giftes ſoꝛasmuch as they are receaued by ſayth, therefoze Paul aptly ſayd, that we muſt be wiſe according to the meſure of ſayth. But what this ſayth is all the interpreters are not of one minde. For ſome thinke that in this place is vnderſtanded that ſound ſayth whereby we are iuſtified. For, to vſe the giftes of God by right, is geuen vnto vs by regeneration, which we haue obtayned by ſayth. But becauſe the Apoſtle after ward teacheth thoſe thinges which ſerue chiefly to the right vſe of the giftes of God, it is not likely that he woulde now befoze due place entreat of that doctrine. Mozeouer we ſee that the quantity oꝛ meſure of ſpirituall giftes, which they call free giftes are not according to the meſure of ſayth which iuſtifieth. For we ſee oftentimes thoſe which haue a very ſlender ſayth, oꝛ rather not that ſayth at all which iuſtifieth; are yet notwithstanding endued with a wonderfull gift both of teaching; and of perſwading, and of doing thinges orderly. And in that laſt day many ſhall ſay, Lord haue we not prophesied in thy name? &c. But anſwere ſhall be made vnto them, I know you not. And on the other ſide we ſometymes ſee moſt holy me endued with a true ſayth and ſeruent charity, which yet haue theſe free giftes either very ſlenderly, oꝛ ſometymes not at all. Wherefoze it ſeemeth that ſayth in this place may be taken for þe ſayth wherby are wrought miracles. Chriſtoſtome alſo in this place diſcourſeth, how ſayth ought in theſe wordes to be take, but ſo obſcurely, that it can ſcarſely at the length be knowen, what his mynde is. Origen mencioneth, that certayne of the learnede ſort gathered out of theſe wordes of Paul (*Let no man be wiſe more then is meete.*) that a certayne meſure and mediocrity is to be retayned in all vertues. For if a man keepe not meſure in that iuſtice whereby ſinnes are puniſhed, he ſtraight way incurreth into the vice. For if in that kinde he want of the meane, then ſhall he be remiſſe and diſſolute. But if he excede the meane then ſhall he be cruell and tyranous: For ſo ſhall he ſeeme to be to greedy of vengeance. In chriſtian liberty alſo, he which paſſeth the meane is raſhe and headlong, he which daret not vſe it, is fearefull and cowardly. So in prudence, he which wanteth of the meane is a ſoule: and he which paſſeth the meane, is crafty, wily, and malicious. So the ſerpent in paradise is ſaid to haue ben moze prudent then all liuing creatures. Touching chaſtity alſo he ſayth, that they are wiſer then they ought to be, which geue themſelues to the doctrines of deuils, and prohibite matrimony, and forbid meates created of God. This place the ſuperſtitious bond ſclaues of the Pope ought well to peale. For thoſe peſtilent furies contend, and cry out, that it is well done, that no man be admitted into the fellowſhip of the miniſters, but he onely, from whome is wreſted the bow of ſole life. Mozeouer in this vertue they alſo depart from the meane, which through luſtes and adulteries impudently let loſe the bride vnto the fleſhe. Yea, ſaith he, there are found ſome, which touching Chriſt himſelfe are wiſer then they ought: as are thoſe, which thinke that he is not the ſonne of that God which made þe world, as though ſoꝛth they could find out a moze excellent father ſoꝛ him. Neither do they commit any leſſe ſinne which thinke, that he tooke not an humane body of the bleſſed virgen, but ſayne that he brought a celeftiall body with hym from heauen. Theſe thinges bringeth Origen ſoꝛ the laudable mediocrity which is to be kept in all thinges: and that according to their iudgement, whome he calleth wiſe and learned. Mozeouer this is not to be paſſed ouer, that they are not ſo wiſe as they ought to be, which vnder the pzeſence of modeſty eſchew a higher degre and place in the Church, ſoꝛ that they ſay, that they haue not the giftes and facultyes, which are meete & conuenient ſoꝛ ſuch an adminiſtration: when as yet in þe meane tyme either they fly the daungers and troubles, which they ſhould incurre ſoꝛ þe Church ſake, oꝛ els they pꝛouide ſoꝛ their owne commodities, delightes, & eaſe. So did in tymes paſt many monkes, which as their common ſaying was, forſaking the world, reſuſed thoſe functions, wherby they mought haue holpen the Church. And this is nothing elſe, but *ὑπερφοβία*, that is, to be too careful oꝛ mindefull of the ſucceſſe. But we can not (ſay they,) we haue not that ſtrength and power: and the

Mediocrity betwene extremes, ought to be kept.

Against ſuperſtitious idolatry.

The eccleſiaſtical vocation is not to be eſchewed.



times are troublesome. I graunt that this is the property of a good & honest mind thus to testifie of himself. Notwithstanding they which thus excuse themselves, when the necessitie of the Church requireth, and the calling suffreth not any counterfayt excuse, it can not be chosen but that they are to be counted to be wiser than they ought to be. And when *Paul* addeth, As God hath deuised to euery man the measure of faith, he both comforteth those, (if there were any suche) which were grieved, for that lesse was geuen vnto them then to others, and he putteth downe theyr arrogancie, which by reason of moze ample gifts, were ouer muche insolently puffed vp. For the first sort, for as much as they knew y<sup>e</sup> God is the distributer & orderer, ought willingly to be content with his order & appoyntment: vntlesse they will be ouer wise, and prescribe vnto God himselfe. And the proude and arrogant ought to remember, that those giftes which caused them so much to glory of themselves, came not vnto them of themselves, but of God. Which thing *Paul* also in another place to the *Corinthians* teacheth, What hast thou (saith he) that thou hast not receaued? And if thou hast receaued it, why boastest thou as though thou haddest not receaued it?

For as we haue many members in one body, and all members haue not one office, so we being many are one body in *Christe*, and euery one, one an others members, seing that we haue giftes that are diuers according to the grace that is geuen to vs, whether prophesy according to the proportion of faith: or whether ministry in the ministry. He that teacheth, in doctrine: he that exhorteth, in exhortation: he that distributeth, let him do it with simplicitie: he that ruleth, with diligence, he that sheweth mercye, with chearefulness.

For as we haue many members in one body. &c.] The next commaundement he proueth by a similitude: namely, that forasmuch as there are sondry gifts in the Church, euery man ought to be content with this owne, and not to inuade an others mans. For so sayth he commeth it to passe in the body: in which are sundry partes and many members endued with diuers faculties and powers. And forasmuch as they execute their offices appointed vnto them, so also in the Church, which is the body of *Christ*, it is mete that euery member do in like sort behaue himselfe. This similitude the Apostle very much bleth. For he bleth it not onely in this place, but also to the *Corinthians*, and to the *Ephesians*: and that moze than once. Neither doubtles is it to be wondred at. For how great the efficacy of this similitude is, we may perceauce by that history which *Titus Linius* wrote of *Mecenus Agrippa*. For when the people had fallen away from the *Fathers*, he called them home agayn by this parable. And in this comparison these things are chiefly to be considered. First, that in the Church are not graunted vnto all men the selfe same giftes: as in the body are not geuen vnto all the members the selfe same strengths. Secondly, that we ought not to thrust our selues into an other mans office. For no member of the body taketh vpon him the office of an other member. Last of all, what soeuer the members of the body doo, they do it to the common vtilitie of all the parts of the body. If all these thinges were obserued in y<sup>e</sup> church, it should without all doubt be in safety and men should in vayne complayne, that the dissolution of the church hereof commeth, for that the authoritie or rather the tyranny of the Pope is banished away, as though by it only men can be kept in doing of theyr dewty. But whereas *Paul* calleth the Church a body, that disagreeth not from the common speech of men. For we vse to call the congregations and assemblies of many, by the name of Bodies. Whereof cometh that title in the digests de Corporibus & collegiis mutilibus, that is, of bodies and vnprofitable colledges. And *Paul* vnto the *Corinthians* calleth the congregation of the godly, one loafe, and

Congregations and assemblies of men are called bodies.



and one body. We haue gifts (sayth he) that are diuers according to grace. According to the grace (sayth he) geuen namely of God: who befoze he sayd distributeth vnto euery man the measure of sayth. By this phrase of speech we may most aptly conclude, that the holy ghost is God. For Paul to the Corinthyans expessedly & plainly wyrteth, that the holy Ghost deuidenth those giftes vnto euery man as pleaseth him. Wherfoze seeing that now this distribution is ascribed vnto God, it thereof most evidently followeth, that the holy ghost is God. These giftes in this sort differing, are degrees and limites, within which it is necessary that euery man containe himself, that he be not moze wise then he ought to be. But this doubtles is a very hard matter. For it is a hard thing to put of the olde man, being now in all partes so corrupted. For the olde man is it which causeth euery man ambitiously to desire to excell others both in degree, honoz, and dignitie. These giftes wherof here is entreated, pertaine not to miracles, as the giftes of tongues, and those that are mencioned in other places but vnto ministeries and functions, which ought at this day also to be kept in the Church.

The holy  
ghost is  
God.

The giftes  
which are  
here spoken  
of are not  
the giftes of  
miracles.

Whether prophesie, according to the proportion of faith. Prophesie is here taken of many for that faculty or gift, whereby many in the Church, did by the spirite of God foretell things to come. Neither doubtles can it be denyed, but that in those first times such giftes flourished in the Church. For Agabus foretold what euill should happen vnto Paul if he should goe to Jerusalem. And the daughters of Phillip are said to haue bene Prophetesses. Vnto Peter also was foreshewed the coming of the messengers, which Cornelius the Centurion sent vnto him. And the spirite of God commaunded that Paul and Barnabas should be put aparte for him. And in the booke of the Apoc. those things which should come to passe, were shewed vnto Iohn. Wherfoze at that time suche giftes appeared openly in many. Notobeyt in this place I wil not follow that signification. For Paul here meaneth not that power, whereby were wrought miracles: but only describeth those offices which are at all times necessary in the Church. Wherfoze, that Prophesie y was spoken of in the first Epistle to the Corinthyans the. 14. chapter, when Paul sayd, he which prophesieth, speaketh edification, exhortation, and consolation. And againe, ye may all one by one prophesie that all may learne, and all receiue consolation, the same prophesie I say, I thinke is met in this place. And this is to be noted, y the Apostle did at the beginning set forth two offices generally: which are after ward deuided into their partes, as we shall see. And there are two, for that man consisteth of body and soule. And God for that his will is that the whole man should be saued, hath instituted ministeries in the church, both which pertaine to the soule and which pertaine to the body. Prophecy comprehendeth the giftes which pertaine to doctrine and to exhortation. And Διакονια, that is, ministry, containeth those thinges which conduce to relieue the body either from pouerty or from diseases, and which restrayne it from wicked and vncomeley actions. Touching the first he sayth, Whether prophesie, according to the proportion of sayth. In this place many thinke that by faith are to be vnderstanded the chief groundes and principall sentences of religion, as those which are comprehended in the symboles. And so the sense is, that they which teach, or exhort, or comfort the people of God, ought chiefly to beware of this, that they speake nothing that is repugnaunt to the whole summe and principall groundes of the Catholike faith: which things they which haue the charge of suche functions, ought alwayes to haue befoze their eyes, least peraduenture they decline from them. Others by faith vnderstand the rote of such giftes. And Origen thinketh that this particle is to be repeated in all those things which are afterwarde mentioned: namely, that the ministry and doctrine ought to be exercised according to the measure and portion of that faith: as though all those parts of this generall thing, which seeme to haue in them the figure *εκ μέρους*, should by this particle be made complete. But I thinke that this place is moze simply to be vnderstanded, so that faith here signifieth that knowledge, wherof God

Of what  
kind of pro-  
phesy men-  
tion is here  
made.



maketh them partakers whome he placeth in suche functions, that he which teacheth, which exhorteth, or which comforteth, set forth nothing vnto the people, but that which God hath put into his head, namely, by his inspiration and reuelation: that they presume not to speake those things which either they vnderstande not, or which are of their owne inuention. If our elders had obserued this rule, we should not now haue had in y<sup>e</sup> Church so many new inuentions of men, nor so many abuses, nor so many superstitions. For when euery man toke vpon to speake and to teach the people what so euer came in his head, then began these mischiefs to encrease without measure. Farther this we ought to knowe, that *Origen* and *Chrysostome*, of this, that the Apostle saith, according to the proportion of faith, toke occasion to thinke, that it lieth in euery mannes power to obtaine these giftes at his owne pleasure. For God (say they) poureth in those things according to the vessel of faith offered of vs. As though it were not before sayde, that God deuidenth vnto euery man the measure of faith. But (say they) God deuidenth it according as we our selues will. Not so vndoubtedly. For *Paul* to the *Corinthians* of these free giftes thus writeth: *All these thinges worketh one and the selfe same spirit, deuidenth to all men as he will.* But thou wilt say, He worketh indeede as he will: but he would frame his will to our disposition: and therefore he geueth not but so much as we wil. He which thus speaketh, considereth not the history of the primitive Church. For it is manifest that there were many amongst the *Corinthians*, which would indeede haue spoken with tounges, as they saw others speake: but yet they could not attayne vnto it. At this day also there are many, which would faine haue the gift of teaching aptly and of exhorting with fruit: yet are they not therfore endewd with y<sup>e</sup> gift. And there are iust causes, why God wil not sometimes geue those giftes. For peradventure they should turne to y<sup>e</sup> destruction of the receauers: either for that they would become insolent, or els for that otherwise they would abuse the gift of God. The scripture manifestly admonisheth vs that we are ignorant what we should pray as we ought. And therefore God reiecteth not the prayers of his, although oftentimes he geue not those things which they aske particularly of hym. Farther *Paul* vnto the *Ephesians* playnly admonisheth, that God hath put in the Church some to be Apostles, some Prophets, and some Euangelistes. And if it be God, which ordereth the disposing of these giftes, they depend they not of our preparation, but of his will. But some man will say, if they lie not in our choise, what neded *Paul* to say to the *Corinthians*, Labour to attaine to the better giftes, but chiefly to prophesie. I answer, that the Apostle there repro- ueth the preposterous iudgement of the *Corinthians*. For they most esteemed the gift of tounges, when as rather prophesie was much better. And if any mā had ech faculty, namely, of speaking with tounges, and of prophesying (which thing happened to many, for *Paul* himselfe, both spake with tonges, and prophesied) yet he admonisheth, to labour rather to execute the gift of prophesie then of tonges. And if a mā wil desire of God any of this kind of giftes, *Paul* sheweth what gift most conduceth to the edifying of the Church. And yet doth he not therfore affirme that it lieth in the hand of euery man to haue what he will. For he sheweth only what is rather to be desired. *Origen* findeth fault with the *Lattin* translation, which thus readeth, iuxta rationem fidei, that is, according to the real or consideration of faith. For ἀναλογίαν, that is, proportion, he thinketh signifieth a competent measure. But whether those be the wordes of *Origen*, or rather added to by the interpreter, I somewhat doubt. For in my iudgement it seemeth not verie likely, that *Origen* in his interpretations would seke for any helpe of the *Lattin* bookes. And besides that I see not howe iustly our translation in this thinge shoulde be reproved. For ἀναλογία may verie aptly be turned ratio. Now resteth to declare why I sayd, that prophesie is here set forth as a general office, which after ward is deuidenth into doctrine, & into exhortation: This I proue by the wordes of the Apostle, which I before cited out of the 14. chapter to the *Corinthians*. He which prophesieth speaketh edification, exhortation, and consolation to all men. In these wordes *Paul* most mani- festly

Free giftes  
are not di-  
tributed of  
God accord-  
ing to the  
will of the  
receauers.

Those giftes  
depend not  
of our pre-  
paration but  
of the will  
of God.



festly teacheth to what peculiar offices the gyft of Propheſſe pertayneth in the Church.

Or a ministry, in ministry. ] The want of this speech may thus be supplied whether he haue a ministry, let him abide and be occupied in the ministry, and wholly apply himselfe thereunto: vnles paraduenture any had rather with Origen to repete that former particle namely, according to the proportiō or measure of sayth let him exercise himselfe in the ministry. As touching the sence Paul in these wordes sheweth, that God will not that any man should be Idle in his vocation. For as Alexander sayd to Mammae, There is nothing moze pernicious to a common welth, then to haue thinges done by deputies. Euery mā ought to labour himselfe in his vocation. But what a lamentable case is it, to see in these dayes infinite ministers in the Church, which boast, that they are not bound to preach, to fede the flocke, and to gouerne the shepe of Chriſt: when yet in the meane time they receiue no small gaynes at the handes of theyr shepe.

No man  
ought to be  
idle in his  
vocation.

He which teacheth in teaching. ] Of this commaundemēt the Apostles haue geuen vs an excellent example, when they sayd, It is not mete for vs to leaue the word of God and to minister at tables. For soasmuch as they were appoynted of the Lord to teach the whole world, they would be occupied in teaching.

He which exhorteth, in exhortacion. ] These two to teach and to exhort are of very nigh affinity the one to the other. And sometimes ech is geuen to one and the same man. But sometimes and for the most part they are deuided. For a man shall see some teach aptly, and most playnly set forth thinges most subtle, and perspicuously expound thinges that are obscure: which selfe men yet in exhortacions are very vnapt. There are others, which haue a wonderfull dexteritie and efficacy in exhortacions, which yet of all men are most vnapt to teach. By the wordes of the Apostle to the Cor. a litle befoze alledged we see how the giftes of the prophesie are distinguished. First he sayth, He speaketh edification, which pertayneth to doctrine: secondly, exhortacion: namely whereby men are stirred vp to do good and to eschew euill: thirdly is put consolation. For oftentimes it cometh to passe that some are broken in aduersities, which by that meanes may seme redy either to dispayre or to fall away frome the truth. Wherefoze it is necessary that they be holpen by consolation.

To teach,  
& to exhort,  
are diuers.

These parts  
of prophesie

This part Paul here prosecuteth not (I thinke therfoze) for that he comprehendeth it vnder exhortacion. And how much publike teachings and exhortacions were vsed in the old time in the Church, we may gather out of that 14. chapiter to the Corinthians. Yea neither were these thinges cuer entermitted in the sinagoges of the Jewes, so often as there was had an holy assembly. Which may here by be proued, for that vnto Chriſt, when he was set downe in the sinagoge, was deliuered a booke, to expound somewhat thereof vnto the people. And when Paul and Barnabas came to Antioch as Pisidia, as it is writte in the 13. chapiter of the Actes, and were come to the sinagog with the rest of the Jewes, the ruler of the sinagog sayd vnto them, If ye haue any word of consolation for the people, say on.

In the sinagoge of the Jewes, these offices of prophesie were vsed.

He that distributeth, let him do it with simplicity. ] Here is touched the office of deacons, as they were at that time, and ought also to be in our time. Theyr office was to distribute to the poore the almes and oblations of the faythfull. Let the do theyr office sayth he with simplicity. Let them conueighe nothing away by craft, or by euill practises. For noughty and deceatefull men, when they haue the charge of common receauinges of money, do nothing simply, but vse wonderfull guiles and subtiltie. The faultes Paul willeth to be remoued away from this kind of ministry. Others thinke that the geuing ought to be done simply, that is, without any regard to get the prayse of men, which some seke for in the distribution of other mens almes. But the first interpretation in my iudgement semeth moze apt.

The office  
of Deacons

He that ruleth, with diligence. ] Although I doubt not that there were many kindes of gouernēt in the Church, yet to confesse the truthe, this as I thinke may



The office  
of the elders

most aptly be vnderstanded of those which were called *presbiteri*, that is, elders, not of these which had the charge of the word and of doctrine, but of those which were appointed as helpers to the pastors. They as men of the wiser sort & endow- ed with a greater zeale and piety, were chosen out of the Laytie. Their office was chiefly to se vnto discipline, and to looke what euery man did, and in euery house & famely to se what euery man neded, either as touching the soule, or as touching the body. For the Church had his elders, or if I may so speake, his senate, which as time required prouided for all thinges mete and profitable. *Paul* describeth this kind of ministry not only in this place but also in the first to *Timothee*: For thus he writeth. *The elders, are worthy of double honour, especially they which labour in the word & in doctrine.* In which wordes he semeth to signify, there are some *presbiteri* which teach and set forth the word of God: and there are others, which although they do not this, yet are they gouerners in the Church as elders. This thing *Am- brose* left not vntouched, when he expounded that place, yea he complayneth, that euen the either thorough the pride, or thorough the slouthfulness of the priests they were in a maner wome away. For whilest they which haue the gouernment of the Church seeke to draw all thinges to themselves, they diligently as much as they can, labour that in that roome should be ioyned no fellow officers with the. Wherefore *Paul* willeth, that they which haue this charge, do put to theyr diligence, and expell slouthfulness and sluggishnes.

Why these  
giftes are  
called free  
giftes.

He that sheweth mercy with cherefulness. This semeth to haue bene the of- fice of widdowes & of old men: which were to that end maintayned of the Church, to se vnto strangers and to sicke persons. Vnto these he not without iust cause com- maundeth cherefulness. For men weake and afflicted are much relieued, if they see their necessities holpen with cherefulness. For they which do these thinges with an heauy and frowning loke, do seme to adde sorrow to them that are in sor- row. For thereby they suspect that they are greuousome and burdenous to theyr brethren. By meanes whereof they are oftentimes brought to that poynt, that they count death much better the than life. Thus much hath *Paul* spokē of the publique ministers of the Church, which he not without iust cause calleth *χαρισματα*, y is, free giftes. For all these thinges, although it seme they may be gotten by humane art and industry, yet by our endeour we shall neuer bring any thing to passe y way, vnles we be holpen by the grace of God, whereby those thinges which we do are made profitable, and of efficacy. For they which are occupied in these offices with- out the helpe of God, may indeede winne praysē of men, and commendation of the people, but they are not able to aduance the saluation of the soules, and the com- modities of the Church. And as touching this matter oftentimes they haue God fauorable & prosperous vnto the, which yet obey him not with a sincere will. But this is exceedingly to be lamented that this gouernance of the Church is so mise- rably decayed, that at this day not so much as the names of these functions are a- ny where extant. They haue put in steed of them, Laper carriers, Accoluthes and Subdeacons, which haue light and trifling effects appoynted to them pertayning to theyr superstitious alters.

Let loue be without dissimulation: hating that which is euill, and cleauing to that which is good. Being affectioned with a bro- therly loue to loue one an other. In geuing honor, go one before an other. Not slouthfull to do seruice, seruent in spirite, seruing the time. Reioysing in hope, patient in tribulation, continuing in pray- er, communicating to the necessities of the Sayntes, geuing your selues to hospitality.

Let loue be without dissimulation. Men are of theyr owne nature very prone to hipocrisie. Wherefore *Paul* expressly prohibith it. For God, as *Iohn* sayth, will not that we should loue in wordes & in tounge: but in dede and in truth.

And



And Paul to Timothe writeth, Love ought to come from a pure hart, and a good conscience, and a sayth unfayned. Origen sayth, He which loueth God, and those things which God willet, that man hath love without dissimulation. But he which loueth not either God, and those things which God willet, he I say loueth not, but only dissembleth and pretendeth love. As if a man see his neighboꝝ fallen into some greuous crime & doe not admonishe him, oꝝ reprove him, his love is counterfeit. For he willet not those things towarde his neighboꝝ which God willet. The fauor of his neighboꝝ is moze deare to him, then the will of God.

Hating that which is euill, and cleuing to that which is good. ] Good and euill in this place may signifie profite and disprofite. And so the sence here is he loueth his neighbour without hipocrisie, which hateth all things whatsoeuer he seeth shalbe discommodious and hurtfull vnto him: but those things, which may by any manner of meanes be profitable oꝝ commodious vnto him, he both vehemently desireth, and as much as he can helpeth forward. It may be also that Good and Euill signifie honest and dishonest. And so they which loue truly, abhorre from wicked and filthy woꝝkes: and as much as they can apply themselves to holy and honest woꝝkes. Which is therefore sayd, for that some are so foolish, that they thinke they loue theyꝝ neighbours, when they consent to them in theyꝝ wicked lusts and great extorsions. But this is not that love, which the Apostle describeth, when he sayth, that we ought to abhorre from wickednes, and to embrace as much as lieth in vs that which is honest & iust. *Chrysostome* noteth that ἀποσυγγνις, that is, hating is spoken with a vehemency. For this preposition, ἀπο, which Paul signifieth vehemency of speech as in the 8. to the Romanes, ἀποκαρδοχία, signifieth not any common, but a great and vehement carefulnes and anguish. And ἀποδιχλαί, signifieth moze then to waite for: For it signifieth diligently to wait for. And ἀπολύρωσις, is redemption, not euery kinde of redemption, but an absolute redemption. Mozeouer we see that the affect of hatred is not in vayne planted in our myndes: but to the end we should exercise it vpon vices. Wherefore the Stoikes vniuersally reiected affects: For affects are the matter of vertues. And as in an harpe when to the wood, pegges of bone and stringes are applied number, proportion and measure, is brought forth a most swete harmonye: so when to these affects is added the spirite and grace of God, of them spring forth notable and excellent vertues. But we are in the fault which abuse those giftes of God, and hate those things which both are honest and please God: and contrariwise the things which are filthy and displease him, we embrace. And so peruerse oftentimes is our iudgement, that we call good euill, & euill good. Although the nature of the things themselves be not chaunged by our iudgement. For things that are filthy, are alwayes filthy, although we iudge otherwise of them. Wherefore he wisely answered, Αἷσχρόν τὸ γὰρ αἷσχρον, καὶ δοκῇ, καὶ μὴ δοκῇ: that is, That which is filthy, is filthy, whether thou so iudgest it, or no. And this is to be noted that as the Apostle commaundeth vs to be ἀποσυγγνις, which woꝝd as we haue declared signifieth an hatred with vehemency, so willet he vs not simply and absolutely to cleave vnto God, but addeth the particle καλλωμένοι, which signifieth to be ioyned together not sclenderly, but as it were with a strong and indissoluble bond.

Being affectioned to loue one another with a brotherly love. ] In Greke it is τὴ φιλαδελφία εἰς ἀλλήλους φιλόσοργοι: in which woꝝds is declared, what manner of affect love is, namely, a brotherly affect. And it is called σοργή: which woꝝd signifieth an affect not comming of election, such as are frendshippes which men enter into one with another: but grafted in by nature, and therefore so ioyned to our minds that it can neuer in a manner vtterly be shaken of. And soasmuch as of these naturall affections there are sondꝝy sortes oꝝ kindes (for either they are betwene the parents and the children, oꝝ betwene the husband and the wife, oꝝ betwene brethren) the Apostle mencioneth that kind which most agreed with his exhortacion which he had begonne: namely, to geue vs to vnderstand þ our love towarde others ought to be a brotherly love: which is therefore moze vehement then are common frendshippes

Good signifieth two things.

The affect of hatred is not in vayne planted in vs.

The Stoikes vniuersally reiected affects.

Things are not chaunged by our iudgement.

What Storge signifieth.



ships, for y<sup>e</sup> these friendships are dissolued euen among honest men, when they perceiue y<sup>e</sup> they<sup>r</sup> frendes haue fallen away fro<sup>m</sup> iustice, & are become wicked, & corrupt. But as touching our parents, brethren & children, it is vndoubtedly a griefe vnto vs if we se the behaue them selues otherwise the we would they should: yet is not therfore y<sup>e</sup> affection of our mind towarde the extinguished. Moreover in these affections of loue we seke not, y<sup>e</sup> in our louing one should recompense an other w<sup>th</sup> mutual benefites. For of our owne accord we loue both our children and brethren, although they haue not bound vs vnto the by any they<sup>r</sup> benefit to vs ward. And so much as these things ought to be obserued in christia<sup>n</sup> loue, therfore Paul calleth it *agape*, although it come not of nature, but of the spirite of God and of grace. And how much the consideration of brotherhode is of force to stirre vp loue betwene Christian men, we are taught by the example of Moses. For he the next day after that he had slayne the Egyptian, when he went to visite the Hebrewes, and saw a certayne Hebrew doing iniury to an other Hebrew, as S. Stephan recitereth the history, sayd vnto them, *Ye are bretherne, why doo ye in this sorte iniury one an other?* The force of this affect Ioseph also declareth: For he when he ment vpon the so dayne to reconcile himselfe to his brethren, who had solde to be a bondman, sayde vnto them: *I am your brother Ioseph.* And so soone as he had spoken that, he could not restrayne him selfe from teares. So great is the force of this affect with the godly. Neither is the mutuall loue betwene Christians without iust cause called a brotherly loue. For Christ called his disciples brethren: and y<sup>e</sup> at that time chiefly when after his resurrection he was now endued w<sup>th</sup> immortality. Aristotle in his 9. booke of Ethics, wher he cntreteth of friendship. Amongst brethren (saith he) one and the selfe same thing is distributed amongst many, and therefore for as much as they communicate among themselves in one, and the selfe same thing, they by good right loue the one the other. By that one and the selfe same thing wherin brethren communicate, he vnderstandeth the substaunce of the father and of the mother, wherof eche haue their part. The like consideration also is there betwene the faithful. For as Peter sayth, they are made partakers of the nature of God, wherfore they ought to loue one an other as brethren: which thing if they neglect to doe, they are wo<sup>r</sup>thely called *asephoi*, that is, without naturall affections. Which vice, as a sinne most greuous Paul in the first chapiter of this Epistle attributed to those which fell away from the true worshipping of God, and were therfore deliuered of him into a reprobate minde.

The loue  
of brethren  
is of great  
efficacy.

The effects  
of honour &  
of contempt

What ho-  
nour light-  
neth.

The neglec-  
ting of our  
brethren  
stirreth vp  
contentions.

In geuing honor go one before an other. This is the proper effect of brotherly loue, that whome we loue, those we labour by all meanes to honour: and in so doing, we allure those whome we honour to loue vs again: as contrariwise when we contemn our brethren, we breake in sonder the fetters of loue, and prouoke our brethren to hatred and enmities towarde vs. For what thing els is anger, but a desire of vengeance, springing by reason of contempt? Honor is here taken not only for a certaine outward reuerence, wherby we reuerence the dignitie of our neighbour, but also for an outwarde helpe, succor, and aide, wherby we help those which stand in neede. So Paul admonisheth Timothe to honour widowes. And Christ reprobued the Phariseis, for that they contemned the precept of God (which commaunded that parents should be honored,) when they gaue counsell to y<sup>e</sup> children, to offer vp those things in the temple, which ought rather to haue ben bestowed towarde the relief of their parents. And of how great force the neglecting of this kinde of helpe towarde our brethren, is to stirre vp hatred and enmities, we may gather out of the Actes of the Apostles. For straight way in the primitive Church, there arose a grudge, for that the widowes of the Grekes were contemned in the daily ministry. Whereunto Christ exhorted his, when he willed that they should not please for the first romes in the sinagoges, and that being bidden to feasts, they should sit downe in the lowest rowme. This wo<sup>r</sup>de *προνομιαν*, which is in this text, may haue a double sense by reason of the diuers significatiō of the verbe *προνομιαν*. For sometimes it is taken for *existimo*, or *reputo*, that is to esteeme



esteem or make account of. And so the sence shall be, let every man thinke that others are moze worthy of honour then him selfe. As to the Philippians in the 2. Chapter it is witten, *τὴ ταπεινότητι ἑαυτοῦ ἕκαστος ἑαυτὸν ὑπερέχοντα ἵστανται*, that is, in humbleness of minde, every man esteeming others better then him selfe. And sometimes *ὑπομῆναι*, signifyeth nothing els, but to be a captaine, and to goe before. And so the sence is, let every one of you pzeuent the other with honour, and suffer not himself to be pzevented.

Not slouthfull to doe seruice. For as much as these things which he hath now reckened by, ought not slenderly to be put in vze, therfore Paul sayth, therein we must doe our diligence. And the slouthfulness, which he commaundeth to be put away, is that slownes in executyng of offices, whereby men declare that they doe those things which they do, grudgingly. From which fault they are cleare, which doe it with such cherefulness and willingnes, that sometimes they contemne euen their own commodities. In sume Paul requireth, that we loue not only in words, but also in very dede, and with an effectual endeuor: and that we be not professors of this Philosophy, *ἀνὴρ τοῦ ὑπατάειν, μὴ τοῦ ἀγαθῶν*, that is, all in words, but nothing in dedes: which thing was reproued in diuers wise men amongst the Ethnikes.

Feruent in spirite. Those things, which he hath now made mention of, for that they bring with them troubles, lothsomnes, laboures, and costes, therfore commonly seme irksome vnto the fleshe. Therfore Paul requireth that we suffer not our selues to be seduced by the flesh, but rather, that we be feruent in spirite. Men neither hot nor colde, highly displease God: I would to God (sayth he,) thou wert either hot or colde, but for that thou art luke warme, and neither hot nor colde, I will begin to spew thee out of my mouth. This word spirit may here signifie two things, either the power and instinct of God, or els our soule. And it is doubtfull whether sence we ought here to follow. And that spirite sometimes signifyeth our soule, it may be gathered by many places of the scriptures. For it is witten, blessed are the pure in spirite. Againe, he bowed downe his head, and yelded up the spirite. Againe, that the spirite may be saued in the day of the Lord. Againe, that it may be holy both in body and in spirite. Againe, the body without the spirite is dead. Againe, Christ went to the spirites whiche were in prison. Howbeit I graunt that this word spirite hath either signification. And I here thinke that it hath either signification: namely bothe our soule, and also the power of the spirite of God, wherewith the faithfull are illustrated. Therfore Paul requireth a force and efficacie, wherby our minds should be inflamed. And although as we haue before taught, it lieth in no mannes hand, to be endued of God with this or that power of the free gifts, for God distributeth them to every manne as he will) yet the regenerate, for that they are not simply men, but are the men of God, and haue their strengthes after a sort renewed by the grace and spirite of God, they may by their endeuor, prayers and industry stir vp in themselves the spirite, whereby to be feruent, or they may frame themselves vnto it, when it stirreth them vp. For so Paul sayth to Timothee. Stirre vp the grace which is in thee, by the imposition of the hands of the eldership. And to the Thessalonians, Take heed ye extinguish not the spirite. For euen as vnto fire, being once kindled, we may put wood and coles, to make it to burne the moze, so the spirite being now geuen may by the exercise of doctrine, exhortacion, or ministry, be stirred vp, to make vs the moze feruent: and this to do, Paul now here exhorteth vs. In the Actes of the Apostles the 18. chapter it is witten of Apollo, that he spake with a feruent spirite, as which taught diligently those thinges which pertayned to the Lord. But it is added that he was learned, and eloquent. In that place I see two thinges ioyned together, which are very necessarye for a pzeacher. First that he diligently take heed what he speake: that he poure out nothing rashly or agaynst the truth: the second is, that those thinges which he speaketh, be not spoken coldly and slenderly, but be set forth effectually and feruently. But in some, though otherwise they are behement inough, yet there wanteth doctrine: & in other some, in whom sometimes seemeth to be diligence inough, yet they want feruentnes of spirite.

Spirit sometimes signifies our soule.

The regenerate may after a sort stirre vp in themselves the spirite.

Two principal offices of a pzeacher.

And



## Cap. 12. A Commentarie vpon the

And that which I now speake of preachers, ought also to be applied to other offices, wherof is now entreated.

Seruing the time. ] Here some rede *καιρος*, that is, time, and some *καιρως*, that is, Lord. Chrysostome and Origene read, Lord: and rather allow that reading, then to read *time*: peradventure therfore for that they thought it is the poynt of an inconstant and light man to be changed according to the time: and for that to serue the time, may seme to be rather a wary behaviour of mā, then y<sup>e</sup> worshipping of God. But contrariwise Ambrose, what needed (saith he) to say that we must serue the Lord, when as all the things which hitherto haue bene spoken, sheweth that we should serue the Lord. But that notwithstanding there is no cause, but that we may read, Lord. For they mought say, that Paul in his sentence admonisheth the godly to thinke that in all those things they serue not men, but God, who seeth all things, and to whose hono<sup>r</sup> all things ought to be directed. How be it Origene somewhat relēteth and saith, that we may serue the time, whilest we consider how short it is, and contracted: that although we haue wiues: yet we are as if we had none: and although we possesse, yet as though we possessed not, redeeming the dayes for that they are euill: which interpretation I dislike not. Although *time* in this place may more aptly signifie occasion, which is earnestly and diligently to be obserued, if we wil doe any good to our brethren. For occasion otherwise passeth away, neither can it be called backe againe when we will. We know, with how great subtlety and wickednes, Satan and the flesh resist the workes of God. And therefore it cometh that there is no man almost which patiently taketh admonitions & reprehensions. And muche les in a manner, if we admonish out of time, and out of season. Paule gaue place somewhat to the time, when he Circumcised Timothe. But he could by no means be perswaded to circumsise Titus also, though he were vehemently therunto vrged. Christ himselfe according to the consideration of the time fled, when the Jewes sought to put him to death, howbeit afterward, when he saw opportunitie he returned of his owne acco<sup>rd</sup>. Therefore his disciples sayd, Euen now the Jewes sought to stone the: and wilt thou now agayne go into Jewry? Christ answered them. Are there not 12. houres in a day? In which words he signified that we ought to serue time. And for no other cause. Salomon sayth, that there is a time to build, and a time to plant. &c. Such occasions are as certayne bekes of God to bring thinges well to passe: which bekes we ought no les to obserue, then soldiers do the signe or watchword of they<sup>r</sup> captayne. And good seruants attempt nothing before that they se they<sup>r</sup> Lord or maister to beken thereunto. Erasmus thinketh, that to serue the tyme, is to take in good parte aduersities, when they at any time happen. And this sentence he thinketh is confirmed by that which foloweth. For Paul addeth, Reioysing in hope: patient in tribulation. But if there be any which like better the other reding, seruing the Lord, we wil not be agaynst it. But here is to be noted this Greke word *δουλευοντες*, that is, seruing. For thereby we vnderstand (which thing we before also admonished) that a *δουληα*, belongeth not only vnto creatures excellling in dignity, but also vnto God him selfe. On the other side he which thinketh, that Paul commaundeth vs to serue the time, ought to be ware, that whilest he obserueth occasion he decline neither to the right hand nor to the left, that is, that he chaunge not his sentence. For we ought to be constant in that which we rightly vnderstand: although euery time will not suffer vs to burst forth straight way into act.

Occasion to be obserued.

Occasions are counted as bekes of God.

What is to be taken heed of, in obseruing of occasions.

How patience worketh hope, and hope patience.

Reioysing in hope. ] This can not they do which settle them selues in worldly thinges for in them only put they all they<sup>r</sup> hope and confidence: and wayte for nothing els. Paul in this place vnderstandeth the hope of eternall felicitie: whereby men are so confirmed in aduersities, that Paul to the Thessoloniās calleth it a helmet. Here is hope reckened as the ground of patience in tribulation. At which thing some man peradventure may meruaile. For before in the 5. chapter Paul wrote, Tribulation worketh patience, patience experience, and experience hope. Where we se that hope is produced of patience. But contrariwise in this place patience



is sayd to spring of hope. But herein is no contrarietie. For this commonly cometh to passe in thinges which are nigh by nature, that by an inuerse order they mutually inferre the one the other. For so of rayne are engendred cloudes, and a gayne of cloudes is brought forth rayne. And as the philosophers say, of good actions spring vertues, and contrariwise of vertues spring good actions. *Chrysostome*, as we befoze admonished, testifieth, that the honor which we geue vnto brethern hath not only loue to the roote thereof, but also engendred the selfe same loue in those whom we honor. Now hope, to expresse the nature thereof, is a certayne faculty or power breathed into vs of God, whereby with a constant and patient mind, not thorough our owne strengthes, but thorough Iesus Christ, we wayt for the saluation now begun in vs (which by sayth we haue receaued) vntill at the length it be accomplished. They which hope are mery and reioyce, for that they are assured, that they shall one day obteyne the thinges which they hope for. Howbeit in the meane time they are somewhat sorry, and it greueth them, for that they haue not as yet obteyned those thinges. Moreouer they which hope for thinges hard and difficile, which yet are not impossible. For vnles we thought, that we may by the grace and spirite of Christ obteyne eternall life, we would neuer hope for it. *Paul* befoze in the 8. chapter obserued euē this selfe same order. For he taught that of hope springeth patience. For the hope (sayth he) which is fene, is no hope. For who hopeth for that which he seeth? And a litle afterward, If we hope for that which we se not, we wayte for it thorough patience. Doubtles the mind is not a litle stirred vp to suffer all thinges, where great rewarde is set forth. And therefore in the selfe same chapter *Paul* sayth, The sufferings of this time are not worthy the glory to come, which shalbe reueled in vs. But here it may be doubted, why *Paul* vnto hope attributeth ioye: especially seing that ioye is an affect comming of a present good thing: but hope is of a thing to come. I answer that those good thinges which are hoped for are in dede absent but such is the force of hope, that that which is absent, it after a sort maketh present. Therefore *Paul* in the 8. chapter very aptly wrote, that by hope we are made safe: and vnto the Ephesians, That God thorough Christ hath brought to passe, that we now sitte together with him in heauen at the right hand of God. And according to this forme of doctrine we vse to say, that they which beleue truly & hope, do make the body and bloud of Christ euen present, although otherwise in very dede they be in heauen: and they wholly in mind and in spirite haue the fruition of them, so often as they rightly and godly come together to the supper of the Lord. But how great a good thing it is, to haue in tribulations a patient mind, hereby may be gathered, for that it is a common saying: That it is a great euill, not to be able to suffer euill: as if a man should say, that aduersities, and tribulations, which commonly are called euill, are not in very dede euill, but only for that they can not be borne or suffered.

Continuing in prayers.] *Chrysostome* gathereth together in good order those thinges which may mitigate the painefulnes of those offices, which haue now ben mencioned. Which chayne or order he thinketh *Paul* hath diligently prosecuted. The first remedy is loue, and that such a loue which cometh of a brotherly affect. For there is nothing hard to him that loueth: Secondly is required the feruentnes of the spirite of God: thirdly the hope of that which is most excellent: fourthly ayde & helpe obtayned at Gods hand by affectuall prayers. Wherefore *Paul* here admonisheth vs of prayers, that we should continue in them. But whereas he here saith *προσκαρτεροῦντες*, that is, continuing, to the Thessalonians he sayth, *ἀδιαλείτως*, that is, vnceasingly. For we ought to pray vnto God without ceasing and intermission, so much as humane imbecillitie will suffer. And euery man, so often as any thing happeneth which eyther troubleth the mind, or stirreth vp a feare, or desire, ought to turne his mind to God, which can either deliuer him or accomplish the thinges which he desireth. And this is done in a moment, and in the twinkling of an eye. Pea those prayers are chiefly commended, which are as burning firebrands cast vp into heauen by a sodayne conuersion to God, and do not thorough multitude

Things  
nigh by na-  
ture toge-  
ther. too by  
an inuerse  
order in-  
ferre theene  
the other  
What hope  
is.

Hope ma-  
keth glad &  
maketh sorry

Hope is of  
things hard  
but not of  
things im-  
possible.

Hope ma-  
keth things  
absent, pre-  
sent.  
Faith also  
maketh  
things ab-  
sent, present  
Of the Eu-  
charist.

It is a gre-  
at euill, not to  
be able to  
suffer euill.  
A most  
profitable  
chaine.



## Cap. 12. A Commentarie vpon the

of wordes wate cold. And Christ in *Luke* the 19. chapter admonisheth vs to pray alwayes, and not to be weary. In Greke it is, *μὴ ἴνακῆν*. For *κακοὶ* are sometimes those which are stoutfull and sluggish. And that we should not become such, nor be discouraged in prayeng, Christ hath set forth vnto vs the parable of the widow and of y<sup>e</sup> vniust iudge: to declare vnto vs, that God will without doubt heare those thinges, which we incessantly aske of him. And at the end of the parable he addeth *The Lord will take vengeance of the quickly*. But how doth he it quickly, when oftentimes he differeth it so long? He is sayd to doe a thing quickly, which doth that that is to be done so soone as occasion offereth it selfe. Wherefore the tarieng is not in God, but in our thinking. But if we should be admitted into the inward parts and secrets of the counsell of God, we should so that we are very rashe and heblong in making our petitions. Wherefore that is to be cast away from vs, that we be not letted from enduring and perseuering in prayers.

God quick-  
ly auengerh  
his.  
There is no  
tarieng in  
God but in  
our thin-  
king.

The sayntes  
haue most  
rede about  
all other.  
Why the  
flesh abhor-  
reth the  
pooze.

Of the  
pooze and of  
straungers.

Communicating to the necessities of the Sayntes: geuing your selues to hospitali-  
tality. ] He chiefly maketh mencion of the sayntes, for that they aboue all others  
haue most nede, as those whome the world hateth. And he rightly addeth, *Stran-*  
*gers*: for at that time y<sup>e</sup> sayntes being turned out of all they<sup>r</sup> goods, liued oftentimes  
as wanderers abroad and exiles. Wherefore *Paul* exhorteth the Romanes to en-  
tertaine such men with a louing mind, and with liberall hospitalitie. The flesh is  
not redy to doe good to this kind of men. For when it seeth them in misery, it iud-  
geth, that they can by no means be recompensed agayne at they<sup>r</sup> hands, and ther-  
fore, whatsoeuer is bestowed vpon them, it thinketh to be lost. And they which  
follow this affect, count nothing moze blessed, then to receaue. Wherefore they  
willingly geue nothing, but where they thinke there shall returne vnto them a  
gayne either as much, or rather moze. God oftentimes in the law commendeth  
strangers. In *Exodus* the 22. chap. he commaundeth the Israelites, that they should  
not bere strangers but should handle them curteously, for that they them selues  
also were once strangers in *Egipt*. Whereas he putteth them in minde of things  
past, that may also be profitable vnto vs, if we consider what may happē hereafter.  
For who is now so certayne of his home and habitation, that he can be assured  
that he shall neuer be a straunger? And in the 19. chapter of *Leuiticus*, commaun-  
dement is geuen to the haruest folkes, and to the grape gatherers, that they ga-  
ther not all, but leaue somewhat for the poore and for straungers, and God com-  
maundeth his people to loue them euen as themselves. And in the 10. chapter of  
*Deut.* God affirmeth, that he is the protector and auenger of Orphens, widowes  
and straungers. For these kindes of people are left to his care. Vnto all such kind  
of men we owe our beneuolence, and chiefly if they be of the household of fayth:  
of whom *Paul* now presently entreateth. Of this thing the Apostles *Peter*, *James*,  
and *Iohn*, had so great care that when they sent away *Paul* to the Gentles, and  
they themselves were appointed to be ministers vnto the circumcision, they com-  
mended vnto his care the poore which dwelt at *Jerusalem*. And this office he testi-  
fied to the *Galathians* that he with an earnest diligence accomplisshed. What which  
is in the lattine booke, *Necessitatibus*, that is, necessities, is not well turned. For  
the Sophisters abuse this word, and teach, that a Christian man is not bound by  
the commaundementes of God, to helpe the miserable, vnles they be in verie  
great, or as they speake, in extreame necessity. But *Paul* willetth vs to communi-  
cate rather to their bles then to their necessities. For to do good vnto thy neigh-  
bour, thou must not tary vntill he be vrged with extreame necessity. For no man  
would gladly so be dealt with. Neither is this to be passed ouer in silence, that  
some booke in stead of *χρειαις*, that is, bles or necessities, haue *μυριας*, that is, me-  
moies. And of this reading *Origen* or rather his interpreter maketh mencion.  
And *Ambrose* both so readeth it, and also interpreteth it. And so the sence is, that  
we ought to do good not onely to the poore which are present, but also to them that  
are absent. For *Thales milesius* was wont to say, that we ought to remember our  
frendes, not onely which are present, but also that are absent. And the Apostle  
had

Whetherin  
helping of  
the poore  
we ought to  
tary vntill  
they be in  
extreme ne-  
cessity.



had a greate care to prouide that the Gentles shoulde minister almes vnto the Saintes which dwelt at Jerusalem. Notwithstanding we will follow the accustomed reading *ῥηταις* and say, that we ought to communicate to the blessing of the Saintes, to their blessing (I say) and not to their pleasures or delights. For by that meanes men are oftentimes made worse. And besides that also, such superfluitie would serue to relieue other poore folkes also. Neither (saith he,) geuing, or bestowing, but *κοινωνουτες*, that is, communicating. For in almes geuing there is a certaine communicating. For if we speake of the poore which were at Jerusalem, the Gentiles had receiued at their hands spirituall things. For the worde of the Lord came out of Sion, and the law of God out of Jerusalem, and saluation from the Hebrewes. For out of that nation were appoynted preachers of the Gospell to preache vnto the whole world. Therefore Paul in the second to the Corinthians the 8. chapter, saith *That your aboundance may relieue their want, and that on the other side theyr aboundance may relieue your want.* But if we speake of other poore folkes, euen when we helpe them with our almes, there redoundeth vnto vs no small commoditie or profite. For Christ saith, as we read in *Luke*, *Make you friends of the wicked Mammon, that when you faile, they may receiue you into your euerlasting Tabernacles.* But what if the poore be euil, and they also excluded from the kingdom of heauē? These things are to be vnderstanded not of the men, but of the workes. But so also should follow an other absurditie, that by the vertue of our workes, we should obtain the kingdom of God. I answer, as we deny that workes are the causes of eternall life, so also deny we not, but that God rewardeth the good workes of the faithfull, which are now regenerate by Christ. For we know that he shal iudge euery man according to his workes. For he will say, *I was hungry, and ye fed me. I was thirsty, and ye gaue me drinke: I was a straunger, and ye harbored me.* The kingdom of God is geuen for election and the promises sake, which the saints receiue by faith. But because those things are hidden from mannes eyes, therefore are brought forth good workes: which are the proper and manifest effectes bothe of our faith, and of the election of God. *Διακονουτες*, that is, geuing our selues saith he to hospitalitie. This is not spoken without a great emphasis. For it is a greater matter to apply and geue our selues to hospitalitie, then only to kepe hospitalitie. For Abraham waited not, vntill straungers came home to him, to desire to be receiued in, and to require harborow: but going of his owne accord out of his tabernacle he looked round about, to see if he could espy any straunger, whom he might receiue into his house. And if he saw any, he ranne vnto him, and prayed him, not to passe his house. *If I haue founde fauoure (saith he) in your eyes, I beseeche you turne in vnto your seruaunt.* And the same diligence and minde was in Lothe, and in a maner in all y<sup>e</sup> fathers. Paule in these wordes chargeth vs not with any vile and vncomely workes, but with workes noble, and of great excellency. For there was neuer any noble man, or notable Prince, but that he was desirous to doe good vnto others, and was careful ouer straungers. *Titus Vespasian*, at night, when he called to memory, that he had that day done no benefite vnto any man (wold with heauines say) *Friends we haue lost this day.* And Christ, *The kinges (saith he) of the nations beare dominion ouer them, and they which haue power ouer them are called gracious:* in Greeke it is *δυσπιδου*. The Ethnikes also saw that God hath a care ouer straungers, and therefore they worshipped *Διαξενιον*, that is, *Iupiter hospitalis*. This propriety of God, *Homere*, describeth in y<sup>e</sup> second booke of his *Odisseas*. And *Virgil* aptly saith: *Iuppiter hospitibus nam te dare iura loquuntur:* that is. For men say that thou o *Iupiter* geuest right vnto straungers. And the naturall affecte towarde citezens, commonly stirreth vp euery man, that if he meete a straunger, and one that is in neede, he wil to his power help him, and prouide harborow for him. So we also if peraduenture the Saints, which as touching the eternall countrey, are our Citizens, doe come vnto vs, ought to helpe them, and gently to entertaine them. But what if they be euil, and enemies vnto vs, and such as curse vs, and hate the Gospell? What is in this case to be done? Paul addeth.

We must haue compassion not onely of the that are present: but also of them that are absent.

We must communicate vnto the blessing, and not to the pleasures of the poore.

In almes is a communicating. A recompensing of almes.

Hospitalitie is a worke of noble men.

*Iupiter hospitalis.*



Blesse them which persecute you, blesse and curse not. Reioyse with them that reioyse, and wepe with them that wepe. Be of like affection one towards another. Be not highe minded, but making your selues equall to them of the lower sorte. Be not wise in your selues. Recompence not euill for euill, procure things honest in the sight of all men. If it be possible, as much as in you is, haue peace with all men. Dearly beloued auēge not your selues, but geue place vnto wrath, for it is written: Vengeance is mine, I will repay saith the Lord. Therfore if thine enemy hunger, fede him, and if he thirst geue him drinke. And in so doing, thou shalt heape coles of fire on his head. Be not ouercome of euil, but overcome euill w goodnes.

An excellent  
laying of  
Epictetus.

How we  
may speake  
well of our  
enemies.

Blesse those which persecute you: Blesse and curse not ] I thinke that εὐλογεῖν, that is, blesse, in the first place, signifieth to speake wel, but it may seme maruelous how we can allow or commend him that reuileth vs, & worketh mischief against vs. And if we so do, we shal be found liars. But Epictetus in his Enchiridion wisely admonisheth, that euery thing hath two handles to be holden by, & therfore euery wise man ought to haue a consideration, by which of those handles it may best be taken and holden. For if thou take a thing by that part whereby it can not be holden, thou lovest thine laboz. Now there can none be founde of so wicked and vngratious a nature, but that he which indgeth indifferently may beholde in him some gifts of God. For he is either actiue, or strong, or learned, or noble, or eloquent, or witty. These things though we be neuer so muche prouoked by iniuries, we ought not to deface, or to kepe in silence, if any opportunity be offered vs to speake wel of our enemies. Eschines an Ethnike hidde not from the men of Rhodes the eloquence of his most deadly enemy Demostenes, but rather as much as he coude amplified it, and recited vnto them his most spitefull Oracion which he had written against him: and added, that it was nothing in comparision of the gesture and pronounciation which the orator vsed in vttering it. David bothe in wordes and in dede reuerenced Saul being his enemy, for that he was anoynted of the Lord. And the Apostle now therfore commaundeth this, for that the world indgeth that men should deale farre otherwise. For either it delighteth in cursed speakers, and enemies of the truthe, or it thinketh that it is honest to requite iniuries done against vs. Therfore Vespasian, when there sprang a contention betwene a certain Senator, and a knight of Rome, with this sentence appeased the contention. A Senator ought not doubtles to reuile: but when he is reuiled, it is both a thing lawfull and civile to reuile againe: for that he which first reuiled, spoyled himselfe of the prerogative of his honour. But Paule commaundeth vs far otherwise. For we must not consider what our aduersary deserueth, but what is comely for vs. Neither requireth the Apostle, that we should only speake well of our enemies, but also that we should wish well vnto them. For so thinke I that εὐλογεῖν in the second place is to be taken, as an Antithesis to that which followeth, and curse not. Some thinke that it is nothing but a repetition for a more vehemency sake. But I thinke that this is the better sense, that we are first commaunded to speake well of our enemies: and then to wishe them good: and in no wise to curse them, as men commonly vse to doe. And if this seme a hard matter to doe, let vs remember that we are his children which maketh his Sunne to shine vpon the good, and vpon the euill, and his Disciples, which answered his Apostles when they required fire from heauen, to burne the Samaritanes, ye know not of whose spirit ye are: namely, of his spirit, which came not to destroy, but to saue: of him which healed those that persecuted him: of him which restored vnto Malchus his eare, who came with the other soldiers of the chief rulers to take Christ. Of him which saluted his betrayer Judas as a friend, and receiued him with a kisse: of him finally which forgave the wicked



hed these, and promised vnto him eternall felicity, whiche prayed for them that crucified him: and which of his owne accorde died for his enemies. It shall nothing profite thee, to recompense iniuries with iniuries, and taunts with taunts: thou oughtest rather to commit the matter to God, who will be a most iust arbitroz, neither can he by any perturbation be led away from iustice. Further hereby may we gather that it is not lawfull to speake euill of any man, nor to curse any man. For if we be prohibited to doe these things against our enemies, which thing mought other wise seeme tollerable in mannes iudgement, much les it is lawfull for vs to doe it vnto others. *Chrysostome*, to persuaue vs to follow these wordes of *Paul*, recheneth by the comodities, which the cursings and persecutions of the aduersaries commonly bring to the goodly. First (sayth he) it excellently well helpeth vs to the obtainment of the kingdome of heauen. For *Christ* saith, blessed are they which suffer persecution for righteousness sake, for theirs is the kingdome of heauen. And he addeth, Blessed are ye when they reuile you, and persecute you, speaking all manner of euill, and lying against you for my sake. Be glad and reioyse, for your reward is great in heauen. *Ec.* Moreover they are an occasion or mater of most excellent vertues. For as *Paul* teacheth, tribulation worketh patience: patience experience: and experience hope. But where is the patience of the sayntes? Where is their experience? Where is their hope? If thou take away the wicked enterprises of our enemies against vs? Moreover, the glory of God can by no other meanes be more highly aduanced, then if we valiantly and courageously behaue our selues in those things which are to be suffered for his name sake. For it is not so hard a matter to cleaue vnto God, so long as all things goe prosperously and quietly with vs, and as we would desire. But when all manner of aduersities happen, and yet constantly to abide in his obeyfance, this doubtles cometh of a manly and strong faith. And therefore I thinke *Iames* sayd, that patience hath a perfect worke, vnles peraduenture a man will thus vnderstande it, that perfection is not in any worke vnles we perseuer in the same. For when we leaue of, we bring not the worke to his ende, and so without patience it is left vnperfect. And besides all this, our enemies are by this meanes chiefly feared away from continuing to persecute vs. For when they see we are not moued by their iniuries, they thinke that they lose their labour. And therefore they take not so great pleasure of the reproches, wherewith they reproched vs. But if they perceiue that we are out of quiet, and take it in ill parte, they will thinke that they: iniuries haue taken good successe, and will after ward be moze bolde in they: wicked endeuors. By this we may see why the Lord sayd, blessed are ye when they reuile you, and persecute you, and speake all manner of euill, and make lies against you for my sake. Reioyse and be glad, for your reward is great in heauen. This commaundement of *Christ*, the Apostles executed. For they returned from the presence of the Counsell, reioysing that they were counted worthy to be reuiled for his name sake. And *Paul* in the first to the *Corinthians* sayth, we are euill spoken of, and we blesse. In Greke it is *λοισδορούμενοι καὶ βλοσυροί*. How be it this counsell *Paul* alwayes obserued not. For to the *Galathians* he sayth, I would to God they were cut of, which trouble you. And *Danid* sayth, let theyr table be made a snare before them, let theyr eyes be made dimme that they may not see, and bow downe theyr backe all wayes. And other bookes of the Prophets, are euery where ful of curses and imprecations, wherewith they curse the enemies of the people of God. Here doubtles as I iudge, is it to be sayd, that we ought so to deale, as *Paul* now admonisheth, so long as we haue a respecte to our owne iniuries, and that we walke the ordinary way and common course, whereby we are of loue bound to wishe well to our neighbours. But if God open vnto vs his hidden will, and declare what shall without doubt come to passe of our enemies, and of those which persecute vs, then if we sincerely and truly loue him, we ought vn-doubtedly to stay our selues in his will and counsell. Whatbeit this caution is added, first to be fully assured, whether those things which God hath opened vnto vs, pertaine only to a threat, or wholly to declare his determinate and assured wil. For where we suspect that God threatneth only to bring vs to repentaunce, we

If we ought not to speake euill of our enemies much les of others.

*Paul* also sayes we should not curse our enemy.

Whether it be lawfull at any tyme to curse our enemies.



ought not to cease of from prayers euen for the wicked. So did *Moses*, when he made supplication to God for his people. So did *Abraham* for the *Sodomites*: so did *Samuel* for *Saul*: and so did *Jeremy* for the people. But when they are assured that it is the fixed, and certaine will of God, they doe not only pray against & wicked in prophesying (as *Augustine* thinketh against *Faustus* in his. 16. booke and. 22. chapiter, where he thus writeth. But curses when they are spoken by the way of prophesie, come not of the euill desire of him that curseth, but of the foreknowing spirit of him that denounceth them) But also it is done with a minde now consenting vnto God, and wishing the self same things that he wisheth. *Dauid* when as otherwise he was so gentle and sanowable towards *Semei*, *Abolon*, *Saul*, and other enemies, yet sometime so curseth and banneth the wicked, that it driueth an hozro into the readers. *Christ* also first bewailed the infelicitie of the City of *Jerusalem*, for that it knew not the time of his visitation: and sayth, how often would I haue gathered together thy children, as a henne doth her chickens vnder her wings, and thou wouldest not? Howbeit euen the same *Christ*, when he knew the assured and vnmoueable will of God, did burst forth into these words, I geue thanks vnto thee O father of heauen and of earth, for that thou hast hidden these things from the wise and prudent men, and hast reueled them to infants. Euen so, Lord for that it hath so pleased in thy sight. Whereouer men of God when they come to this poynt, haue not a respecte to theyr owne cause, neither doe regarde theyr owne iniuries: but consider that by the wicked workes of the vngodly, the Church of God is hurt, the spirituall proceedings therof are letted, the course of the Gospell is hindred. And they moste ardently desire that the name of God might be sanctified, & his kingdome most amply spred abroad. And hereof it cometh, that whē the godly pray against wicked men, they persecute not theyr owne enemies, but the enemies of God, whom they desire might be most purely worshipped. *Dauid* saue that he was called of God to the kingdome, and vnderstode that the enterprises of the wicked, wer not so much repugnant to his honoꝝ, as to the will of God. Wherefore worthely in his prayers he wisheth rather that they should pearish, and that most vile, then that any iotte of the most iust will of God should be hindred. Wherefore bothe in this place, and in suche other like, we are prohibited not only to curse, but also to speake euill, when we are overcome with the contumelies & iniuries of the wicked, by which it is not mete that we shold suffer our mindes to be broken, & to be led away from the rule of charity. Wherein doubtles consisteth the noblenes of stomake of *Christians*, & their incredible valiantnes of courage, not only not to curse them that persecute them, but also to speake well of them, and to pray vnto God for them. How be it I can not inough wonder, that *Aquinas* should say, that by these words of *Paul*, *Christians* are not compelled by the force of the commaundement, to shew singularly an affect of loue to theyr enemies, or, as they vse to speake, to shew signes of beneuolence vnto them except it be in case of necessity. For it is inough if they exclude them not from the generall bond of loue, wherewith we ought to loue our neighbours. Neither sayth he is it necessary that we peculiarly pray for them. But this is sufficient if we exclude them not from the common prayers which we make for all men. And if any man (sayth he) besides the case of necessity do shew vnto his enemy tokens of a singular loue, or do singularly make intercession for him, that man followeth the counsell of *Christ*, but obeyeth not the commaundement. But *Christ* and *Paul* when they spake of these thinges, taught not this distinction. This doctrine doubtles cutteth in, sonder & strings of *Christian* religion: it abateth the vehemency of the spirit of God: and taketh away the force and sharpnes of the law of God. Let these men go now and cry out, that we are they which dissolve the endeoꝝ of god workes, and open a window to lose lyfe: when as they can not deny, but that they are the men which at theyr owne pleasure change the assured and seuerer commaundementes of God into counsells. Doubtles *Christ* and *Paul* commend these thinges and do not only geue them as counsells: But this is exceedingly to be lamented that those commaundementes,

Wherin  
consisteth  
the nobles  
nes of the  
macker of the  
*Christians*.  
An error  
of *Aquinas*.



in this iron age of ours are made like to lawes of y Athenians. For they although they were wisely inuented and published abroad, yet notwithstanding lay neglected and were euery where & of all men violated. And this I suppose to haue come of no other cause, but for that the whole iuyse and bloud of Chzistian religion is in a maner dyed by.

The lawes  
of the Athe-  
nians.

Reioyse with them that reioyce, and wepe with them that wepe. In Greke it is the infinitiue mode. And no meruaile for they oftentimes vse the infinitiue mode for the imperatiue mode, as the Latines somtimes vse y selfe same mode for the preterimperfect tense. As touching the entent of the Apostle hereto chiefly he tenderth, that forasmuch as we are all members of one and the selfe same body, we should be altogether of one consent, & there ought to be betwene y members a certayne sympathia or like affection, that, as it is wrytten to the Coz. If one member suffer, the other members suffer also together with it: and that if one member bee glorified, the other members be also glorified together with it. Hereto Paul exhorteth the Thessalonians in these wordes. Brethern, if a man be contaminated with any sinne, ye that are spirituall reprove that man in lenity of spirite, considering thy selfe, that thou also be not tempted. This is nothing ells, but that we should transferre the affects of other me to our selues. When doubtles is a city in good estate, as a certaine wise man sayd, when euery one of the citizens thinketh that iniury done vnto himselfe, which he seeth is done to an other man and counteth that his honour, which he seeth is geuen to an other. He which reioyseth with them that reioyse, and wepeth with them that wepe, declareth himselfe to be both full of humanitie and also to be farre from enuy. Neither doubtles can there any thing be commaunded which is moze conuenient for the Church. For forasmuch as it is one body, and hath Chzist only to his hed, and is gouerned by the the spirite of God only, it is mete, that it be endewed with one and the selfe same sece and affect. *Chrysostome* when he weigheth the partes of this sentence, sayth y it is an harder matter to reioyse wth y reioyce, then to wepe wth y to wepe: for y man is by nature prone to mercy if he se a man soze afflicted & in great misery: & for y the same man is prone to enuy, if he se an other man encrease and augment in good fortune and prosperous successe. Howbeit to conciliate mindes nothing is of so great force as these two commaundements. For to him that soroweth his sorow is somewhat diminished, if he se that an other soroweth his case together with him. And to him also that reioyseth, the ioy is encreased, if he se others reioyse with him of his felicitie. Hereby also cometh an other commoditie, For if thou sorow together with the afflicted, thou shalt by litle and litle accustom thy selfe to the godly affect of mercy: and if thou take pleasure in the prosperity of thy brother, thou shalt by litle and litle shake of the vice of enuy naturally grafted in the. *Origen* not vnprofitably admonisheth, that we ought not to thinke, that these commaundementes are to be taken vniuersally. For we ought not with a glad mind to reioyse with a couetous man which reioyseth in his euill gotten goodes, but ought rather with a brotherly admonition to withstand his wicked ioy, and to call him backe frō his foolish and pernicious ioy to repentance. Neither ought we on the other part to mourne together with them which vnrmeasureably bewaile they dead: or which therefore lament, for that they can not haue the fruition of those things which they wickedly desire. For we ought rather to withstand them by reprobuing of them, and to amend they corrupt affectes. Wherefore *Paul* admonisheth vs to frame our affectes to iust sorow, and to the sound pleasure of our brethren.

When a ci-  
tye is in  
good estate.

It is a har-  
der matter  
to reioyce  
with them  
that reioyce,  
then to  
wepe with  
them that  
wepe.

We ought  
not to frame  
our selues  
to the wyc-  
ked sorow  
and wicked  
pleasures of  
our brethren.

Be of like affection one towarde an other. He exhorteth vs to transferre the affections of other men to our selues, that peace and conoord may grow the stronger, and be the moze constantly retayned. When thou art rich and of might (sayth *Chrysostom*) if one in misery & pouerty come into thy house, thou oughtest not to indge of him by his beggery, misery, and pouerty, but rather to ascribe vnto thy selfe those things which thou thinkest to be in him: and gladly to participate vnto him those thinges which are thyne. As for example, if thou se him base and abject, such a one oughtest thou also so



## Cap. 12. A Commentarie vpon the

count thy selfe: if thou thy selfe be mighty and noble, doubt not; but that before God he also is mighty and noble.

Arrogancie  
is a pesti-  
lence to bio-  
sherpis loue.

Be not highe minded. ] He utterly remoueth away all arrogancy from the saythfull of Christ. But into this fault falleth he whosoener, attributeth vnto him selfe more then is mete, and which as the common proverbe is, walketh in wondrous. And there is nothing which maketh more to breake the peace and concord of brethren. But we shall very well aduance both our selues and the Church of God if thinking lowly and moderatly of our selues we abase our selues to the lower and meaner sort. For thereto tendeth that which is added.

But making your selues equal to them of the lower sort. ] This sentence some referre to persons of the lower sort, and some to thinges abiect. But we thinke that it is to be vnderstanded of each kind. For they which ascribe not to much vnto themselves, nor disdayne not to abase themselves to the commodities of theyr inferiours, those men (I say) will not contemne baser assayes and offices.

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ther.

Be not wise in your selues. ] This thing Paul befoze commaunded in the beginning of this chapter when he sayd, that no man ought to be more wise then is mete, but to be wise vnto temperance. More playnly also and with the selfe same wordes in a maner in the 11. chapter, I would not Brethren (sayth he) that ye should be ignorant of this mystery, Be not wise in your selues. This admonition the holy scriptures euery where vize. For Esay sayth in the 5. chapter. Wo be vnto them that are wise in theyr owne eyes, and to those which are prudent in theyr owne sight. Chrysostome affirmeth, that the rote of this vice is to thinke that a man hath of himselfe all sufficientie. For they which dare hope so much of themselves, do easely contemne others. But the case is farre otherwise. For we haue all nede of the helpe of others, neither is there any man in all poyntes so perfect, but that he nedeth to be holpen by others much inferior vnto him. Who at any time was more prudent then Moses? Yet obeyed he Iethro, when he gaue him good counsell. Saule folloved the counsell of his lad, to go to the seer. And that whiche was not reuealed vnto Isaac touching the infants that came in theyr mothers wombe, was by an oracle shewed vnto Rebecca. Chrysostome thinketh, that the Romans were much infected with this vice: and therefore they were so often admonished touching this, for that the pride which was amongst them much disturbed the assayes of the church, when as the dignity of the city, the amplexes of theyr empire, and theyr excellent endowments of naturall good thinges, abundantly ministered vnto the matter of pride.

Rendring vnto no man euill for euill. ] Vnto the cause is aptly added the effect. For they which arrogantly take vpon the many thinges, and alwayes aspire vnto highe thinges, do easely contemne others, and are offended euen in trifels, and easely demie that they are despised of other men. Whereof springeth displeasure taking, and seeking of vengeance. Some thinke that that which is now sayd differeth from that which is after ward added, Dearely beloved aueng not your selues. For they suppose, that to render euill for euill extendeth farther, then to auenge. But I, to speake the trath, see not, how he which seeketh to recompence euill for euill, seeketh not also to be auenged. Therefore (as I thinke) the Apostle first setteth forth the thing generally: after that he addeth what ought rather to be done: last of all by way of repetition, he returneth to expound that which he put forth, we ought not to render euill for euill. For if we see that that is euill, which our enemy hath done vnto vs, we ought by no meanes to imitate him, as Chrysostome aptly admonisheth vs. Origen addeth that they more greuously sinne, which render euill for euill, then they which first committed the euill. For it is possible that he which first did the hurt, did it vnwares, or was ignorant that that was euill which he did to an other, or thought it would not haue bene so greuous as it was. But he which hath had experience in himself, and knoweth how irksome it is, and will yet notwithstanding repay the selfe same euill, may much more iustly be accused then the other. This sentence Paul putteth forth generally, and excludeth no man. Wherefore it is by no meanes lawfull to recompence euill for euill, neither to Jewes nor

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to Gentiles, nor doubtles to any man living. And by this meanes is confounded the righteousnes of the Scribes, and of the Phariseis. For they taught, y<sup>e</sup> we ought to loue our friends, and to hate our enemies. How be it Princes, Judges, nor Magistrates doe commit nothing against this law, when they punishe wicked doers: for punishments proceeding of iustice, ought not to be counted amongst euils.

Procuring good things in the sight of all men.] The commo<sup>n</sup> reading hath not only before God, but also before all men. But that particle is more then needeth. Here also is to be noted that he speaketh generally. For he sayth not in the sight of the Grekes, or of the Jewes, or of this man, or of that man, but vniuersally of all men. Paul in the 10. chapter of the first to the Corinthians, sayth: be ye such that ye geue no offence neither to the Jewes, nor to the Grekes, nor to the church of God: euen as I please all men in all things, not seeking mine owne profit, but the profit of many, that they might be saved. This is in a maner all one with that which is in this place commaunded. Wherefore we must not only be ware, that we commit not any thing against those things which are forbidden in the law, but also that we behaue our selues warely in those things which should otherwise be lawfull, least the weaker sort should be offended. Good things, that is, iust, holy, and honest, are procured in the sight of all men, when those things are done, whereby is illustrated the glory of God, and the edifying of our neighbour is aduanced. Notbeit this ought not to be our entent, to get the praise of men. For Christ admonisheth, take heede that ye doe not your righteousnes before men to be sene of them. But let your light so shine before men that they may see your good works, and glorify your father which is in heauen. Wherefore Paule sayth not, Seke to please men, but haue a care that your examples be suche in the sight of all men, that by them they may be put in minde of theyr saluation. And when he sayth procuring, he plainly declareth that this ought not to be done negligently, but most diligently.

If it be possible, as much as in you is, haue peace with all men.] Therefore he addeth conditions, for that peace can not be had, but with certain. And oftentimes it hapneth that through y<sup>e</sup> outrageousnes and maliciousnes of some, peace either can not be made, or els can not be kept: when as they labour through theyr impietie to lead vs away from God, or els we should holde our peace, and consent to oppress our neighbours. But when we come once to this poynt, that either God is openly to be offended, or our neighbour, (whome we ought to ayd, succor & helpe,) is to be forsaken, this peace with wicked men, is vtterly to be refused. For euery faithfull man ought to his power to withstande the enterprises and endeuors of the wicked. *Pea Chrysostome* sayth that Paule was so seuer, that in the 7. chapter to the Corinthians, he thus wyrteth euen of them which are ioynd in matrimony: And if the vnbeleuer depart, let him depart. For in suche a case the brother or sister is not subiect to bondage: God hath called vs in peace. And we doe as muche as lieth in vs, when we hate y<sup>e</sup> sinne, and loue the persons, and resist them as much as we can, that they commit nothing either against God, or against our neighbour. And this thing so oftentimes happeneth, that Christ sayd, that he came not to send peace vpon the earth, but the sword. Wherefore Paul not without iust cause sayth, If it be possible, and as much as in you is: which conditions we fulfill when we haue our mindes prepared to an vpriight and honest peace. *Dauid* sayth, with them that hated peace, I was peaceable.

Dearly beloued auenge not your selues: but geue place vnto wrath.] After he had written, what we ought rather to do, then to recompence euil for euil, he returneth more largely to expound that which he put forth. This thing (saith he) I commaund you, that ye auenge not one an other. And therewithall sheweth, what we ought to do, after that we haue receaued iniury. Geue place (sayth he) to anger. But to whose anger? Some vnderstand his anger that hath done to vs the iniury. For so it is possible y<sup>e</sup> in geuing place we may break y<sup>e</sup> violence therof: but if we resist y<sup>e</sup> fury therof, it wil ware more hot. So lightnings ouercome, breake, & with a great noyse and fall cleaue in sonder thinges hard and which resist the. But when they meete with thinges soft and geuing place they easely penetrat and hurt them not

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When peace  
with men  
is to be re-  
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at all. So those instruments of warre called Connes, with a great violence overthrow walles and castles built of hard stones, but if they light vpon rampers of earth, which geue place to their stroke, they vtterly lose their strengthes, and nothing hurt. Wherefore good captaynes when they make ware vpon the sea, vse to couer their shippes euery where with wolle, for by reason that the wolle geueth place to the strokes, the whole force of y<sup>e</sup> Connes is easely frustrated. It may thus also be vnderstanded, that we must geue place to the wrath of God: for he which auengeth, preuenteth or rather hindreth himselfe. So the sense is: Commit the matter to God and geue place to his anger. For it hangeth ouer your enemies heads. For when they hurt you, they heap vnto themselves wrath in the day of wrath. Moreover he which auengeth himselfe, doth rashely, and vsurpeth vnto himselfe the office of God: and where as being of a priuate estate he hath not authority ouer those of whom he is hurt, yet he vniustly claymeth it. Beloued, sayth he: for those things which he commaunded seemed to be somewhat hard. And therefore with gentle speach he purchaseth their assent and therewithall declareth, that he writeth not these thinges, for that he litle regardeth their iniuries and hurtes. It is not so, saith he, for I loue you from the hart. Neither commaund I these things but for your owne profit sake. Thou wilt peraduenture demaund, whether Christians are prohibited by these wordes of Paul that when they are hurt they should not goe vnto the Magistrate, and pleade against him which hath done the hurt. They are not hereby vndoubtedly prohibited. How be it this is to be taken hede of, that they doe it not of a corrupt affect, and wicked mind, to seke vengeance, and to repay euill for euill. But this they ought to haue a care of, to defende by the helpe of the Magistrate, those whome they haue in theyr tuition: and moreover that that brother which hath offended, whome they see will not be amended with sound counsels, and godly admonitions, be reformed by some other meanes, lastly that euill examples be taken out of the Church, and out of the publike wealthe. Upon these and such other like considerations, it is lawfull to goe vnto the Magistrate. For he is apoynted of God: as it is lawfull for y<sup>e</sup> faithful to vse other benefites of God, the heauen, I say, the sunne, corn, and frutes, so also is it lawfull for the to vse the magistrate. And so is place geuen to y<sup>e</sup> wrath of God. For y<sup>e</sup> wrath is declared vpon y<sup>e</sup> wicked, either by y<sup>e</sup> Magistrate which iudgeth by the authority of god, or in his place, or if y<sup>e</sup> magistrat neglect his office, by god himselfe, as they vse to speak, immediatly. Wherefore in going vnto y<sup>e</sup> Magistrat, so y<sup>e</sup> it be done rightly & orderly, is no offence committed. But this is chiefly to be take hede of, y<sup>e</sup> we seke not to abuse either God, or y<sup>e</sup> magistrate, only to satisfie our anger, & to fulfil our hatred, as though we would vse them for our tormentours. The common edition hath.

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Whether it  
be lawfull to  
repell violence  
by violence.

Not defending your selues.] In Greke it is ἐκδικοῦντες, which worde although sometimes it signifie to defend, yet it signifieth that defence, which is ioyned with vengeance. And a christian is not forbidden, but that he may repell violence by violence: when he is either suddenly inuaded in a solitary place, or that he cannot otherwise haue the ayde of the magistrate. For so much as the lawes made by a iust magistrate permit vnto him this thing, he dothe it not as a priuate man, but as a publique minister armed by iust and publique lawes. Christ sayd, If a man gene vnto thee a blow on thy right cheke, turne vnto him the other. But this is to be done, when thou seest that thou maist by this meanes profite thy brother, or that it conduceth to illustrate the glory of God. But besides these cases, we are not bounde of necessitie so to doe: as both Christ and Paul by theyr example haue taught vs. But whilest we repell violence, by violence we must obserue a moderation of a iust defence of our selues, as the lawyers speake, that we seke not eyther to hurt or to kill him which doth vs violence. And this is diligently to be taken hede of, that we repell his violence that hurteth vs with as litle his hurt as we can. Doubtles vnles it had bene lawfull to repell violence by violence, the Apostles when they followed Christ, would not haue caried swordes with them: but they had swordes. For they sayd vnto Christ, in that last supper. Behold, here are, two swordes. And Peter when Christ should be taken, Shall we smite (sayth he) with the sword. Whereby it is

very



very manifest, that the Apostles to this use wore smozdes. If this had bene repugnant vnto the law of God, Christ would neuer haue permitted it: for he was a most sharpe defender of the commandments of his father.

Vengeance is mine, and I will repay sayth the Lord. ] That whiche is hard vnto the flesh, and disagreeing from humane reason, he confirmeth by the authority of the word of God. These wordes are witten in Deut. the 32. chapter. And it is to be red in the nominatiue case, and not in the accusatiue case. For in Hebreu it is Linekamuelchalony and in Greke, *ἐκδίκησις*. That is, vengeance. And y<sup>e</sup> which is added, *And I will repay*, is not in y<sup>e</sup> Hebreu, but only Vel halom, which is. And a retribution. Wherefore in the Hebreu it is thus: Vnto me vengeance, and retributiō. But the 70. interpreters haue not that particle, but in stede thereof read *ἐν ἡμέρᾳ ἐκδίκησης ἀνταποδοῦναι ἑκάστην*. That is, *In the day of vengeance I will repay when time serueth*. Neither is it to be doubted but y<sup>e</sup> God wil auenge our cause. For in our iniuries he is first offended. For no mā can so much as once think to hurt vs, but y<sup>e</sup> he first violateth the law of God. And he wil take vengeance of our enemies, for y<sup>e</sup> we are vnto him most deare. Therefore he sayth, he which toucheth you, toucheth the apple of mine eye. And God is neyther forgetfull, nor also neglecteth his office. Wherefore seing vnto him belongeth vengeance and we are vnto hym deare, & when we are iniured he is first offended, and he neglecteth not that which pertayneth to him, we ought without doubt to leue the vengeance vnto him.

Sayth the Lord. ] This is not had in the Hebreu. Howbeit it is aded of *Paul* to the end these admonitions should sticke the deaplier in our mindes.

If thye enemy hunger, fede him. ] A notable kind of vengeance, may humayne reason say. But much rather will it so say, if it thinke that in the name of meate and drinke are comprehended all maner of dewties which are necessary for the maintenance of the life. Wherefore the lawyers, when in a testament or will is bequethed vnto a man meate and drinke, thereby vnderstand that vnto him are bequethed clothing, lodging, bedding, phisike, and such other like thinges. And the lord when he sayth, that God maketh his sunne to arise vpon the good and vpon the euill, and rayneth vpon the iust and vpon the vniust, by these two words Sunne and rayne, comprehendeth all the gifts of God, whatsoener we se in thys life common to the good and to the euill.

And in so doing thou shalt heape coles of fire on his hed. ] This some thus vnderstand: thou shalt adde spurres vnto him, whereby he shalbe stirred vp to loue thee agayne. Some thus, Thy benefites shall be vnto him as coles of fire, whereby he shalbe made ashamed, his conscience shalbe troubled, and he shalbe kindled, with confusion: as though this shalbe the vengeance of the godly, and by this ignominy of they<sup>e</sup> enemies they<sup>e</sup> shal satiate they<sup>e</sup> anger. This latter interpretatiō is not so seemely for a Christian man. For none y<sup>e</sup> is godly at any time reioyseth in the hurt of his enemies. I grant indeede, that the benefites which we bestow vpon our enemies may worke these thinges in them. Howbeit we ought in no wise to set forth these thinges as endes of our dewty: but in such sort as we declared in the first exposition, so farforth as they serue to his amendement to whome we do good. The selfe same thing is to be iudged of that which *Origen* sayth, that these coles signifie hell fire. This indeede may come thorough they<sup>e</sup> default that our benefites should encrease they<sup>e</sup> dampnation and punishmentes. But that ought not to bee the cause of our purpose or entent. For we ought to seke nothinge els but their saluation.

Be not overcome of euill, but overcome euill with good. ] Forasmuch as betwene contraries there is a continuall battaile, therefore *Paul* aptly maketh mention of good & euill, which are contraries. It is doubtles an excellent kind of victorie, by well doing to overcome the force of hatreds: as contrariwise, it is a pernicious fall to be thowen downe with the outrageousnes of anger. In this battaile it is necessary, that either the wickednes of our enemies be overcome by our goodness, or that our goodness geue place to the fury of our enemies. And that by such polle-

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ties is overcome the maliciousnes of ill men may be proued even by theyr otone testimony, as *Chrysostome* writeth. For if they should be asked the question, they will confesse, that they are then overcome of vs, when with a valiant mind we contemne theyr iniuries and hurtes. For there they chafe, they fret, they fume, as though by our patience were broken and utterly delected all theyr strengths. But they wonderfully reioyse when they se vs so moued, that we wil nedes auenge the iniuries which we haue receaued. In humane conflicts, those are said to overcome, which ouerthrow others: and those are counted overcome which being vanquished and euill handled haue the worse. Which is not to be meruayled at, when as those things are the inuentions of the deuill. But the holy ghost here setteth forth vnto vs a farre other kind of battayle: wherein they are overcome, whilest they seke to auerge themselves, playnly declare that they are overcome: and they go alway conquerers, which so lenesse and temperate theyr anger, that they shew benefites vnto them which haue done vnto them iniury. Upon this stage ought Christians to exercise themselves: wherein they haue as lookers on and supporters the Angells. And the author or maister of the game is the most iust God. These wordes, to overcome, and to be overcome, God and euill are of great efficacy: with which vnles our mindes be moued, it is a great argument, that there is but a very slender spirite and bastardy sayth in vs. But what shall we iudge of men excluded from the Church, whome they call excommunicate persons? And what also of them which preach and teach doctrine contrary to the truth. With the one we are commaunded not to eate meate, and to the other not to say so much as God speede. Touching these men, if necessity byge, we ought to geue vnto them meate, and other thinges necessary not for acquaintance, familiarity, or our delectacion sake, but even only that we cease not from the office of charity. But if there be no such necessity, we ought neither to talke with them, nor to eate with them. But if the necessity of the soule or of the body so require, all these thinges which *Paul* here writeth we ought to obserue towards them.

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The stage  
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### The thirteenth Chapter.

**E**t euery soule be subiect to the higher powers: for there is no power but of God: and the powers that be, are ordained of God. Whosoever therfore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue vnto them selues iudgement. For Princes are not to be feared for good workes, but for euil: wilt thou then be without feare of the power? Doe well, so shalt thou haue prayse of the same. For he is the minister of God for thy wealth: but if thou doe euil, feare: for he beareth not the sword for naught. For he is the minister of God, an auenger vnto wrath.

Let euery soule be subiect to the higher powers. If, as we haue before proued, they are to be repayed which repay euill for euill, and if also the office of Christians be to render vnto men that haue offended them the dueties of charitie, then doubtles are they exceedingly to be accused, which in stead of benefites repay euil, & which geue not due honoꝝ, nor shew due obedience to such men as deserue wel at theyr hands, such as are magistrates. And for as muche as the Apostle entendeth diligently, and at large to entreat of this matter, that we may the better vnderstand what his scope is, we will first define what a magistrate is. A magistrate is a person elected, and that of God, to defend the lawes and peace, and with punishments, and the sword to repressse vices and euils, and by all manner of meanes to aduance vertues. The efficient cause is God, the ende is the preservation of the lawes

Definition  
of a magi-  
strate.



lawes and of peace, the banishing away of vices and discommodities, and the increase of vertues. The forme is the order, which the prouidence of God hath appointed in things humane. The matter is the man, or person. For who so ever is appointed to be a magistrate, is taken of men. The methode which is here kept, is in a manner generall. First he sayth, that all men ought to be subiect vnto magistrates, which thing is first proued by the efficient cause: for that all suche powers are of God: then is it proued by the contrary, for that they which contrary to the magistrature, are against God, and that to theyr owne great hurt. Finally it is proued by the ende, for that the magistrates bring vnto vs great profit. This is both very often, and also very exactly entreated of in the new Testament, and that for three cause chiefly, for that the childzen of God sometimes thinke, that it is a thing in a manner vayne, that they being gouerned by the spirit and word of God, should be subiect vnto outward powers. Neither can it be expressed in how ill part the Jewes toke it, when they were as captiues oppressed of the Babilonians, Assirians, Medes and Persians: and when at home in theyr Countrey they were greuously afflicted first of the Macedonians, and afterwarde of the Romaines. They would gladly haue shaken of that yoke, which the Anabaptistes & Libertines at this day with great fury, go about to shake off: and which the Pope and his darlings, hath now long time shaken of. For he hath so exempted bothe himselfe and his cleargy from all publique power: that now Princes are subiect vnto him, and he suffereth the great monarchies of Christendome to kisse his fete, and most filthily to whip him. He createth Emperors: and putteth them downe as it pleaseth him. He taketh away kingdomes, and yelletteth and polletteth them as he lust. But Christ behaued himselfe farre otherwise, for he payed tribute, and taught, that vnto Cesar, ought to be rendred that which is Cessars. With these wordes of Paul agreeth that which Peter wyrteth in the second chapter of his first Epistle, saying: Be ye subiect to euery humane creature, that is, vnto the ordinaunce which God would shoulde be amongst men. Be subiect sayth he, for the Lords sake, whether it be vnto the king, as vnto the superior, or vnto gouerners, as vnto them that are sent of him, namely, either of the king, or of God, for the punishment of euill doers, and for the praise of them that do wel. If we examine all the partes of this commaundement, we shall in a manner finde in it all those thynges whiche are here taught of Paule. The selfe same thyng Paul wrote to Titus in the third Chapter, Admonishe them (sayth he) that they be subiect vnto Princes and powers, and that they be obedient to the magistrates. And in his Epistle to the Ephesians to Timothe, and to Titus he diligently commaundeth seruants to be obedient to theyr masters. And vnto Timothe, he commaundeth Christians to make prayers for theyr magistrates. Whereby that is most manifest, which we haue oftentimes sayd, and which Chrysostome in this place wyrteth, that the doctrine of the Gospel was not geuen to ouerthrow the politique gouernments of the world, but rather to confirme them, and to make them better. This place of the Apostle pertaineth to that commaundement of the law, Honour thy father and thy mother. For in the olde time, as Aristotle also wyrteth in his Politiques, fathers gaue lawes to theyr famely, and to them were as kings. And amongst the Romanes the Senators: were called *Patres conscripti*, that is, appointed Fathers. For a magistrate is nothing els but the father of the countrey. Here we neede not curiously to entreat, by what right, or by what wrong, Princes haue obtained theyr power. This thing only is to be seene vnto, that we reuerence magistrates, when they are in that roome. For this Epistle was written when the Romaines had now obtained the Empire of the whole world, which Empire we know they possessed by violence, and afterwarde the Emperors by as wicked practises dyed vnto them the whole dominion ouer al, yet Paul without al exception, commaundeth vs to be obedient vnto the powers. And so generall is this proposition of Paul, that Chrysostome testifieth that vnder this commaundement, are contained Priests, Monks, Prophets, Apostles and Euangelistes. But I thinke that Origen is not here to be allowed. For he wyrteth that Paul sayth, let euery soule,

Why so often in the new testaments gent is instructed, that ought to geue honour to the magistrate. He hope here proued guilty and condemned.

Christ was subiect to the powers of the world

The Gospel ouerthroweth not the gouernments of the world. A magistrate called by the name of a father.

In this precept are contained all degrees of men.

Wh. j.

and



## Cap. 13. A Commentarie vpon the

and not euery spirite, for they which are vtterly spiritual, & do not by any meanes follow the affectes of the flesh, neither possesse things humane, doe not liue vnder Princes and powers. But who euer had more aboundance of the spirite, then our Lord and sauioꝝ Chꝛist had: Who at any time was more holy then his Apostles were: and yet the submitted themselues to the higher power euen to the death. Wherefoꝛe it is muche better to say with *Chrysostome*, that none is to be excepted from this vniuersall sentence. But those ecclesiasticall Papists will say, that the kings themselues and publique powers, haue geuen vnto them theyꝛ right, and haue appoynted that the clergye should be exempted. But we ought not to regard what Princes haue done herein, but what they ought to haue done. For it lyeth not in theyꝛ hands to disanull the lawes of God. Wherefoꝛe if this diuine commaundement of *Paul* willeth, that euen euery soule be subiect vnto the publique power, then doubtles ought we to obey it. For the decrees of God ought not to be reuoked by any authoritie of man. Although these wordes are so to be contracted, that we vnderstande, that we are not subiecte to the magistrate, but only as touching his function and office. Which if he at any time goe beyond, and commaund any thing, that is repugnāt vnto pietie, and vnto the law of God, we ought to obey God rather then men.

Princes  
ought not to  
haue geuen  
their right  
ty to popes  
& bishops.

For there is no power but of God. He proueth his purpose by the efficient cause. For that no humane strength or force, but God himselfe is the author of all powers. And it is to be noted that there are sondꝛy kindes of powers. For there is a power of the father towarde his children: there is also a power of the husbands towarde the wife: and a power of the master towarde his seruants: and there is also ouer common wealthes these powers, Regia that is the power of a King, and then Aristocratica, which is, where the best men gouerne, and Politica, that is, a political gouernement, and Tyrannica, Oligarchia, & Democratica. And although the se thꝛee kindes are exceedingly corrupted and vitiated, yet is God the author of them. For there is in them a force, might, and power to gouerne men, and to kepe them vnder, which vndoubtedly could by no meanes be, but of God. But if thou demand at what time such powers first began, or when they were first ordained of God, I answer that that light which God hath grafted in our mindes, sheweth vnto men euen from the beginning, the maner of bearing rule: and it was afterward by sondꝛy oracles of God confirmed. In the booke of Genesis God sayde to Noe, and to his children, that mannes blood should be required at his hand which should shed it: that is, that he which killed a man, should also be killed. And y this ought not to be done rashly, and of euery man, euen reason it self teacheth. Wherefoꝛe out of this place is most manifestly gathered, that there ought of necessity to be chosen out men, to decide causes, and to punish the guiltie. But for that we see that in kingdomes many things are done ouerthwartly and vniustly, lawes are peruerterd, and the commaundements of God are violated, many thinke that it can not be, that such powers should be of God. But as *Chrysostome* very well admonisheth, the thing it self, that is, the principall function, must be distinguished from the person. For it is not to be doubted but that the person, for as much as he is a man, may abuse a good thing, but the thing it self considered apart, for as much as it is good, cannot come from any els where but from God. For euen as in the nature of things he hath appoynted al things orderly. For he hath set heauen ouer the elements: and therehense through the ayre he infuseth sondꝛy powers and faculties into the earth, and thereof bringeth forth the diuers and manifolde frutes, wherewith we are nourished and liue. And in mannes body he hath set the head in the top, as in a tower, and vnder it hath placed the eyes, the eares, the nose and other members euen to y sole of y fete: so in order he preserueth humane society, so that there are in it certayne degrées, by which it is directed in those woꝝkes wherein men communicate the one with the other. For it is not possible that where all are equall should long be kept peace. For therof rather spring contentions and discordes. Wherefoꝛe some must needes be aboue others, to take away contentions,

Sondꝛy  
kindes of  
powers.

In what  
place God  
by his word  
confirmed  
the magis-  
trate.

In iudging  
we must dis-  
tinguise  
the thyng  
from the  
person.



contentions, and to bring matters of controuersy to a quietnes. This thing God hath not denied to beas, cranes, and fishes. For these liuing creatures haue their kinges and princes, by whose conduict and leading they either go forth to worke, or retorne from worke. Wherefore seeing that man is the most excellent of all liuing creatures, and communicateth in many actions, it was most requisite that he should be sensed of God with this ayde of principality. But besides this reason which yet is most true and very necessary, the holy scriptures also constantly asserme the selfe same thing. For they teach that God is not only the authoꝝ of all publique power, but also that he distributeth kingdomes & principalties, whē & to whō he wil at his pleasure. For somtymes he called y<sup>e</sup> Assyrians, somtymes y<sup>e</sup> Chaldeas, & somtymes other nations, which by violence ouercoming & oppressing y<sup>e</sup> Israelites rayned ouer them. The kingdom which *Dauid* and *Salomon* had receaued all whole, was by the will of God rent in sonder, and ten partes thereof were geuen to *Ieroboam* the sonne of *Mabath*. And y<sup>e</sup> this thing should come to passe the Prophet in the name of God did shew vnto *Ieroboam* befoze y<sup>e</sup> it came to passe God afterward remoued the famely of *Achab*, that it should no longer raigne, & commaunded *Elizus* to anoynt and consecrat *John* the sonne of *Nansi*. And in the 4. chapter of *Danell* it is thus wꝛitten, *God obtayneth the kingdome amongst men and deliuereith it to whome so euer he wyll.* Howbeit God obserueth this order, to vse wicked and vngodly Princes to punish the wicked doinges of the people. And indeede we oftentimes see that sumptuousnes, pompe, pride, and raging lustes are kept vnder by the violence of tyrans, which otherwise if al things were quiet, could not be restrayned. Lenity oftentimes can not remedy these euils: therefore that they should not to farre range abroad, stronger remedies are necessary. And after that men being in this soꝝ chastised doe retorne vnto God, he comforteth them, and prouideth for them gentler princes, and moze iust gouerners. For he will not suffer, that though the cruelty of tyrannes, thinges humane should vtterly be ouerthrowen and come to nought. And this is the cause, why God, as it is manifest by histories, alwayes with these monsters, that is, with these cruell and bloudy tyrannes minglet some godly and iust princes. For he wil not haue vices so be repressed, that the nature of men should vtterly perish. Wherefore not only good and iust princes doe raigne by the wil of the lord, but also vngodly and wicked tyrans. But if thou wilt say, it be so, why sayth *Osea* vnder y<sup>e</sup> perso of God, *They haue rayned but not by me.* I answer, for that euill princes, and such which after that by wicked meanes haue obteyned the kingdome, doe by worse meanes gouerne it, these I say in that they thus beastly behaue themselves, haue not a respect to the will of God, which is reuealed vnto vs either by the law of nature, or in the holy scriptures. For by that will of God they doinges and endeuors are most manifestly repproued. And in this maner they are sayd not to raigne by God, for that they apply not themselves to the wꝛitten and reueled will of God. Howbeit it can not be denied but that God by his hidde and effectuall will would haue them to raigne to that end which we haue now declared. For, that is not inough which some answer, that God doth not these thinges, but only permitteth them. For the holy scriptures manifestly testifie, that he called the *Babylonians*, the *Assyrians*, and other nations, to bere and afflict the *Israelites*: and that agaynst *Salomon* and other kinges, he raysed by enemies and aduersaries, to kepe them vnder and to chastice them. And soasmuch as these men being thus raysed by haue no regard at all to the will of God, but only apply themselves to ambition, and to theyꝝ owne luste they greuously sinne agaynst God. Howbeit God by them though they be neuer so vniust and wicked executeth his most iust iudgement: and therein committeth no offence.

The powers that be, ar ordeyned of God. If they be apoynted of God, then also are they constant and stable: and although by sūdy successions thinges humane are disturbed, yet this power is perpetually pꝛeserued: as in the world, although there oftentimes happen most great and innumerable changes, yet the heauen,

Quietnes  
cannot be  
had where  
equality is.

God ge-  
neth and  
trāstereth  
kingdoms.

God by  
will princes  
punisheth  
sinners.

God wꝛth  
tyranny en-  
terming-  
leth some  
iust pꝛin-  
ces.



the ayre, the earth, and the sea, alwayes kepe still theyr place, neither at any time leue theyr limits. I would to God they which beare dominion, would alwayes haue this in theyr mind, that that office which they execute is the ordinance of God, doubtles they would not the in such sort abuse it. Now y<sup>e</sup> matter requireth

Bonifacius  
the eight  
abused this  
place.

that we should not kepe in silence, how Bonifacius in his Extravaganti, which beginneth, Vnam sanctam, abused these wordes of the apostle to confirme his pride. For he goeth about hereby to proue, that those thinges which are of God, haue betwene themselves a certayne order, so that theyr dignity is by certayne degrees distinctly knowne y<sup>e</sup> one fro the other. And thereof it foloweth that the powers which are of God are not a like. And that power is the higher which is occupied aboute the worthier matter. And soasmuch as y<sup>e</sup> ecclesiasticall power consisteth in thinges spirituall, and the ciuill power in thinges corporall, therefore the ecclesiasticall power is the highest, and ought not to be subiect vnto the ciuill magistrate. And the Pope (he sayth) hath iurisdiction ouer all princes, for that Christ sayd, Whatsoeuer thou bindest vpon earth shall also be bound in heauen: & whatsoeuer thou lovest shall be loosed. And to declare this also moze manifestly, he bringeth y<sup>e</sup> which we read was sayd to Jeremy, Behold I haue appointed thee ouer kingdoms and nations, that thou shouldst overthrow and destroy, and also build up, and plante. But these argumentes,

The ecclesiasticall  
power consisteth in  
spirituall thinges.

as they are full of pride and arrogancy, so also are they most bayne. For first Paul here speaketh not of the degrees of powers distinct betwene themselves. This thing only he sayth, that all powers whatsoeuer they be, are ordeyned of God. And that the ecclesiasticall power consisteth in thinges spirituall I deny not: for it is occupied in the ministry of the word of God. And that power we therefore confesse to be the greatest, for that the word of God ought to beare dominion ouer all men. But this power serueth to bring vnder all vnderstanding, and to overthrow the highnes of humane reason. Let these proud glorious lords do this: let them preach the word of God, and leue the fond inuentions of men, and then if there be any which will not harken vnto them we will not sticke to condemne them: whither they be princes or kings, or monarches or emperors. Howbeit hereof it followeth not, that they as touching corporall life, and possessions, lands, houses and maners are not subiect to the politicall or ciuill power. Yea also euen as touching the function, they ought to be subiect to a godly & religious magistrate: not that we thinke that the word or the sacraments ought to be subiect to humane lawes: but for that the office of the magistrate is either to punish or to remoue ministers, if they be haue themselves ill in theyr function, if they deprave the truth, or minister the sacraments corruptly. Let them bind and lose, that is, let them by the word, and by preaching shew, who are loosed and who are bound. And yet let them not therefore exempt themselves from the ciuill magistrate. For euen as a king, though he be of neuer so great authority and dignity, ought yet notwithstanding to obey the word of God pronounced by the ministers of the Church: so an ecclesiasticall man although he be placed in an excellent and high function, yet is he not exempted from the obedience, and subiection of the magistrate. But that which they bring out of Jeremy is very friuolous and bayne. For, that prophet neither overthrow,

Whether  
the ecclesiasticall  
function be subiect  
to the politicall  
power.

How the  
prophets  
overthrow  
and erected  
kingdomes.

nor erected kingdomes howbeit hereunto he was called of God, to pronounce in the name of God, what kingdomes, should be overthrown, and what erected. Others labour very foolishly to auoyd this place. For they say that the Apostle commaundeth nothing els, but that euery man ought to be subiect to the power appointed ouer him. For otherwise should folow a great confusion, y<sup>e</sup> the Spaniards should of necessity be compelled to serue the king of England, and the Englishmen the Frenchmen. Wherefore the Apostles intent is this only, that euery one be obedient to his owne power. But the clergy say, they haue theyr Bishoppes and Popes, whome they obey, and haue nothing to do with the ciuill magistrate. These men see not, or rather dissemble, and will not see how absurde it is to deuide and to cut in sonder any nation into two bodies: as though the clergy of the Spaniards, are not Spaniards: or the clergy of the Frenchmen, are not Frenchmen

One & the  
self same  
nation ought  
not to be  
diuided into  
two bodies.

men



men. Doubtles if all the Spanyards be subiect to theyr king, the clergy also, for as much as they are Spanyards, ought of necessity to be subiect vnto him. Further by this goodly sense they abuse the wordes of *Paul*. For he putteth subiecte enery soule vnto such powers, which haue the right of the sword, and to whome tributes ought to be payd. But Popes and Bishops haue not the sword wherfore in this argument there is nothing but mere fraud and deceit. But they say y<sup>e</sup> the ministers of the church, as y<sup>e</sup> Pope & certayne other bishops, may haue and vse the right of the sword. And if thou obiecte, that *Christ* gaue not vnto them the sword, yea rather sayd, that his kingdome is not of this world, and that he had not where to lay his head: they will answere, that ministers in dede haue not the sword, in as muche as they are ministers, but haue receiued it from els where, and that by a iust title, and by iust possession. But *Christ* executed his vocation: for he came in humilitie, by his passion and death to redeeme mankind; but his example is not to be followed in all things. Other wise no Christian ought to beare the office of a Magistrate. For *Christ* bare it not. Wherfore they affirme that he left an example only to men tending to perfection: such as are monkes and begging friers, which (as they say) haue renounced the world. Neither can they abide that *Peter* should prescribe vnto his successor, when he sayd, that he had neither golde nor siluer, but that he left only a paterne of perfection vnto them, which so order their life as he did, who forsaking all that he had, folowed *Christ*, that he might the redylier serue him. But these men should remember, that not only examples, but also commaunders make on our side. For *Christ* sayth, *The kings of the nations beare dominion ouer them: but so shall not ye.* And these wordes are to be vnderstanded singularly and peticularly of the Apostles and of ministers, and not of all men vniuersally. For cities and kingdomes can not be gouerned without a Magistrate. *Peter* also commaundeth the gouernors of the Church, not to exercise dominion ouer the flocke. But let vs see by what reasons these men pretende the vsurpation of the sword. Cities and prouinces, say they, are by this meanes the better gouerned. Where I neede not much to trouble my selfe to make answere. Let vs loke vpon the Cities which are vnder Bishops, how much holper and purer they are then others. Verily for as much as they can not by themselves gouerne and order things, they substitute deputies and iudges, and those whome they call Officials. But they geue themselves to deceites, and to wicked practises, and to most filthy gaines, no les then other most vile iudges which are placed in y<sup>e</sup> ciuill Magistratship. An other reason is, for that (say they) in this yron and most corrupt age, men are not led by the zeale of piety, nor by the spirite, as they were in times past in the primitive Church, it is expedient that they be kept vnder by force, and by the sword. Auit it were so. But Princes can by their sword kepe vnder the wicked: and especially at this time, when as Princes are Christians, and professe one, and the selfe same sayth with vs, but whome I beseeche you, haue they by theyr sword made the better. Undoubtedly the state of Christianity was neuer in worse case, then it hath bene, since the time that Bishops leauing the charge of the shepe, and flocke of *Christ*, began to vsurpe the sword. Further who saith not, that these two functions doe so hinder the one the other, that he which exerciseth the one, can not execute the other: For it is an hard matter to finde one so prompt and ready, that can rightly and orderly administer but euen one of those functions. But touching this matter we haue spoken sufficiently. Now resteth moze diligently to consider vpon the wordes.

There is no power but of God. According to the rules of Logike, it is all one as if *Paul* should haue sayd, enery power is of God. Wherfore seeing that *Paul* in such sort reasoneth, some in vaine canill, that they should doe no reuerence to inferior maiestates, as to such as haue the charge of cities, or are appoynted gouernors of prouinces. For they think it sufficient, if they be subiect to the higher powers, as to Emperors and to Kings. But *Paul* comprehendeth all maner of power. For a proposition exclusiue, as they vse to speake, is of the same force that an vni-

*Christ* hath not geuen vnto the Pope nor to Bishops the sword.

Commmandement is geuen to the ministers of the church not to haue the sword nor dominion.

By what light arguments the Popes and Bishops defend their sword.

How are by the sword of the Pope made better but worse. These two functions do let the one the other.



## Cap. 13. A Commentarie vpon the

It is law-  
full to ap-  
peale from  
the inferi-  
or magis-  
trate to the supe-  
riour.

They whi-  
che resist  
the power  
fight with  
God.  
The ciuill  
power is re-  
sisted two  
maner of  
wayes.

Greuous  
punishments  
appoynted  
to seditious  
and rebell-  
ous persons.

He which  
obeyeth the  
powers, so-  
beyeth god.

We reue-  
rence God  
in the earth-  
ly powers.

In earthly  
iudgements  
we contem-  
plate the  
iudgement  
of Christ to  
come.

uersall proposition is transposed or conuerted. As for example, Only man runneth: Ergo, every thing that runneth is a man. So here, Only if God is power, Ergo, all power is of God. And if all power be of God, then without doubt ought we to honoꝛ and reuerence it. But if we see that we are too cruelly oppressed of the inferiour magistrate, we are not by this doctrine letted, but that we may vse the benefite of appealation. For as that is by good equitie permitted by the law of man, so is it by no parte of the holy scripture abrogated. *Paul* himself vsed it when he saw opportunitie. Wherefoꝛe it is lawfull by way of appeale to flye from the inferiour magistrate to the fidelitie and mercy of the superiour.

But they which resist them, resist the ordinance of God. What is moꝛe vniust, or moꝛe vniwoꝛthy, then to go about to fight with God? How peruerse a thing that is, euen the Ethnike poets also saw. For they saie that *Jupiter* toke most greuous vengeance, vpon the rashnesse of those *Giants*, which went about to assault hea- uen. And the ciuill power is resisted two maner of wayes: either by open violence, which thing we see seditious and rebellious men vse to doe: or els by craft and sub- tlety, as when a Prince is through wicked pollicies and deceites circumvented, that he can not execute his office. For by these meanes oftentimes, the Prince be- ing ignorant, the course of iustice is hindꝛed. Wherefoꝛe this saying of *Dioclesian* is much vsed, A good, wary, and wise prince is oftentimes sold. For whilst he is alone in his chamber, his seruantes come, and declare all things vnto him deceitfully. So he vniwares doth things as vpright and iust, which in very deede are most vni- iust. He remoueth away good men from the gouernement of the publike wealth, and aduanceth those which ought to be most far of banished. Wherefoꝛe a certaine wytyer called the Senate of Rome, not *Patres conscripti*, but *circumscripti*. Howbeit I speake not this, that I thinke that it is not lawfull for godly men, by all maner of vpright meanes, to auoide the daunger of falling into the handes of ty- rants. Which yet they ought not to doe, after that they be once cast into prison. For this were to violate publike lawes, and to geue an example to murderers and thieues to doe the like.

And they that resist, shall receiue vnto them selues iudgement. Men are not in this case hurt, but the estimation and dignitie of God is contemned. For God answered to *Samuel*, They haue not cast thee away but me, that I should not raigne ouer them. By iudgement we chiefly vnderstand that iudgement which concerneth ster- nal destruction. For after ward it foloweth that we ought to be subiect, not only for anger sake, but also for conscience sake. We may also by iudgement vnderstande iudgement in this life. For *Salomon* sayth, the anger of a king is like the roaring of a Lion: he which prouoketh it, sinneth against his owne soule. Greuous punishments are appoynted for seditious persons, and for rebels. In the olde law it was death if a man had resisted the higher power. *Chore* with all his, was consumed with fire. *Dathan* and *Abiram* were swallowed by of the earth, for that they seditiously re- sisted *Moses* and *Aaron*. We know what end *Absolon* came vnto, when he had ex- pelled his father out of his kingdome. What seemed moꝛe godly to the whole world, then that notable acte of *Brutus* and *Cassius*, which destroyed the tyrant Ce- sar, and yet that their doings were not allowed of God, the ende declared. Where- foꝛe we ought not to resist Princes, though they be wicked, as *Peter* admonisheth vs. Of these wordes we may thus gather, he which resisteth the powers, resisteth God: therfoꝛe they which obey the powers, as it is meete, obey God. This argumēt taken of contraries, is very manifest and true. And this sentence not a little com- forteth the children of God. For they see that when they obey Princes, they obey God, and reuerence him in the powers. Moꝛeouer also by the forme of the iudge- ments of the earthly magistrate, they set before theyꝛ eyes a certayne similitude of the iudgement of God, which at the ende of the world we doubt not but Christ shall put in execution.

For princes are not to be feared for good workes, but for euill. How *Paul*, when he had abundantly spoken of the efficient cause of humane powers, where- by



by he taught that we ought to obey them, tendeth to proue the same by the end: that we might with the attentive mynde harken to those precepts. If magistrates be appointed to take away wicked workes and haynous factes, then it semeth that there should be no place left for them, if men would of their owne accord endeuer themselves to piety and to iustice, and would not offend against the lawe. Yea but even then also their function is some way necessary. For oftentimes we see that good and innocent men, although their mynde and will be good, and albeit they desire to leade an vpright life, yet of themselves they can not keepe any order as touching ciuill discipline. Wherefore they haue nede of god and godly lawes to direct them to that which they desire. Wherefore the ciuill power may be vnto them as a scholemaster. But amitte that amongst men were no ignorance of the offices of life, and of ciuill duties: yet must we needs confesse, that they shall euen then also be had in honoz and admiration, which are more aboundantly endewd of God with most excellent giftes: vnto whome yet should remaine no part of principality, to be exercised ouer others. And soasmuch as this shall happen vnto vs after that blessed resurrection, therefore *Paul* to the *Corinthians* very well writeth, that *Christ* at the end shall deliuer the kingdome to God, and vnto the father, and all principality and power shall be abolished. But whilest we liue here still in the world, and haue our conuersation here amongst euil men, both the magistrate is necessary, and we ought vterly to obey him in those thinges which are not repugnant vnto piety. And soasmuch as the magistrate is to this end appoynted to punish wicked workes, and to aduance god, thereby we may vnderstand, that they which resist him may two maner of wayes be accused: either for that their owne conscience accuseth them of euill actes by them committed which they would not haue punished: or for that they are negligent followers of iustice, whereunto they can not abide to be pycked forward. But they complaine that they which are magistrates are men corrupt, cruell, and violent: and that they whole trauaile is, that euery man should haue either nothing at all, or else very little. But these me ought to consider, that *Paul* here entreateth of the thing it self, and not of the abuse: and speaketh of that which happeneth for the most part, & not of that which happeneth seldome. As touching the first, that may not to be imputed as a fault to the thing, which commeth of the abuse thereof. As if a wicked man should peruerfly abuse either the minde, or the eyes, or the eares or the rest of the powers of the soule, yet should it not therof follow, that the ends of all these thinges are not most excellent: vnles peraduenture we will say that God is the authoz of euill thinges. And as touching power it may be abused as well by them which exercise it, as by them which ought to obey it. We ought also to remember that euen tyrannes also, all be it they be greuous and irksome, doe not withstanding retaine still many offices of iustice and of equity: and therfore they haue much more vtility and commoditie, then *Anarchia* hath, wherein euery man may at his pleasure without any consideration doe what he will. For vnles tyrans though they be neuer so cruel had some regard to right and equitie, they could not kepe still that they power. When *Nero* in his gouernement oppressed the whole world, yet were matters in controuersie decided, nether was the strength of lawes vterly taken away from men. For vnder him *Paul* was by the Centurion deliuered from the danger to be tozne in sonder of the common people, and of the multitude of the *Jewes*. And whē he had cried that he was a citezen of *Rome*, he was losed from his bandes, & escaped stripes. And the same *Paul*, to the ende he should not be oppressed of the embusmentes of the *Jewes*, was by night led away of the souldiours to *Antioche*: and there oftentimes had libertie to defend himselfe. And to be short, he pleaded his cause, and at the last appealed vnto *Nero*. Wherefore seeing that euen in wicked Princes there is some good, it is very manifest, & they power also is of God: neither is it lawfull for any private man to kill a tyranne: *Dauid* when he mought, yet not withstanding would not kill *Saul*, although he vsed himself like a tyranne: yea rather he commaunded that *Amalechite* to be slaine, which boasted that he had killed

Not onely the euil but also good and goodly are holpen by magistrates.

For what causes some resist the magistrates?

Both the subiects and the princes sometymes abuse the power.

Tyrannes also want not many good thinges.

Examples of the gouernment of *Nero*.

It is not lawfull for private men to kill a tyranne. Examples of *Dauid*.



*Saule*: and he put them to death also, which had slaine *Ishobab* *Saules* sonne. And doubtles if it should be lawfull for euery man at his pleasure to destroy a tyranne, there would not want wicked men, which vnder the pretence of the condemning of tyranny, would doe violence vnto godly Princes: and so should nothing be left holy and vniuolated. Notwithstanding I speake not this, that I thinke that superiour powers can not be put downe by inferiour magistrates, or that they can not be constrained to doe theyr duety of those which are appoynted either keepers, or authours, or electors of Princes, if they transgresse the endes and limites of the power which they haue receiued. As in times past at Rome the Senate & people of Rome were wont to do, & at this day in Germanie, the Electors of the Empire doe sometimes to doe. But to returne to *Paul*, those two offices of powers which he mentioneth, are the principallest, and most necessary, and such that they comprehend in maner all other offices of power. *Solon* was wont to say that the common wealth consisteth in two things, in rewarde and in punishment. And *Antisthenes* the Philosopher was accustomed to say, that those Cities tended to destruction and present ruine, where was no difference betwene good and euill. His meaning was, that good Citizens ought to be adozned with rewarde, and wicked men scourged with punishment.

What inferiour powers may do towards superiour powers.

There are two principall offices of power. The common wealth is contained in two things.

To be afraid of the powers is irksome.

It is no small poynt to be absolved in iudgement.

God leaue not the magistrate deserveth of his provision.

Tokens of the government of god as touching powers.

Vilt thou be about feare of the power. We vse a kinde of reasoning, where in is a preuention ioyned with the confutation of that thing, which might easely come into a mannes minde. These powers although they bring many things profitable, yet oftentimes they are terrible, and they bring into men a terror & feare, which is a thing very irksome. Wherefore *Paul* sayth, behaue thy selfe wel, & thou shalt be without feare. For know thou for a certaintie, that either thou shalt receiue praise of the power, or if the same power be ouermuche violent and cruell, God will geue vnto thee so much strength and constancie, that thou shalt be able with a valiaunt and stout courage to suffer all manner of extremities. For if he gaue this thing vnto *Socrates*, *Anaxarchus*, and *Seneca* which were Ethnikes, and to infinite martyrs of Christ, then doubt not, but that he will geue vnto thee the selfe same thing: wherefore be not afraid of the power, if thou behaue thy selfe vprightly and blamelesly.

Thou shalt haue praise of it. It is no small praise to be acquitted in iudgement. It was counted a praise vnto *Cato*, that whereas he was so oftentimes accused, he was alwayes absolved and acquitted. It is also a great praise, if a man liue so holily and innocently, that in iudgement nothing can be layde against him. As when *Fimbria* had accused *Scenole*, and was demaunded what fault he could lay against him, which was counted a man so vertuous and innocent, he answered, for that when he strake him, his weapon ran not through out his whole body.

For he is the minister of God. He is as it were his vicare on the earth. And as Monarches or Emperors doe not in waighy matters leaue destitute theyr lieutenants and deputies, so God forsaketh not his ministers, and those whome he hath appoynted to be rulers: but when the state of things, are by these earthly powers brought into extreme daunger, he sometimes by his owne power and myght endeth all things, and worketh wonders. For we haue oftentimes seene in very great authoritie, certaine wicked gouernours, or rather pestilences of common wealthes, which haue bene punished by a wonderfull meanes and way, when as otherwise they were in great estimation with their Princes. We haue also oftentimes great offenders, which whē as otherwise they might most easly haue fled away, haue bene so daseled and overwhelmed with darknesse, that they could not flye. I would to God princes would take the rules of their administration out of these offices here described of *Paul*. They should not then so be led by theyr lustes, neither should they commit those things, which God by *Samuel* describeth in the law of a king, and which he forgetolde tyrannes should doe. The Prince is appoynted to be in steede of God; betwene God and men, and shall vndoubtedly one day render an accompte to God of his doinges.



It is his dewty to be carefull for those that are his subiects and vnder him, and to procure for them whatsoeuer is profitable and comodious. Werye well wrote *Chrysostome* when he sayth, that god princes make vertues easy, when that they both vye them by example, and impel men vnto them by feare and punishmēt. A man shal see many that doe as it were abhorre vertuous life: which yet whē they are by the force of the lawes and by feare compelled to acquaint themselves with it, are by litle and litle so taken with the worthines therof that afterward they diligently practise it. And this was the reason why *Augustine* whereas befoze he was of this iudgement, that the magistrate ought not to punish heretickes, afterward changed his mind. For the other Bishops alledged for examples many Churches, which for feare of the Emperors and of the lawes fell away from the sect of the donatistes, & had now by long continuance, so acquainted themselves with the catholike truth, that they would be no meanes depart from it. For when those reasons had bene very often inculcated into them, which befoze they could not heare, at the last they appeared vnto them (as they were indeed) most true. *Chrysostome* also admonisheth that publique powers doe helpe the ministers of the Church. For we (sayth he) teach the people piety, chastitye, and modesty: we dehorte them from murders, false witnesses, adulteries and thefts. But the magistrate draweth them to accompt for these thinges by theyr iudgements: Wherefore it semeth (sayth he) that he conspireth with vs, and woorketh together with our function. *Origen* also is of the same mind entreating of a place in the 15. chapter of the Actes. The Apostles decreed, that the Gentiles should obtayne from flesh offred to idolls, from fornication, from bloud, and from that which was strangled. And they sayd they would lay no other burthen vpon them. And at the last they thus conclude, If ye absteyne from these thinges, ye shall doe well. Fare ye well. If (sayth *Origen*) they would not charge them with mo precepts, doe they therefore leue vnto them murders, theftes, perjuries, lustes, and adulteries free? Not so (sayth he) But there was no nede to decree any thing touching these thinges. For these are iudged by the magistrate, and are prohibited by ciuill lawes.

For he beareth not the sword for nought. ] Therefore he sayth that the magistrate is to be feared of the wicked, for that befoze him are bozne swordes and scourges & ares. Which are tokens and instruments of punishmentes, wherewith are punished those which offend agaynst the lawes. The sword declareth y they (as the lawiers vse to speake) haue a mere imperry. *Vlpian* sayth, y that is a mere imperry, which hath the power of the sword to punish wicked offenders.

For he is the minister of God, an auenger to wrath. ] As he is the minister of God to thy good and commodity, if thou doe well: so is he the minister of God to wrath, that is, to vengeance, if thou behauest thy selfe ill. Neither ought he to whō the sword is committed to be ignorant, that he is a keper not only of the latter table, but also of the first. Wherefore he ought to doe his diligence, that religion also be rightly administred, and that according to the word of God: Neither let him thinke, which thing many princes at this day perswade themselves, that such a care pertayneth nothing vnto them. They wil distribute benefices and Bishopricks to whome they thinke good: but that they whome they haue exalted to such dignities should execute theyr office, they nothing at all regard.

Wherefore you must be subiect not bycause of wrath only, but also for conscience sake. For for this cause ye pay also tribute: for they are Gods ministers applyeng themselves for the same thing. Render to all men therfore theyr dewty, to whō ye ow tribute, tribute: to whom custome, custom: to whō feare, feare: to whō honoz, honour. Ow nothing to any man, but to loue one an other for he y loueth an other hath fulfilled the Lawe. For this: Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness Thou shalt not couet, and if there be a-

Good princes make vertues easy.

An example of Augustine.

The magistrate helpe the ministers of the church.

The sword which is bozne befoze the Prince, what it signifieth.

The magistrate is a keper both of the first table and of the latter.



ny other commaundement, it is briefly comprehended in this saying, euen in thys, Thou shalt loue thy neighbour as thy selfe. Loue doth not euill to his neighbour, therefore is loue the fullfillinge of the Law.

VWherefore you must be subiect, not only by cause of wrath, but also for conscience sake. ] In this as it were in a brieft conclusion he concludeth the chiefe reasons which he had before alledged. And referreth them either to vengeance or to conscience. And into how greate a danger such as are stubborne and rebellious agaynst the magistrate bying themselves, we may easely vnderstand by the most greuous punishments, which are set forth in the lawes. De crimine lesa maiestatis, that is, of the case of treason, and in other such like lawes. Moreover we must haue a regard to our conscience, which otherwise condemneth vs, and deliuereth vs to the iudgement of God: that although we escape the wrath of earthly princes, yet let vs know that the vengeance of God doth stil hang ouer our heads. But admitte there were no such vengeance hanging ouer our heddes, doost thou yet notwithstanding count it so smal a matter, to haue thy sicke mind continually scourged with the prickles of thy conscience. There is no man I suppose which is ignorant, how greuous a torment those cogitations accusing and defending one another, are. These are those auenging furies, which as the Poets sayned, do alwayes torment guilty men. If thou vse thy selfe sediciously or stubbornly against princes a double care straightway afflicteth thy conscience. One is for that thou hast cast away the gouernment instituted of God: The other is, for that thou hast wyth most great ingratitude, impietie, iniustice, and contumelies sought to hurte the power which deserueth well both at thy handes, and also of all mankind.

A double  
care afflicteth  
the conscience  
of seditious  
persons.

For two  
causes tribute  
is payd.

For this cause ye pay also tribute. For they are the ministers of God, applying themselves for the same thing. ] Paul declareth by an outward signe, that the conscience of rebellious and stubborne men may iustly be repproued, for that they pay tributes vnto their princes. And that this is done iustly and rightly, and orderly, he taketh as a thyng graunted and knowen of all men, and of all nations. For tribute is geuen, either that men should testifie that they are subiect to theyr princes: for for this cause God also commaunded that men should offer some what vnto him: not that he hath any nede of our thynges, for whatsoeuer we haue, we haue it of him otherwise if he should haue nede of our good thynges, he should not be God, as David sayth: We els tributes are geuen in steede of a rewarde, that we might some way recompence those greuous paynes which the maiestates take for the common wealth, and that they may be able to beare the burthe of publike costs and charges. Wherefore tribute admonisheth the conscience of men, that that power is excellent to whome that tribute is geuen, and that the same power is instituted of God, and set and placed amongst men in the steede of God, which also we ought to reuerence and highly to esteeme. For, that is the thing which every man in payng tribute promisseth to do. This also we are thereby put in mind of, that the Common wealth is by theyr care and industry very much holpen, and therefore they ought to be sustented with our riches which are priuate men, as with a rewarde most iustly deu to theyr labours. For to the end we should liue quietly and at ease, they are continually troubled with the affaire, of the common welth. They are compelled oftentimes to be abrode, and to neglect theyr owne business for publike affayres sake, that thou mayst abide at home, and loke to thine owne affayres. They defend the borders, they fight agaynst the enemy, they suffer all manner of labours, they put themselves into most great dangers, that we may peaceably and securely haue the fruition of our goods and possessions. They decide matters in controuersy, they make lawes, they set forth decrees, they sit in counsell, that no man shoulde by violence be put from his owne, that no man shoulde haue any vilany or hurt done vnto him. They persecute the euill doers: murderers and theues they destroy: that we may safely iorney, and that no danger should be



be brought agaynst vs either at home or abroad. For these so many benefits, none ought to thinke it a thing greuous, if tribute be payd vnto them as a iust reward. But besides tributes *Paul* admonisheth vs to helpe them also with our prayers, vnder them we may lead a quiet & peaceable life with all piety and temperance. I would to God princes one the other side when they receaue tributes & customes; would thinke with themselves, to what end they are geuen. I would to God they would thus say within them selues. These things are for this cause geuen vnto me, that I should aduance vertues, that I should repressse vices, and defende the peace and tranquillitie of the common wealth. I will not for nought, receiue so great a reward: I will not neglect those things which my people by this kinde of hono<sup>r</sup> requireth: or rather v<sup>o</sup>geth at my hands. If all Princes would do thus, then should be taken away that ignominie, which p<sup>o</sup>uerbe is in euery mans mouth. That all good Princes may be written in one ring.

For they are the ministers of God. *Λειτουργοί*. Here we see that *Λειτουργία* and *Λειτουργία* pertaine not (as some thinke) to holy seruices only. Yea rather those words properly signifie publique offices and functions.

Render therefore. When he saith, Render, he declareth that this thing pertai- neth to iustice. Wherefore he which either not payeth, or slackly payeth that which he oweth, violateth iustice, which rend<sup>o</sup>reth to euery man that which is his. Ney- ther is it to be meruailed at, that *Paul* by so many wayes and meanes commen- deth vnto vs obedience toward the magistrate. For it is otherwise an harde mat- ter to b<sup>o</sup>idle & kepe vnder the p<sup>o</sup>ud stomakes of men in this duty. For we would all be Lordes, and be obedient to no man. From hence *Paul* passeth to entreate of the common duty of loue, which we ought to execute towards all our neighbors.

To whom ye owe tribute, tribute: to whome custome, custome: to whom feare, feare: to whome honour, honour. Some thinke that by feare in this place is vn- derstanded reuerence, which they hereby p<sup>o</sup>ue, for that *Paul* before seemed to take away feare from godly men. When he sayd, do good, and thou shalt not be af<sup>o</sup>rd: yea rather thou shalt obtaine praise at the magistrates hande. But this is not of necessitie. For albeit he whic<sup>h</sup> hath not committed a wicked facte, doe not feare, yet is it profitable vnto him, that he feare, least he hereafter commit any suche thing. Although all those things which are here reher<sup>o</sup>sed do pertaine to the mag- strate, yet because he doth not all things by himself, therfore the Apostle vsed a di- stribution. Vnto the persone of the Prince render hono<sup>r</sup>: vnto sergeants, men of warre, souldiers, to<sup>o</sup>menters, render feare: to Collecto<sup>o</sup>rs of subsidies, tribute: to Customers, custome. Neither doe we owe hono<sup>r</sup> vnto Princes only, but also to our parents. Seruaunts also owe feare to they<sup>o</sup> Lordes and masters. In Palachie God thus complaineth: If I be your father, where is mine hono<sup>r</sup>: If I be your Lorde, where is my feare. And Princes ought to be acknowledged both as fathers, and as Lordes. We pay tributes of lands and possessions: and customes of Marchandises either carped forth, or brought in. And tributes and customes as *Vlpian* sayth, are the sinewes of the common wealth, without which it cā not be sustained and ad- ministred. The Clergy and Ecclesiasticall men contend that they by the benefite of Princes, are exempted from tributes and customes. Doubtles Christ vsed not this p<sup>o</sup>uilege. For he caused tribute to be paid both for himselfe, and also for Pe- ter. Whereouer if we loke vpon the ciuil lawes, they are not exempted from all bur- then of tributes. *Iustinian* in dede willed that they should be free from personal of- fices, as it is had in *Code*, De Ecclesiis & Episcopis. And those are called personal offices, which we execute only by industry and labour. For if the ministers of the Church should be bound to them, it could not be chosen, but that they should be bind<sup>o</sup>ed from they<sup>o</sup> function. And the same *Iustinian* seemeth also to haue exempted them from extraordinary exactions, and not from ordinary. Yea they are bounde to the mending of common high wayes, and to the repairing of bridges. Neyther doubtles doth the law of charity suffer, that when as they possesse lands and many other things, they should withd<sup>o</sup>aw themselves from euill burthens, and lay the whole

We ought to helpe the magistrates with pray- ers.

*Liturgia* pertayneth not onely to holy ser- uices.

It is as gainst iu- stice not to pay or to di- minish tri- butes.

Why he so many wayes setteth forth obedience to- wards ma- gistrates.

Tributes & customes are the sinewes of the com- mo<sup>n</sup> wealth. Whether ec- clesiasticall men be ex- empted frō all tributes & customes.



A most vn-  
just decree  
of Bonifa-  
cius the  
eighth.

A philos-  
opher witte-  
ly reposed  
of Diocle-  
sian.

The prie-  
stes of E-  
gypt in what  
sort they  
were ex-  
empted.

The prie-  
stes of Is-  
raell were  
justly ex-  
empted, for  
they posses-  
sed nothing

whole waight vpon others: that where as all others are afflicted with penury, they alone hold liue in wealth. *Bonifacius* the .8. a man, as the *Papists* themselves confesse, ouer proud and arrogant in making of decrees, made a decree, as it is had de immunitate ecclesiarum, wherein he decreed that Ecclesiasticall men should vtterly be free from all maner payment of tributes. Pea he straightly forbiddeth that any man should without the commaundement of the bishop of Rome presume to pay any thing to prophane Princes. Doubtlesse a most greuous constitution of a most peruerse man, whereout haue sprong in a maner infinite brawlings, & endles contentions. How be it some haue patched it vp with a goodly interpretation. That somewhat may not withstanding be exacted of them, if Churche matters or religion, or the common wealth, be in any extreme daunger. As though forsothe these men ought not to succor the common wealth, but when it is in extreme daunger. I remember a very witty saying of *Dioclesian* to a certain philosopher which desired immunitie, Thy profession (sayd he) much differeth from thy petition. For thy philosophy teacheth, that affects ought to be overcome. But thou plainly declarest thy selfe to be overcome with lust and conetousnes. So the clergy, whē as aboue all others they professe religion and charity, doe yet not withstanding desire, not to be compelled to obey magistrates, or to succor the common welth. *Thomas Aquinas* thinketh that this exemption of the clergy, came by the priueledge of Princes. How be it he sayth that it is agreable with the lawe of nature. And he citeth a place out of the booke of *Genesis*, where it is wyrtten, that the landes of the priestes were free from the pension of the fifth parte. But if a manne diligently consider the whole matter, he shall easely finde, why they landes were free from that fifth parte: Namely bicause they were not solde to the king, when the penury was euery where wonderfull greate. For the Priestes hadde coine of the kinge, so that they were not compelled to buy coine. Wherefore the possession of their lands abode vnto them whole, which mought yet not withstanding at the pleasure of the king, be charged with other customes and tributes: although they were not comprehended in that generall pension of the fifth part. Others object that it is wyrtten in *Esdas*, that king *Artaxerxes* commaunded that no tributes should be layd vpon the priestes. But this was no meruaile, when as they possessed no landes amongst the children of *Israell*, but only liued of oblations and sacrifices. *Cesar* also wyrteth, that the *Drudes* amongst the *Frenche* men payde neither tributes nor customes, as others did, but were vtterly free, and discharged from all such things. But *Plini* in his .16. booke and .44. chapter wyrteth that those *Druides* had nothing: wherefore it is no meruaile if they paid no tributes. How be it I speake not this, that I thinke that princes may not remit somewhat of they tributes to Ecclesiasticall men, whiche diligently execute they office, and kepe hospitality, and succour the necessitie of others, so that a regarde bee had, that that turne not to the hurte of others, and that by suche immunitie they doe nothing els but maintaine they pompe and riotousnesse. I graunt in dede that Princes may doe this: howbeit I affirme that Ecclesiasticall men can not by any law of God claime vnto themselves any such immunitie: and that none can by good conscience denye tribute vnto Princes, if it be required. Neither ought *Pope Bonifacius* in any wise to haue taken vpon him to make that vnreasonable and outrageous decree. It is already concluded of *Paul* that all owe subiection and obedience to publike powers. Neither ought the godly (sayth *Chrysostome*) to take it in ill part to be subiect to magistrates, although they themselves are the children of God, and appoynted to the kingdome of heauen. For they glozy is not in the state of this life. They wayt vntill *Christ* appeare, in whome as yet is hidden they life. But in y meane time they ought not to count it a thing greuous, if they rise vpp, if they vncouer the head, if they geue the vpper hande, if they obey Magistrates. Were is nothing vnnete or vncomely. Pea rather what so euer is done of them accordynge to the prescript of the worde of God, is full of all comelinesse and worthinesse.

Owe nothing to any man, but this to loue one an other.] *Paul* will haue vs



so perfectly and fully to render to every man, that which we owe vnto him, that we should cease to be any more in debt. *Howbeit there is one certain thing, which can neuer be fully payd, namely, the debt of loue and charity. For although thou both hast and dost loue thy neighbour, yet notwithstanding art thou still bound to loue him. For there alwayes remaineth a cause why thou oughtest to loue him, namely, God, whose image he is. He made him, he gaue him to thee to be thy neighbour, he hath commaunded, that thou shouldest loue him as thy selfe.*

*Charity is alwayes true for that the cause of that bet alwayes remaineth.*

For he that loueth an other, hath fulfilled the law. Some referre this to that part of the law only which is here spoken of. True it is that the discourse of this treatise is of that part of the law which pertayneth to our neighbour. So that the sence should be, he which loueth an other hath fulfilled the whole law as touching the second table. But I see no let, but that we may simply vnderstand the whole law: For we can not loue our neighbour well, vnles we loue God in him. For these are so knit together, as the cause and the effect, and therefore they can not be separated the one from the other. For the loue of our neighbour is a testimony of that loue wherewith we loue God. If we loue not God being in a neighbour after a sort visible and present, how do we boast that we loue him in himselfe, which is not sence of vs, but is of some thought to be very farre of from vs? I would not that our aduersaries should here triumph, as though *Paul* should say, that we performe and fulfill the law. *Paul* indeede affirmeth, that the law is fulfilled of him which loueth his neighbour: but yet of such a one which in such sort loueth as the law commaundeth. But this is no man able to performe.

*Our neighbour is not rightly loved, vnles God be loved in him. We haue God in our neighbour after a sort visible.*

*We must not hereby affirm that we can performe the law.*

For this, thou shalt not committe adultery, thou shalt not kill, The profe is hereof taken for that all those preceptes are summarily comprehended in that which is sayd, *Thou shalt loue thy neighbour as thy selfe.* And this commaundement, as *Chrysostome* here noteth, is sayd of *Christ* to be like that great commaundement, *Thou shalt loue thy Lord thy God with all thy hart, with all thy soule, and with all thy strengths.* For seeing that we ought to loue our neighbours as our selues, there wasteth little, but that we ought to loue him, as we loue God. For we omitte nothing which may serue to our owne commodity or saluation. He made no mention of the loue towards our parents, eyther bycause that precept, as the *Hebrews* thinke pertayneth to the first table, or els for that he would not reckon vp all all the commaundements. For therfore he added.

*Why the commaundement of honoring the parents is ouer hypped.*

And if there be any other commaundement. Or els for that he had already before sufficiently spoken of the obedience due to magistrates: in which order are parentes also to be placed.

Loue woorketh not euill to his neighbour. This is easely gathered of that which hane bene spoken. For in these commaundements are prohibited all things, whatsoeuer may offended our brother. Therfore *Paul* aptly added, that such is the force of loue, that it suffreth not any man to hurt his neighbour.

And that considering the season, that it is now time, that we should arise from slepe: for now is our saluation nerer, then when we beleued. The night is past, and the day is at hand, let vs therefore cast away the woorkes of darkenes, and let vs put on the armour of light. So that we may walke honestly as in the day, not in glottonie and dronckenes, neyther in chambring and watonnes nor in strife and enuieng. But put ye on the *Lorde Jesus Christe*, and take no thought for the flesh, to fulfill the lustes of it.

And that considering the season, that it is now time that we should arise from slepe. After that *Paul* had now geuen many rules touching the duties of loue and of an holy life, lest peradventure they should slippe out of our minds, he thought it good to vrgue them by an argument taken of time. The sunne is at this present



What was  
king is.  
What  
slepe is.

all these thinges are diligently and with an earnest endeuor to be sene vnto, for that oportunitie serueth exceedingly thereunto. For so signifieth the Greke word *καιρος* which Paul bleth. All this whole talke is metaphoricall, for he maketh mencion of slepe, of night, of day, of arising from slepe, and of darkenes. Making, Aristotle calleth a liberty of the senses to execute theyr functions: contrariwise slepe is a bond of the senses. Which cometh by the euaporation of the nourishments to the hed. The meaning is this. That befoze the sayth of Christ was reaceaned, that is befoze regeneration, men were conuersant in great darkenes of ignorance: and therefore as it had bene men on slepe they were hindered from all good workes which mought be gratefull and acceptable to God. But now after sayth, and the grace of regeneration, the bright knowledge of God hath shined forth as it were the day: and therefore the strengths both of the soule and of the body are now after a sort loosed, and made free to performe the workes of righteousness. Wherefoze it is not mete that men should at this time be idle and senceles. And therefore euery one ought to be awaked vp to execute the will of God, seing that he saith, that he walketh in the light and in the day. Paul bleth this selfe same forme of speech in his first epistle to the Thes. in the last chap. All ye (sayth he) are the children of the light and of the day: for we are not the children of the night nor of darkenes wherefore let vs not slepe as others doo, but let vs be sober, and let vs watche. For they which sleepe, slepe in the night: and they which are drunken are drunken in the night. And in the last chapter to the Ephesians, Ye were (sayth he) in times past darkenes: but now ye are light in the Lord. Wherefore walke as children of light, and haue not to do with the unfruitfull workes of darkenes, but rather reprove them. For the thinges which they do secretly, it is filthy euen once to name. Howbeit these thinges are not to be counted as faultes to be ascribed to night or to darkenes. For God created night and darknes to our vse and commoditie, namely, that by them we should haue some rest and intermission from labours.

Things  
fro whence  
are taken  
these ar  
not alwaies  
by reason of  
the trope  
or figure,  
either to be  
allowed or  
to be con-  
demned.  
Difference  
betwene a  
natural mo-  
tion and a  
violent.  
Some are  
seruent at  
the begin-  
ning, and  
afterward  
are wearp.  
A distinction  
of these  
times.  
Our state  
may be cal-  
led both  
light and  
darkenes.  
It is now  
twilight.

For now our saluation is nerer then when we beleued. The further we go on, the nigher we come to the end. Wherefoze euery man ought diligently to apply himselfe to liue vp rightly. For they which runne for a wager, the nigher they drawe to the marke, the more earnestly they runne therunto. And naturall motion herein differeth from violent, for that thinges impelled naturally are more swifter towards the end: but those thinges, which are driven by violence, the further they go on, the softer and weaker they are. Wherefoze that we may not secme to obey God agaynst our willes, the further we go on in liuing here, so much the feruentlier and holier let vs liue. And Paul therefore peradventure admonished vs hereof, as *Chrysostome* noteth, for that many are wont at the beginning of theyr conuersion, most feruently to follow after righteousness. But afterward they slacke theyr zeale and become lery.

The night is past, and the day is at hand. Here are to be noted three differences of times. Of which the first pertayneth to the most chiefe felicity, which we wayte for in the blessed resurrection, where the day shall shine most brightly: The other pertayneth to that darke night and ignorance which is befoze our regeneration and conuersion vnto Christ. The thirde is this shoyte time, wherein we being iustified do liue thorough sayth. Wherefoze if this present time be compared with the night which went befoze, it may seme to be day. But if the same be compared with that time which we wayt for in the end, it hath stil some shew of night and of darkenes: so that it may not vnaptly be called twilight. For we haue some light out of the propheticall word, that is, out of the holy scriptures, which as *Peter* sayth shine vnto vs in the darke. And in the meane time whilest thorough faith we are instructed in thinges diuine, we se them not manifestly nor face to face. But only thorough a glasse, and in a riddle as Paul sayth to the Corinthians. And hereby, I suppose, it is very manifest, what that meaneth, that that saluation, that is, the full and bright day of felicity, is now nier vnto vs then when we first beleued. For then we began first to be moued towards the end: but now we haue gon



a great way in our iorney: and every day draweth nier & nier the day of our death, wherein we shalbe caried from hence into heauen: and every day is nier and nier that comming of Christ, wherein he shall both iudge the world, and also shall perfectly renew vs according to our hope. Wherefore y<sup>e</sup> which Paul sayth, *Then when we beleeued,* is to be referred to the time of our conuersion.

V Wherefore let vs cast away the weapons of darkenes, and let vs put on the armor of light. ] *Wozks of darknes* he calleth vices: partly because they come of the ignorance of the heauenly truth, and partly also because the doers of them seke after darknes. For he which doth euill hateth the light. Adulterers, whoz mongers, theues, murderers, and such other like for the most part worke all their feates in the night. And we haue befoze declared, that Paul to the Thessalonians and to the Ephesians, mencioneth the like things touching darknes. Wherefore Christ most aptly sayd to them which were sent to take him, *This is your howre, and the power of darknes.* Good workes he calleth the weapons of light: for that they spring of the true knowledge of God, and do shine befoze men to the glozy of his name. And they are not without cause called weapons. For with them we must fight agaynst the deuill, and the flesh, and with them must we defend our liberty.

Why vices  
are called  
the wozks  
of darknes

Good  
workes as  
rightly cal-  
led wea-  
pons.

So that we walke honestly as in the day. ] In Greke it is *εὐσχημόνως*. He perswadeth vs to that which he entreateth of by an argument taken of that which is comely and honest: which kind of argument is of great force with noble and sincere mynds: for men degenerate, and sauage are commonly moued rather with things profitable and filthy.

Not in glotony and dronkenne. ] Paul here putteth three vices and those very common, wherewith carnall men and men estranged from Christ are euery where contaminated: and vnder those three he comprehendeth all other vices, wherewith mankind is customably infected. By glotony he meaneth feastes and banquetes: but not all kinde of feastes, but as Ambrose sayth, prodigall feasts, which are made either at the common chardge of euery one of guests, or which are made by courses betwene good fellows & companions: wherein men passe the borders of all shame. For euery one of the guests thinketh that to be his feast: and therefore he dareth both speake and do whatsoever he thinketh good. But he which is bidden to an other mans table, is commonly bydded with some modesty and shamefastnes, not to presume to speake any thing that is vncomely. And peraduenture Iob feared least the feasts of his chilozen were such manner of feastes: and therefore he daily sacrificed vnto God for them. And what is wont to happen at such riotous feastes, the head of Ihon Baptist declareth which was geuen to that wanton and dissolute mayden. And how great the outrageousnes of men was, and especially of the elders amongst the Ethnikes, it may hereby be knowne, for that when they had well dronke, they were wont hauing garlandes on their heads, and minstrels with them to goe in banketting from place to place and as wanton and yong folke, to speake and to doe what they listed. So that oftentimes they fell to vncleane actes, and to contentions, as Paule here declareth. Which thing the Poetes haue conningly paynted vnto vs in the feastes of the Centaures, and of the Lapethites.

What glo-  
tony is.

But put ye on the Lord Iesus Christ. ] When he had taught that the olde man together with his wozks of darknes is to be put of, he thought it good afterwarde to set forth vnto vs a new garment, namely Christ him selfe. This form of speaking he vsed to the Galathians. As many of you sayth he as are baptised, haue put on Christ. This is that wedding garment which euery christian ought to put on. And if we will follow allegories, this garment God commended to our first parents, when he clothed them with the skinnies, which were plucked of from deade beastes. Christ geueth not to vs that garment, but in as much as he hath made himselfe a sacrifice for mankind.

What is  
our wed-  
ding gar-  
ment.  
Christ was  
geuen as a  
garment to  
our first  
parents.

And take not thought for the flesh to fulfill the lustes of it. ] By the fleshe he here vnderstandeth not naturall health. For, that is not to be neglected, that we



may be able the more constantly to serue God. *Paul wryteth to Timothe, Use a litle wine because of the stomake, and often infirmities.* Here he prohibiteth only the pleasures and delites of the flesh. For when we let loose the bridle to them, the flesh is made unruly. Wherefore seeing that we ought continually to wastle agaynst the prone affects therof, let vs take hede that with ouer much delicatenes we nourish them not.

### The fourteenth Chapter.

**I**n that is weake in the fayth receiue, not for contro-  
uersies of disputations. One beleueth that he may eate  
of all things: an other which is weake, eateth herbes.  
Let not him that eateth, despise him that eateth not, &  
let not him which eateth not, iudge him that eateth: for  
god hath receiued him.

Here is de-  
clared the  
state of the  
churche in  
the first  
times.

Whereof  
sprang the  
discoorde be-  
twene the  
Gentiles &  
the Jewes  
in the church.

That we may the easelyer vnderstande those things, which shall afterwarde  
be spoken, let vs briefly declare the state of the Church at the beginning. The  
Church in those first times consisted of Jewes & Gentiles conuerted vnto Christ.  
And the Gentiles liued more freely, as they which were not bounde to the lawes  
of Moses, and as for theyr owne ceremonies of the Grekish religion, they plainly  
saw to be vaine and dampnable. But the Jewes which knew that their lawe was  
geuen of God himself, could not straight way be perswaded, that it was to be abro-  
gated. Therefore they stayed, neither would they easely be plucked away from it:  
And therfore they abstained from meates prohibited in the law, and obserued the  
festiuall dayes of the Jewes. All which things declared that they were yet weake  
in faith. And this their infirmite of faith, the stronger and learneded sorte bothe  
sharply reprovued and also derided. On the contrary side the Jewes reprovued the  
Gentiles, as they which liued to freely: and condemned them as violaters of the  
lawes of God, & for that they did without putting any difference, eate of al kindes  
of meates, as it were with a certaine vnsatiable greedynesse of the belly. And this  
discoorde did not a little bere the Churches at that time. Therefore *Paul* earnestly  
as much as lyeth in him, laboureth to put it away: and admonisbeth the stronger  
sort, not to reiecte the weaker, either as heretikes or as infidels: but rather to in-  
struct them, and with all charitie to cherish them, vntill they were confirmed in  
sound doctrine. And on the other side he commaundeth the weake ones, not rashly  
to condemne them that were better learned, and stronger then themselves.

Weaknes  
of faythe is  
not a let to  
iustificatio.

There is  
not always  
required an  
expresse  
faith tou-  
ching all  
things.

Him that is weake in the faith receiue. What is, adioyne him vnto you, and  
through your humanitie and doctrine, ease him of the burthen and payne of igno-  
raunce. If thou demaunde whether that weaknes of faith were a let that they  
could not be iustified in Christ, I thinke we may answer, that it was no let. For  
we are not iustified by the strength and excellencie of our fayth, but by the obiecte  
thereof, as we haue oftentimes taught: for although some fayth be weake, yet is  
it faith. But these men thou wilt say beleued not all the things which are to be be-  
leued: for they beleued not that the ceremonies of the law of *Moses* were abroga-  
ted. But that faith which beleueth not all the articles of the fayth, is not a true faith,  
I graunt this in dede if that it happen through the default of him that beleueth,  
as if a man do contemne the truthe which he hath heard out of the holy scriptures,  
and will not admit them, but will be his owne iudge and arbitrer, howe muche  
ought to be beleued of the holy scriptures, and ascribeth more vnto himselfe, then  
to the testimony of the word of God: this is not a true fayth. For the holy Ghoste  
bleth not to breath into any man suche a minde. But if a man beleue not any thing  
which is not yet sufficiently knowen and tried out, when yet not withstanding in  
minde he is ready to receiue the truthe, if it be once made plaine, I see no cause  
why



Why suche a sayth shold not both be, and be called a true faith, & iustifie the beleuer especially if he assent to Christ, and to the principall poynts of religion.

Not for controuersies of disputations. He prohibiteth odious contentions which rather alienate then edifie the mindes of the weake. The mindes of men ought not in vaine to be wearied: but rather to be taught. Paul in the last chapter of the first Epistle to Timothee sayth, that certaine were sicke about vnprofitable questions, and contentions of wordes. And in the latter Epistle, he admonyssheth Timothee, to eschue questions which he calleth foolish and without learning. Which thing if the schoule diuines had obserued, and taken heede of, we shoulde not then haue had in theyr booke, so many intricate and darke (I will not say vngodly and sacrilegious) questions. How be it all questions vniuersally are not to be condemned as vnprofitable. Wherefore I can not commend certain men, which are wise, indeede and wary in other matters, but in this one thing doubtes are not very circumspect, which thinke that y question touching the Eucharist, which is at this day euery where debated in the churche, is not conuenient, and is vnprofitable. For they consider not, how much it auaieth to our saluation, constantly to holde that Christ both had, and at this day hath the true and perfect nature of man: and to expell that detestable idolatry brought in by thys, that men beleue that in the bread and wyne, or, as they speake, vnder the accidentes of bread and wyne is really and corporally the body of Christ. When we labour for this, that the horrible abuses touching Christian religion might be taken away, we dispute not about the shadow of an alle, or about a thing of small waight: For euery Christian ought to be fully perswaded touching this that he worship not bread and wyne in steade of God, that he thinke not that the body of Christ is diffused throught infinite places, and that he plucke it not downe from heauen. Although Paul in this place by controuersies of disputa. ion, do rather vnderstand brawlings and contencions of wordes, which are on either side poured out for victory sake: and by which y mindes are kindled to wrath, and are alienated, and plucked away one from an other. Which thing happened in this foresaid question. For either part iudged that hys reasons or arguments serued to his purpose. In sume here is entreated onely of brawling and contencious disputacions, and not of gentle and quiet disputacions whereby men may be instructed to piety. Moreover this is to be noted, that they which put a difference betwene meates, are called of Paul weake, when as yet at this day, such men will be counted most strong. But they object, that Paul here speaketh onely of meates of the law, and not of fastinges, and of the choyse of meates, which is now called into doubt. But these men consider not, that the Jewes had a great deale more iust excuse, which could not perswade themselves that those ceremonies shoulde be abolished, which God himself had deliuered vnto them by Moses, then they at this day can haue. For those men superstitiously (to omitte to speake more sharply) with so great a zeale follow the traditions of men only. Howbeit I meane not here to defend those glottons which vnder the prettice of the liberty of the Gospell geue themselves only to eating and drinking.

One beleueth that he may eate of all thinges: but an other which is weake, eateth herbes. That man (Paul sayth) beleueth, which thinketh, that all thinges are free vnto him: and those he calleth weake, which, to the end they would not light vpon flesh prohibited, or dressed other wise then the law commaunded, did eate nothing but herbes: for that in them could be no danger of violating of the law, wher vnto also those young men in Daniell seemed to haue had a respect, wher they would not defile themselves with the meates that came from the kinges table. For they desired to haue rootes and herbes geuen them to fede vpon. And without doubt it is necessary, that euery one haue an assured sayth of that thing which he doth, that it be not repugnant to the lawes of God.

He which eateth, let him not despise him that eateth not: and he which eateth not, let him not iudge him that eateth. Paul goeth betwene either parties as a mediator, and taketh away their brawlinges, and hedgeth in either part by cer-

The questi-  
on touching  
the Eucha-  
rist, is not  
vnprofita-  
ble.

They whi-  
che put a  
difference  
betwene  
meates, are  
to be coun-  
ted weake.

Why the  
children of  
the Jewes  
abstained  
from the  
meates of  
the kinges  
table.



taine bondes and limites according to his authoritie. He permitte every man at his pleasure to eate what meates so ever he will, so that he beane himself in such sort that he despise not his weake brother. He bideleth also the weake and permitte them for a tyme, not to eate against their conscience: but yet in such sort that they should not condemne others which are better the themselves. As knowledge without charity puffeth vp, and so puffeth vp, that we condemne others in comparison of our selves, so unskilfulness on the other side maketh vs prone and ready to iudge and condemne others.

There is danger both in knowledge and in unskilfulness.

By what names the superstitious are reproved.

*Christ* noteth, that those superstitious weake ones are in these wordes covertly in dede, but yet sharply, reproved. For first (saith he) they are called weak and that in faith, which doubtles is a most greuous fault. Secondly *Paul* commaundeth them to be receaved: as though of themselves they are not able to arise vp, or to stand, but have neede of instructions, and of doctrine and consolations. Lastly, he saith, that they are by more strong disputations which they are not able to conceive, easily offended, and for that cause are prone rashly to iudge. For they condemned others which were more free, as though they violated the law of God, and were geuen to glotony and to the belly more then was meete. These faultes the papistes at this day vpbraide to many of our men, but by what right and how truly, let God iudge.

Ab adiuvant.

For God hath receaved him. 1 *Paul* bringeth notable reasons, wherby he seareth away the weake from dangerous iudgements. The first is taken of things annexed together, for that he whome thou iudgest is not any common or vulgars man. For God hath receaved him, neither hath he suffered him to lie in sinnes, to worship idols, and to be ignorant of true religion and pietie. For rather he hath brought him to this estate, that he is now a member of Christ, and a partaker of the nature of God. Wherefore seeing that God hath adorned him with so great honour, how darrest thou presume to iudge him?

Who art thou which iudgest an other mans servaunt? He standeth or falleth to his owne lord: yea he shalbe established: For God is able to make him to stand. This man esteemeth one day above an other, and an other counteth every day alike. Let every man be fully satisfied in his mind. He that obserueth the day, obserueth it to the Lord. He that eateth, eateth to the Lord, and geueth God thanks. And he that eateth not, eateth not to the Lord, and geueth God thanks. For none of vs liueth to himselfe: neyther doth any dye to himselfe. For whether we liue, we liue to the Lord, or whether we dye, we dye to the Lord. Whether therefore we liue, or dye, we are the Lordes. For Christ therfore dyed, and rose agayne, and reuiued that he might be Lord both of the quicke and of the dead.

Who art thou which iudgest an other mans servaunt? Here he reprehendeth they, that by a similitude taken of things civil & humane. Men vse not to clayme vnto them selves any right ouer an other mans servaunt. And knowest not thou, that those whome thou in such sort despisest are the servants of the lord? Undoubtedly he which is taken into the famely of any great prince is not commonly iudged of any but of his lord. I would to God these things were alwayes had in remembrance and obserued of backbiters, to consider, that those whose good names they seke to deface, are not only men, but also are now receaved of God into baptism and are by Christ made his children. *Paul* in the epistle to *Timothe*, calleth the beleuer the man of God: in which wordes he signifieth y he is not now a bare man. But are all iudgements by these wordes prohibited? Not undoubtedly to those which haue either in the publike wealth or in the Church any publike

The faithfull both are called and also are the men of God.

power



power. For in very dede these men iudge not, but rather God iudgeth by them. But what shall we say of priuate men? Doth not the spirituall man iudge all thinges doth not *Paul* say to the *Corinthians*, *Te yourselves be iudges?* From priuate men, especially from men adorne with the spirite of God, is not take away that power of iudging, wherby is discerned good from ill, truth from falshode, profite from disprofite. But here is not entreated of those thinges. For here is spoken of that iudgement wherby we reprove and condemne others. But vniuersally it is not lawfull for vs to condemne any man by our iudgement: If thou consider the persone, it is not lawfull so to condemne any man, as one which can not be amended or corrected. For alwayes so long as we liue here, we must conceaue a good hope of our neighbour, vnles there come in the meane tyme some peegular reuelacion of God, as we haue besoze taught. And as touching actes wher they are neuter & indifferent, charity requireth, & we interpretate the to procede of a good mind: for we ought not to accuse those thinges as sinnes, which may otherwise be well done. But as touching good factes, there is nothing to let but that we may in our iudgement commend them. Yea rather both iustice and the law of charity commaundeth vs so to do. But those thinges which are vtterly wicked, and plainly repugnant to the commaundements of God, are not condemned of vs, but of the wordes of God. But here the question is touching things indifferent. As concerning them, *Paul* profitably commaundeth the weake, for that they are still ouerspread with darknes, to refraine from iudgements. For, that is nothing els, but to goe about to vsurpe the office of God. For he is only the searcher of hearts, and he alone knoweth with what minde euery thing is done. *Augustine* de verbis Domini in monte sayth. That in these two things iudgement is rash, when it is vncertaine with what minde any thing is done, or what maner thing that shall in time to come be, which now seemeth either to be good or euill.

How farre  
forth it is  
lawfull to  
iudge as  
thers.

Rash iudge  
ment cometh  
of vncertaine  
of way.

He standeth or falleth to his owne Lorde. Sometimes they which iudge, pretend this, that they are moued with the grieffe which they take by reason of his destruction whome they iudge. But let no such affect trouble thee sayth *Paul*, for he whome thou iudgeth either standeth to his owne Lorde or falleth: and to him reboundeth the profite and the hurt. Doe not thou thinke thy selfe moze inster then him. That he which auengeth not, doe not thou by the vntimely iudgement seeke to destroy.

Yea he shall be established: For God is able to make him to stand. Forasmuch as it lieth not in thine handes to make thy brother either to stand or to fall, thou oughtest to thinke well of him, and not lightly to suspecte that he will fall. For he hath a good and mighty Lorde which is able to stay him vp and to establish him. And yet dothe not *Paul* here, as some fable, reason from the power of God to the effect. For, that were to doe nothing, and to imitate the Papists: which vpon this, that God can take away the nature of the bread, and reserue the accidentes without substances straight way conclude, that he so doth in the Eucharist. They ought first to be certaine of the will of God, and after ward to come to the effect. For *Paul* here maketh mention of the power of God, for that he had besoze sufficiently spoken of his will: that God had receiued him and taken him into his famely, and geuen vnto him a firme faith and strength, wherfore seeing that thou art assured of the will of God, and canst not doubt of his power, thou oughtest not lightly to distrust of his saluation whome thou iudgeth. After this manner also is to be vnderstanded that which he besoze sayd in the ii. chapter. And if he abide not in incredulitye, he shall be againe grafted in. For God is able to graft him in againe. Were also are we assured of the will of God, and that by the scriptures. For there are infinite promises made to the nation of the Jewes, which can not vtterly be boyde. For, as *Paul* straight way after ward affirmeth the giftes and calling of God are without repentance: and he affirmeth that they were beloued for they fathers sake. Wherfore seeing that there was no controuersie of his will, he aptly addeth an argument of his power. Yet ought we not too much to assure our selues of an other mannes

*Paul* here  
reasoneth of  
the power  
of God to  
the effect.  
First is re-  
quisite that  
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will of God  
besoze that  
we reaso of  
his power



## Cap. 13. A Commentarie vpon the

Although we can not be assured of the saluation of an other man, yet ought we to hope well of him.

Of the Sabbath and Lords day.

Of holy dayes.

Differences of dayes, as touching fasting and abstinence were free. Some abstained from flesh on the fourth day of the weeke and some on the Saturday.

In matters of religion, euery man must not follow his owne sense.

saluation, although we ought not to be in doubt of our saluation. For although we can not be assured of others, yet charity moueth vs to hope well of them, wherunto all those reasons which *Paul* here bringeth doe vige vs.

This man esteemeth one day aboue an other, and an other counteth euery day a like. There was also an other infirmity of *Iewes* newly conuerted to *Christ*, in that they thought that the dayes ought to be obserued according to the old law, namely *Easter*, *Whitsontide*, the feast of trumpets, the day of expiations, the feast of tabernacles, the new Moones, and the *Sabbaths*. But they which were endued with a stronger faith, counted all dayes a like. Now be it we except the *Lords day*: for it pertaineth to the ten commaundementes, that out of the whole weeke, should one day be consecrated to the worshipping of God. That day God wold in the olde law should be the *Sabboth day*, that the benefite of the creation of the world, and of the deliuey out of *Egypt*, might the more firmly stick in memory: But afterwarde, that the memory of the resurrection of *Christ*, and the renewing of our saluation obtained by him, and the hope of our resurrection which we wait for, should most deeply linke into our mindes, the *Lords day* was appoynted, and that euen of the Apostles. Of which thing is very manifest mention made in the holy scriptures. Afterwarde by Ecclesiasticall men, were brought in a great many festiuall holy dayes, which, as *Erasmus* testifieth, and as they olone counsels affirme, as our times now are, were better to be fewer, or rather utterly none at all. But it is wonderfull howe *Origen*, *Ambrose*, and others, drew these wordes of *Paul* to the abstinences from meats and from flesh, which some Christians at that time obserued: as though there were some which in the Apostles time did certain dayes abstaine from flesh, or from some other kinde of meats. But others thought that all dayes were free vnto them. And yet though we should follow this exposition, can not the Papists, which at this day labour to obtrude vnto vs the choise of meats, by this place any thing be holpen. For *Paul* sayth it cometh of weakenes to esteeme one day aboue an other: and commendeth them as men of more strength which count euery day all one, and a like. Touching which matter it shall not be amisse to cite the wordes of *Theodoretus*, which wyrteth thus vpon this place. This custome, (sayth he) abideth euen to this day in the Churche: and this man embraceth abstinence: but that man dothe without all manner scruple eate all kindes of meates: and neither doth this man iudge that man: nor that man this man: but the lawe of concord maketh them renowned and notable. These wordes of *Theodoretus*, and those which are vpon this place gathered out of *Origen*, *Ambrose* and *Chrysostome* plainly declare, that these differences of dayes as touching fastings and abstinences, were in suche sorte vsed amongst Christians, that yet notwithstanding they were free. Neither doubt I, but that at the beginning *Lent* was of the same nature: although afterwarde the yoke thereof was vrged at mennes handes. Out of *Ambrose* vpon this place this I note, that in his time some abstained from fleshe the fourth day of the weeke, and some on the Saturday. I thought it good, (gentle Reader) to mencion these things, that thou mightest know whereto some of the fathers wrested these wordes of *Paul*. Now be it the first interpretation touching the dayes of the *Iewes* is both more simple, & more agreable with *Pauls* purpose. Let every man be fully satisfied in his minde. The olde reading hath, let euery man abound in his own sense: which some hereto wrest, as though we ought in those things which pertaine to religion to permit euery man to his owne sense. This thing *Chrysostome* proueth not to be true. For when we come to matters of faith, *Paul* pronounceth that he is accursed, which teacheth any other Gospel, yea although he were an Angell from heauen. But this is true in things indifferent. Why then doth not the Pope at this day, suffer men to be free as touching meats. But the wordes of *Paul* haue not this sense. In *Greece* it is thus witten *ἕκαστος ἑστὶν ἰδίῳ νοὶ ἀνυποπόσιος*, That is, let euery man be in his minde fully persuaded and assured of that which he doth, and defendeth to be true. This thing ought euery man chiefly to see vnto, that when he either doth or defendeth any thing, he be first of all assured



assured and firme as touching it. For a man shal see some which dispute & contend only for victorie sake, when as oftentimes in theyr mind they either stand in doubt, or thinke otherwise. Those doth *Paul* in this place reprove, which either affirme or do any thing, when in the meane time they stand in doubt thereof themselves. It may here aptly be demaunded, whether this sentence of *Paul*, wherein he admonisheth to bear with the weak, be vniuersally true. *Chrysostom* sayth y this sentence is so long to be followed, as long as the fruit is not yet ripe. For so long must we beare with the weak, least by rashnes they take hurt. But we wil make a distinction of y ceremonies of y law, & this distinction al me in a maner refer to thre times. One time was, when y law was in force, & then were all those ceremonies of necessity to be obserued of all y Jewes. An other time was, when y gospel was now spread abroad & shined throughout y worlde, and y comon welth of the Jewes and their temple was vtterly destroyed. There was also a midle time whē the comon wealth of Israel after a sorte remayned still, namely when Christ had now ascended into heauen, and the Gospell was yet after a sorte in swadling clothes, and the light had not fully burst forth out of these darkenes. Then it was lawfull for a time to kepe still the ceremonies of *Moses*: but yet so, that no man should put in them the hope of his saluation. And this mozeoner was to be sene vnto, that others should not guilefully abuse this indulgency, which was for a tyme permitted towards the weak, to defend their supersticion by the example or lenitie of the godly. *Paul* when he saw that there was some consideration to be had of the weak, circumcised *Timothie*. But after ward he would in no case circumsise *Titus*. For he saw that if he shold haue so done, christian liberty shold by his example haue bene oppressed. *Paul* towards the Romanes shewed himselfe very gentle & remisse: for that he thought it mete to beare with their infirmitie & simplicitie. For soasmuch as they were but newly come vnto Christ, they could not straight way learne all thinges. But contrariwise let vs see how the same Apostle blessed himselfe towards those which now bitte vpon the bydle, and of a certayne obstinacie resisted his doctrine. Vnto the Col. the 2. chap. he saith: Take hede that ye be not wonne away by philosophie, and vayne deceite, according to the tradition of men, according to the elementes of the world, and not according to Christ. And straight way, Let no man therefore iudge you in meat or drinke, or in parte of a feast day, or of the newe Moone, or of the Sabbathes. And to the Galathians, ye which are circumcised haue fallen away from grace: Christ is nothing profitable vnto you. And agayne, ye obserue dayes, and times, and monthes, & yeares, I feare me lest I haue labored in vayne amongst you. This consideration also ought we at this day to obserue, that whome we see not yet sufficiently instructed, we gently cherish, and quench not the smoking flax: namely, so long as there is hope of repentance and of a better mind. But if they declare themselves to be hardened, and to be of purpose sworn enemies of the truth, there we must deale severely and constantly.

He that obserueth the day, obserueth it to the Lord. ] There were two things in the weaker sort, of which the one could by no meanes be allowed: namely, that they were ignorant of those thinges which they ought chiefly to haue known, and were in a maner destitute of faith and of the knowledge of Christian liberty. This thing *Paul* now omitteth, as which made not much to y present purpose. The other was, that they so feared God, and obserued his law, that they durst commit nothing which they thought was prohibited by the authozity of God. And for that this is a great aduancement vnto piety, therfore *Paul* setteth it forth, to the end to commend those weak ones to the better sort. Howbeit, lest in this matter he shold attribute moze vnto them thē to the freer sort, as though he shold think that the stronger in vsing liberty had not a consideration of the law of God, he pronounceth the sentence, which he setteth forth, comon to ech part. They, sayth he, which obserue dayes, obserue thē to the Lord, & they which obserue thē not, obserue thē not vnto the Lord. And they which eat, eat to the Lord, & they which eat not, eat not to the Lord. And those diuine cases which *Paul* here bleth, so obserue to the lord

We must not dispute of matters of fape, for victorie sake

How farre for the weak must beare with the weak. A distinction of the ceremonies of the law, as touching thre times.

Let the godly beware that no man abuse theyr lenitie towards the weak.

When in this case we must deale either gently or severely.

What might be commended in those which observe.



to eate to the lord, to liue to the lord, to dye to the lord, signifie nothing ells, but that we ought in all our actions, in all our life, and euen in death to depend of the lord.

Of what  
great force  
geuing of  
thanks is.

And geueth thanks to God. ] Hereby we may iudge y<sup>e</sup> eyther of those, what soeuer they did had a regard vnto God, for that either part gaue thanks vnto him. Wherefore geuing of thanks is of no small force. For it is as it were a certaine healthfull salwe, and maketh that, which otherwise of it selfe should haue bene hurtfull, commodious and healthfull vnto vs. Therefore Paul to Timothe writeth, Every creature is good, and nothing is to be cast away which is receaued with thanks geuing.

The scope  
of our life  
and of all  
our actions

For none of vs liueth to him selfe: neither doth any die to himselfe. For whether we liue we liue to the Lord, or whither we die, we die to the Lord. ] This may thus be applied, to be a reason, whereby the stronger sort are feared away from contemning the weaker: namely, for y<sup>e</sup> they both liue & dye vnto the lord. It may also be a general cause why they are sayd both to obserue & not to obserue daies vnto y<sup>e</sup> lord, & either to eate or not to eate to the lord: for that vniuersally they liue vnto the Lord, and dye vnto the Lord. By these wordes we are aptly and manifestly instructed touching the scope of our life, and of all our actions. I would to God this might neuer slippe out of our mind, but might with most depe rootes be fixed in our hartes. Life and death I thinke in this place are to be vnderstanded as touching the body. For I se not very wel, what consideration they haue, which referre these thinges to the life of sayth, and to the death of sinne. For there is none which sinneth to the Lord. For, that can not pertayne to the hono<sup>r</sup> of God. Vnles peradventure they meane, that this is all one with that which was befoze spoken, He standeth to his Lord or falleth. But y<sup>e</sup> first exposition semeth in my iudgement moze playne, and agreeth with those thinges, which Paul writeth to the Phillippians; And Christ shalbe magnified in my body, whether it be by life, or by death.

VVhither therefore we liue, or die, vve are the Lordes. ] This in sum ought to be of greate force with them, for that not only our life and death depende of the lord, but also for that we all both as touching life and as touching death are his proper possession. And if this be so, who can contemn his neighbour & escape unpunished? This is in a maner all one with that which Paul befoze sayd: Why iudgest thou an other mans seruant? What fault was reproued in the weake ones: and this is now layd to the charge of the stronger sort, that they reiect, and contemne not euery kind of men, but these which are the Lordes. Paul sayth to the Cozinthians, Ye are not your owne men: For ye are bought with a price. Glorifie God now in your body and in your spirite which belong to God. Agayne, ye are bought with a price be not ye made the seruants of men.

Whether  
Christ if he  
had not dyed  
for vs,  
should haue  
had vs to  
his proper  
possession.

For Christ therefore died, rose agayne, and reuiued that he might be Lord both of the quicke and of the dead. ] Here he ascribeth a cause, why we ar by good right y<sup>e</sup> Lordes. For he hath redeemed vs by his death, & by his resurrection hath deserued life for vs. Wherefore he is Lord both of our life and of our death. But here peradventure thou wilt demaund, whither if Christ had not died we should haue bene his proper possession or no? As touching his diuine nature, euē without his death and resurrection he is our lord. For we are created of him, & whatsoever we haue, we haue it thorough him. But bycause he is in very dede mā, he hath by his death and resurrection iustly and worthely gotten vnto him selfe this dominion: which yet the father could haue geue vnto him freely: but to set forth his glozy he would rather geue it to his merites. Wherefore Paul to the Phil. sayth: for which cause God hath geuen vnto him a name which is aboue euery name: namely, for that he had humbled himselfe to death, euen to the death of the crose. Origē very largely entreteth of this doubt. Howbeit I thinke that this solution which I haue here brought is moze playne & moze true. But there ariseth also an other doubt. For Paul semeth to speake agaynst that sentence of the Lord in 22. chapter of Mathew. He is not the God of the dead, but of the liuing. For if he be not the God of y<sup>e</sup> dead, how is he here sayd to be Lord of the dead. But if the matter be moze narrowly examined, there



is not herein contrariety. For there the Lord would hereby proue the resurrection of the dead, for that God could not be truly the God of *Abraham*, of *Isaac*, and of *Jacob* vnles he would haue them to be saued, and that wholly both as touching soule and body. For it is the propriety of God to saue those whose God he is. And the Scripture in *Exodus* pronounceth, that God is the God of those patris arches. Wherefore they liue, and shall moze fully liue in the blessed resurrection. Whereby it is manifest that Christ spake of those, which were thought to be utterly dead both in soule and in body. But God can not be their God. For he can not suffer such a death to prouaile against his. But here *Paul* sayth, that Christ is Lord of the dead, which are dead in body only, but liue in spirite, and when tyme cometh shall rise agayne. Wherefore we see that betwene these places there is vn doubtedly no contrariety. But because we are by the way lighted vpon those wordes of the Lord, there are as I thinke in them two thinges to be obserued. First, that although of them is properly concluded the resurrection of the godly, whose God, God confesseth himselfe to be, yet followeth it, that of the selfe same wordes may be concluded the resurrection of the wicked. For if God of his goodnes do so fauor the godly, that he will not only haue their soules to be blessed, but also will geue blessednes to their bodies: he will also restore vnto the wicked their bodies, that according to the law of iustice they may be tormented not only in their soules, but also in their bodies. The other is, that in the Prophets there are touching the resurrection of the dead certayne other moze notable places, which yet Christ allea ged not, for that the Saduces with whom he then reasoned, admitted the law on ly, and touching the other holy bookes either they receaued them not, or els they esteemed them not much. For they read them as we read the Fathers. But I leaue this matter, and I beseech God, not to suffer this singular benefite of the death of Christ to weare away for age in our myndes, that the common prouerbe be not applied vnto vs. *Nothing waxeth old sooner then grace.*

Why  
Christ  
brought  
not testi-  
monies of  
the resur-  
rection out  
of the Pro-  
phets.

But why dost thou iudge thy brother? Or also why dost thou de-  
spise thy brother? For we shal all be set before the iudgement seat of  
Christ. As it is written, I liue saith the Lord and euery knee shall  
bow to me, and euery tong shall confesse vnto God. So then euery  
one of vs shall render accompt of himselfe to God. Let vs not there-  
fore iudge one an other any moze. But iudge this rather, that no  
man put an offence to his brother, or be an occasion of falling.

But why dost thou iudge thy brother? Or also vwhy dost thou despise thy bro-  
ther? By the name of brethren he reproveth eche part. For the right of brethren is  
equall and a like: and in them is expessed a ciuill administration, which is called  
*Politia* which is a certaine equalitie of Citizens betwene themselves. Wherefore  
no mā ought either to despise or to iudge him, whom he knoweth to be his equall.  
For he which so doth, counteth him not for his equal, but for his inferior.

The right  
of brethren  
is equall.

Vvherefore vve shall all be set before the iudgement seat of Christ. By the  
iudgement seat vndoubtedly is vnderstanded the iudgement of Christ, and that by  
the figure *Metonomia*. And this benefite beside others we haue by the ciuill ma-  
gistrates, that by theyr ares and swordes, and iudgementes seates we are put in  
minde of the iudgement of God. The like phrase of speache *Paul* vsed in the v. cha-  
piter of the latter Epistle to the *Corinthians*, vve must all appeare before the iudg-  
ment seat of Christ. *Origen* expounding these wordes, maketh a discourse I knowe  
not wherof, for that in this place is red. Before the iudgement seate of Christ, and  
to the *Corinthians* is red, Before the iudgement seat of God and with a long cir-  
cute he disputeth of this matter. But doubtles all our bookes haue in ech place. Be-  
fore the iudgement seate of Christ. so that there appeareth no cause of ambiguity.  
And yet if we should so rede as he imagineth, nothing could be gathered out of  
those wordes, but that Christ is God. In the 7. chapter of *Daniell* are set forth ma-  
ny



ny excellent thinges of this throne of God, wherein is described the magnificency of the iudgement to come.

This place  
proueth the  
diuine na-  
ture of  
Christ.

As it is vwritten: I haue sayth the Lord.] This place which is brought to proue Christes diuine power of iudging the world, is witten in the 45. chapter of *Esay*. As touching the very bare wordes, *Paul* foloweth not the *Hebrew* verity: but yet most diligently kepeth the sense of the *Prophet*. For that which is here said, Saith the Lord, agreeth with that which is in the *Hebrew*, The Lord hath sworne. And the bowing of the knee signifieth here nothing els, but a submission, which is most aptly signified by that outward Simbole.

Euery tounge shal confesse vnto God.] In *Hebrew* it is, *Euery tounge shall swear vnto me*, but there is no man which knoweth not, but that in an othe is an excellent confession of God. For he is called as a witnes, or rather as a iudge: and he is so called, that he will punish the foreswoorne persons according to theyr desertes. But as yet we see not that all thinges are subiect vnto Christ. But that shall be when he shall deliuer by the kingdome to God and to the father. For then shall all thinges vtterly be made subiect vnto him, & amongst other the last enemy, namely death, as *Paul* sayth to the *Corinthians*. How be it now is begon a certaine obedience, and his kingdome is acknowledged of the congregation of the godly. Wherefore though many vniust and wicked thinges be now committed, yet let vs iudge nothing before the time come, leass we be prejudiciall to the sentence of that moste highe iudge. Then all thinges according to our hope, which now we seme to want equitie, shall be full of equitie. Of these wordes of the Apostle, is most manifestly gathered the diuinitie of Christ. For when he speaketh of the iudgement seat of Christ, he addeth, and euery tounge shall confesse vnto God. Which self thing is much more manifest if we looke vpon the *Hebrew* veritie. For before that these thinges are pronounced vnder the person of God, this is witten: *Am not I Lord, and there is no other God besides me?* Wherefore seing these thinges pertaine to Christ, as *Paul* testifieth, it most manifestly appeareth that he is God.

So then euery one of vs shall render an accompt to God of himself.] Wherefore it is not meete that we either rashly iudge, or proudly contemne others. For at that iudgement seat causes shall be decided according to their desertes.

Let vs not therefore iudge one an other any more.] This is concluded by the reasons alleaged of *Paul*: and is euery where in the holy scriptures inculcated of the holy Ghost.

To iudge  
hath two  
significati-  
ons.

The im-  
peller to  
sinne, sin-  
neth more  
griuously,  
then he  
which com-  
mitteth the  
sinne.

But iudge this rather, that no man put an offence to his brother, or be an occasion of falling.] This word *κρίνειν*, that is, to iudge, hath not here all one significati- on with that which it had before. For before it was to condemne an other by his sentence, or to affirme any thing rashly of another. But here, to iudge, signifieth to appoynt a thing with our selues. Appoynt therfore with your selues (sayth he) and thinke that this chiefly pertaineth to your duety, that no man be offended by any your example, or any your doings. *Chrysostome* by a straunge reason proueth that this thing is to be taken heede of. For (sayth he,) he which impelieth an other to sinne, deserueth to be muche more grievously punished, then euen he which hath sinned. For euen at the beginning a greater punishment, and behementier curse was inflicted vpon the serpent, then vpon the woman. For she transgressed: but the other perswaded. The woman also was more grievously punished, then the man: for that he had not sinned but by her counsell and persuation. And *Iezabel* was much more grievously punished then *Achab*: Christ pronounceth of a man thus offend- ing his brother, *It had bene better for him that a milstone had bene hanged about his necke, and he throwne headlong into the sea*. Agayne, *Wo be vnto him, by whom offence commeth*. How be it if any man be offended with honesty and iustice, we ought not to regarde that: Let vs say rather with Christ, *let them alone, they be blind leaders of the blinde*. Euery plant which my heavenly father hath not planted, shall be pluc- ked vp by the roote.

I know



I know and am persuaded, that through the Lord Jesus, there is nothing common of it self: but vnto him which iudgeth any thing to be common, to him it is common. But if thy brother be grieved for thy meate, now walkest not thou according to charity. Destroy not him with thy meate: for whome Christe died. Cause not your commoditie to be obnoxious to euill speakings. For the kingdome of God is not meat nor drink, but righteousness and peace, and ioy in the holy Ghost. For whosoever in these things serueth Christ, is acceptable vnto God, and is approued of men.

For I know and am persuaded. The stronger sort might haue sayd, and that not without iust occasion, why dost thou call vs backe fro the vse of Christian liberty? Is it not lawfull for vs to eate of all meates indifferently? Dost thou by thine Apostolicall authority decree, that certayne meates are vncleane? Thou say which with so great liberty reprobouedst Peter at Antioch, attempting by his example the like thing. Vnto this obiection Paul by preuention answereth, and affirmeth, and constantly pronounceth, that all meates are vnto a Christian man free.

That thorough the Lord Iesus Christ there is nothing common of it selfe, but to him that iudgeth any thing to be common, to him it is common. Hereby we vnderstand, that no meate is of his owne nature vncleane. For it hath not his nature of himselfe, but of God. But he hath created nothing that is euill, for his creatures are in the holy scriptures called good. In Greke it is, *δια ταυτου*, that is, by it selfe, that is, of his owne proper force and nature. And though certayne kindes of meates were prohibited vnto the first man, and to Noe and to his children, and to the Hebrewes, that was not done because there was any fault in the thinges themselves, but that men should by a certayne discipline be instructed of Christ & of a vertuous life vntill the light of the Gospell came. But if any error happen, as if any man should foolishly thinke (which thing the Pharisees, and other like pestiferous men did) that it is a detestable thing to eate either flesh, or any other certayne kind of meat, then such a meate is not of his owne nature made vncleane, but thorough that mans corrupt opinion. Wherefore let vs beware that we conceaue not in our mindes any errors or mad opinions touching meates. And let thys be before our eyes, which Paul sayth, that meates are made vnto the common, which iudge them to be common. But the gouerners of the Church haue so appoynted fastings, and certayne dayes, and choise of meates, that by that meanes, there no where want such superstitious opinions, but are euery where in a maner rise, and sinnes are without measure increased. For if we thinke that God is offended in any thing, and do not for all that absteyne from it, it is a great token that we more esteeme our owne will, then the law of God. Yea rather that man whatsoever he be in so doing sinneth double: first for that he is ignorant of that which he ought to know, secondly, for that he followeth not euen his owne sense which he hath conceaued of religion, but committeth that which he thinketh is forbidden by the law of God. And Ambrose in this place doth not vnaduisedly weigh the phrase of the law. For the law when it speaketh of vncleane meates, thus decreeth: *These thinges shall be vncleane vnto you.* It sayth not absolutely. They shall be vncleane, but addeth, *Vnto you.* For that the Iewes only were bound to those lawes. Hitherto we haue spoke of the nature of meates: now wil we speake of theyr vse. That vse, ought, eue as al other our actions, to be subiect to the law of charity. And therefore we must take hede, that it serue to edification, and that by it our weake brethren be not offended. For, to speake at a word, we haue nothing in the whole world which is free from the loue of our neighbours. Paul sayth, common, after the Hebrew manner. For, that nation had certayne peculiar meates, not only as touching nature thereof, but also as touching the dressing of them. But other kindes of meates, for that they were confusedly vsed of other nations were called common,

Mark. i.

as

Why no  
meat is of  
his owne  
vncleane.  
Why God  
sometime  
prohibited  
some meates.

Of the sus-  
picion  
of opinions  
spring gre-  
uous sins.

Why the  
law saith:  
They shall  
be vncleane  
to you.  
Of the vse  
of meates.  
We haue  
nothing in  
the world  
which is  
free from  
the loue of  
our neigh-  
bours.

What  
Paul here  
signifieth  
by this  
word com-  
mon.



## Cap. 14. A Commentarie vpon the

What  
things are  
called pro-  
phane.

Through  
Christ crea-  
tures hurt  
be not,

The nature  
of charity.

as though they had no holynes ioyned with them. So of the Lattines such things are called prophana that is prophane, which are πορρο, that is, farr of, a fanis, that is, from temples, and may be vsed of all kindes of men. Therof it came, that in the 10. of the Actes Peter sayth, that he had neuer eaten any thing common or vncleane. In which place he aptly ioyned together κοινον & ακαθαρτον, that is, common or vncleane. And Chrysostome noteth, that here is sayd, common, of that, which commeth out of the hart: so, that is it which maketh a man common, that is to say, polluted. Such as are adulteries, murders &c. Neither is it in wayne that Paul addeth, through Iesus Christ. For if thou referre it to that which he before sayd, I know and am persuaded (which way Chrysostome seemeth to like wel) it declareth, that this persuasion of Paul is not humane, but utterly diuine. But if it be referred to that which followeth, That there is nothing common, then teacheth it vs, that we ought to count to haue receaued this benefit at Christes hand, as by whom the obligation or bond of the law is abrogated. And in these wordes are they couertly reprobued, which will not vse so great a benefit of Christ. By Christ also we haue this benefite, that the creatures which otherwise by reason of sinne are subiect to the curse and to vanity, can now doe vs no hurt. For as Paul sayth to Timothee They are sanctified by the woord of God and by prayer. But vnto infidels and to those which are without Christ they kepe still that curse whereunto they are subiect. Wherefore Paul sayth to Titus, All things are cleane to the cleane: but to the vncleane and to the vncleane nothing is cleane, for that theyr mind and conscience is defiled. Here we se y those things which otherwise were vncleane, are by fayth & the woord made cleane. And contrariwise y which of his owne nature is cleane, is by a corrupt opinion, and by departing fro the woode of God made vncleane. What meruaile is it then, if we say, that when the woode and faith is added, the bread in the Eucharist and the water in Baptisme, are no more common and vulgare elementes.

But if thy brother be greued for the meate, now waiketh not thou according to charity. ] Here he declareth that that which of his owne nature is not common or vncleane, is yet notwithstanding sometymes for some other cause prohibited, namely as we haue sayd for charity sake. For the nature thereof is to stirre vs by diligently to prouide for all those things which we knowe shall profite our brother. They greuously sinne against this commaundemēt, which wil not forbear from those things by which they know the consciences of their weake brethren are offended and afflicted. In mans body if any member peraduenture be ill at ease, it is handled gently, and diligently sene vnto of the other members. So ought we to helpe our weake brethren as much as lieth in vs, and to ease them of their paine and griefe. Let no man thinke that the consent of religion is a thing light or of small valew. For in such cases we se that the weake are greued, whē they se others to doe otherwise then they iudge ought to be done. But contrariwise the godly reioyce, when they se others consent with them both in sayth and in maners.

Destroy not him vvirh thy meate for vvhome Christ died ] For what other thing ells is this, but openly to resist the counsell of Christ? He hath redeemed him: wilt thou destroy him? He hath shed his life, soule, & bloud for thy brother. Canst not thou for his sake absteyne from a pōre pece of meate? He being the chiefe creator & authoz of all thinges did this. And dost thou being but a worme, yea and lesse thē a worme thinke I kōne to doe this? He died for thee when thou wast hatefull and his enemy: and canst not thou suffer so trifeling a thing for the brother sake? Ambrose very godly sayth that by this place we may know, of how greate valew the saluation of our brother is. This I thinke he therefore spake, for that the nature of iustice requireth, that the price of a thing be after a sort made equall with the thing it selfe.

The price  
of a thing is  
after a sort  
made equall  
with the  
thing it self.

VVherefore cause not your commodity to be obnoxious to euil speakings. ] We must in no case suffer, sayth he, the excellent giftes of God to be euill spoken of thorough your default. But Christian liberty, and the doctrine of the Gospell and sayth are no vulgare or common giftes of God. Why then doe we cause them, to be euill.



euill spoken of for our sakes, when as rather they ought by all manner of meanes to be commended, and with most high praises to be set forth: By euill speakings I vnderstand not the euill speakings of euery kind of man, but of the weake brethren: which forasmuch as they detest thy liberty, thorough thy default are made confus- melious agaynst God, which gaue it vnto thee. But that man goeth rightly & orderly to worke, which saith vnto, that his workes be approued, and especially by the iudgement of the godly brethren: that the glory of God may be celebrated, & that others may haue an example of holynes to follow. We may here also vnder- stand the euill speakings of those which are without. For they when they see christi- ans to contend amongst them selues about frivolous matters, beginne to haue our religion in contempt. Whereof came it, that *Paul* sayd, for your sakes the name of God is euill spoken of amongst the Gentles.

For the kingdome of God is not meate and drinke. These stronger sort thought that in desending their liberty, they did very much increase the kyngdom of God: & thought also yf if they dyd other wyse they should betray it. *Paul* thus answereth vnto the, yf this is not the force, this is not the right, this is not yf fruit of the kingdome of heauen, that we should either eate or drinke whatsoeuer we list. For the effectes thereof are of much more excellency: Which effectes *Paul* straight way mencio- neth, namely, righteousness, peace, and ioy in the holy ghost. *Chrysostome* thus expoun- deth these wordes. The kingdom of God is not meate and drinke, these things bring thee not to the kingdom of heauen: but righteousness, peace, and ioy in the holy ghost make thee partaker thereof. With which exposition *Ambrose* also agreeth. If by righte- ousnes, peace and ioy they vnderstand Christ, which is made vnto vs all those thinges, I wil not be agaynst the. But if they put the as causes of our felicity, their interpretation is vtterly wide from the marke. They had not spoken amisse if they had sayd, that meate and drinke are not those thinges whereby is confirmed and spred abroad the kingdom of God: and therefore we must not contend about them as certayne chiefe and principall points. Therefore *Paul* saith in the 8. chapter of the first to the *Corinthians*. Meate commendeth vs not vnto God. For neither if we eate not, shall we want, neither if we eate shall we abound. *One* *Origen*, as *Augustine* writeth in his 86. epistle very vnlearnedly abused these wordes, to proue, that we ought to fast on the Saturday. Because the kingdom of God (sayth he) is not meate and drinke. *Augustine* answereth, If the matter be so, then vpon the Sondays and at other times, when we fast not, we pertayne not to the kingdom of God. *Chrysostome* sayth, that by this sentence of the Apostle eyther part is admo- nished. For it is profitable for ech part to vnderstand wherein consisteth the king- dome of God. Which thing though I graunt to be somewhat likely, yet doe I not iudge it to be of necessity. For he still continueth in dealing with the stronger sort and sayth, destroy not the worke of God for meate sake.

Righteousnes, peace, and ioy in the holy ghost. The kingdom of God consi- steth not in outward thinges. For forasmuch as it is a thing spirituall, it must nedes also consist of thinges spirituall: which though they be many in number, yet here are reckened by only the excellenter spirituall thinges. By righteousness he vnderstandeth both yf righteousness wherby we are iustified, out of which springeth true peace: And therefore *Paul* before sayd, We being iustified by fayth haue peace: And also that righteousness which after regeneration springeth forth of fayth as a fruit therof: which righteousness also is the mother of peace. For it disturbeth not, neither worketh any thing, wherby our neighbors may iustly be angry or be mo- ued. By the first righteousness the mind of a sinner is pacified, wher as he beleueth that thorough Christ his sinnes are forgiven, and so also is it by the second, for that our hart accuseth vs not of any crime, of any such crime (I say) which may plucke vs away from God, and may wast the conscience. After this in order followeth ioy, whereby we alwayes reioyce in the Lord, and assuredly hope for perfect good thinges, and doe now presently fele the same good thinges to be begone. There is a certayne other peace of the flesh, which Christ came not to send vpon the earth.

likk.g.

And

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nes of two  
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And touching the ioy of the flesh Christ sayth in Luke: *Wo be vnto you which laugh now: and pronounceth them to be blessed which mourne.* This particle, in the holy ghost, is added, for that by him all these things are geuen vnto vs. Wherefore it is witten in the 5. chapter to the Galathians, *The fruites of the spirite are ioy, peace, and patience.* But thou wilt peradventure say, Although the kingdome of God as it is sayd be spirituall, yet notwithstanding outward things also seme to make somewhat eyther with it, or agaynst it. For they are commonly commended in the Church, which liue temperately, and they which geue themselves to drunkennes and glottony do greauously sinne. That hereof commeth, for that whatsoeuer eyther vprightnes or wickednes is in these things, the same as Christ sayth cometh out of y hart. And when Paul saith y the kingdō of God is not meat or drinke he most sharply reproveth those whose bealy is they? God. These are the things whercof the kingdome of Christ consisteth, by which also it is confirmed and aduanced. In these things let vs exercise our selues: and let vs decline from those things which are contrary to them, namely, iniustice, brawlinges, and sozow of the spirite. These stronger sozte are in my iudgemēt greauously reproved in these wordes, for that they vniustly reiected they? weake bzyethern, and for that by those they? vntimely disputations they troubled the common peace, and also for that they in liuing licentiously & ouer freely did by they? exāple fill others with sozow.

For vvhosoeuer in these things serueth Christ, is acceptable to God, and is aproued of men. The latine interpreter as it should seme red, not *ἐν τοῖς* that is, in these things, but *ἐν τούτῳ* that is, in this. For he hath thus turned it: *Qui enim in hoc* that is, for he which in this: which reading Origen followeth and also Ambrose: and eyther of them semeth to referre this sentence to the holy ghost, as if he should haue sayd, he which thorough the holy ghost serueth Christ. If we follow this sentence then much more greauously are these cōtencions and brawlinges of the Romanes reproved, bycause that they seemed hereof to spring, for that in spirite they serued not Christ, but attributed to much vnto carnall things. But we will follow the Greke reading. For by it we are with great fruite taught in what things the true and proper worshipping of God consisteth. But in the Papacy all things are full of dūme and superstitious ceremonies. He which after this maner worshipping God is acceptable vnto him. For he worketh those things which without doubt come not of our selues but of God. And men will they or nil they shall be compelled to geue testimony vnto the truth. The things which are here promised are most high and most excellent, namely, that we shall be grateful and acceptable both to God and to men wherfore of the contrary we may wel conclude that they which are occupied wholly in outward worshippings, in meat and drinke, and affliction of the body, shall neyther be grateful nor acceptable to men that be of an vpright and true iudgement, nor also to God. And this is that which Paul writeth to Timothe, *The exercise of the body hath litle commoditie: but piety, that is, the spirituall worshipping of God stirred up by sayth & loue, wherof spring righteousness peace and ioye, auayleth to all things, as that which hath promises both of this life, and of the life to come.* And Paul so writeth not of the superstitious exercise of the body, for otherwise that is vniuersally condemned in the holy scriptures: as it is manifest by the second chapter to the epistle to the Colossians: but he speaketh of that which was of many most highly and singularly esteemed and reuerenced, as though the whole stay and foundation of all religion consisted in it only.

Let vs therefore follow those things which concerne peace, and mutuall edification. Destroy not the worke of God for meate sake. All things indede are pure: but it is euill for the man which eateth with offence, It is good neyther to eat flesh, nor to drinke wine, nor any thing, wherby thy brother may stumble, or be offended or be made weake. Hast thou sayth: haue it with thy selfe before  
God

In what things consisteth the true worshipping of God.

In argument taken of contraries.



God. Blessed is he which iudgeth not himselfe in that thing which he alloweth. For he that doubteth is condemned if he eate: for that he eateth not of fayth. For whatsoever is not of fayth is sinne.

Let vs therefore follow those thinges which concerne peace and mutuall edification. ] He auocateth them from thinges vnprofitable, to the end they should geue themselues to the principall and chiefe thinges, and very sinnetwes of the Church, namely, to peace and to edification. Which he declareth are to be followed not lightly or negligently, when he sayth: *ἡ ἀκοιμία*. For peace as *Origene* saith, seemeth to be diuyn away thorough the default of men, and to be taken away fro theyr doinges. But the more it lieth away, the more earnestly is it to bee followed after, yea though it be to the hinderance of our commodities. After peace he putteth edification, for that no man can abide to be instructed of him, whome he thinketh to be his enemy. Neyther can men be closed together as liuely stones to the building of the church, vnlesse they be ioyned together with the glewe of peace and of charitie.

Neither destroy the worke of God for meate sake ] *Chrysostome* calleth the saluation of men the worke of God. This doubtles besemeth vs not, that whereas we are the workemen of God, to this ende appoynted to be an helpe to him in aduancing the Gospel, we should through our default, ouerthrowe that which God will haue to be established. For so shall we be rather the workmen of the deuill, and of the fleshe, then of God. But in my iudgement they nothing stray from the meaning of *Paul*, which by the worke of God vnderstande saith, although it be weake, or a sparke of Christian pietie kindled in the hearts of our brethren, which it is our partes by al maner of meanes to cherish, and not to oppresse and to extinguishe as the *Romaines* did: and especially seeing that *Esay* in his 42. chapter thus writeth of Christ, *He shall not quench the smoking flaxe*. For Christ sayd, *This is the worke of God, that ye should beleue*. And the speach is made so muche the more vehement, in that it is sayd. That the worke of God ought not to be destroyed for meate sake. For the Antithesis betwene the worke of God, and betwene meate, is of great distance. And yet is not this spoken as though meate were the worke of the deuill, for it also is the creature of God. But as *Ambrose* waresly noteth, *man was not made for meate sake, but meate for mans sake*. Wherefore it is les to be esteemed, then the saluation of man, which amongst al creatures is by the figure *Antonomasia*, that is, by dignity or excellency, called the worke of God. Or peradventure the Apostle here had not a respect to the nature of meat, but to y<sup>e</sup> vnbridled lusting after it, and to the importunate and vnoorderly defending thereof: which things for that they were the vices in those men, the Apostle would not call them either the worke of God, or edification, or saluation.

All things in deede are pure: but it is euill for the man vvhich eateth vvith offence. ] He repeateth the p<sup>r</sup>euention which he v<sup>s</sup>ed before. *I knowe and am assured through Iesus Christ, that nothing is common*. For euen as there he graunted, y<sup>e</sup> there is no vncleannes in meates, as touching their nature, so here also plaine<sup>ly</sup> graunteth he the same. How be it that which he graunted, he againe ioyneth with an exception of offending our brother: as before he excluded a corrupt opinion touching meates. For euen as suche an opinion defileth him that v<sup>s</sup>eth those meates, so also doth the offending of our brother. Wherefore two things only contaminate meat, which other wise of his owne nature is cleane: either error, whereby the meate is thought to be vnlawful, or els the offending of the weak conscience of our brethren.

It is good neither to eate flesh, nor to drink vvine, nor any thing vvherby thy brother may stumbe, be offended or be made vvake. ] Whereas he sayth good, any man may easely perceiue, that this is not simply or absolutely good, but only vpon this condition, if thy brother be thereby made weake. Here is not spoken of that abstinence from wine and meate, whereby we are commaunded not to be ouercome with drunkenness and surfeting. For to eschue and flie from these things, is

The saluation of men is y<sup>e</sup> worke of God.

Meate is not the worke of the deuill.

Two things onely make meate vncleane.



of it selfe & absolutely good. Neither speaketh *Paul* of that abstinence fro things superfluous, whereby our mind is made more able & more apte to contemplate things diuine, & the flesh is bydeled from ouer licentiously resisting against the spirite. For these things are alwayes good and necessary vnto Christian men. *Paul* affirmeth this touching the vse of flesh, wine, and other things, so long as the vse of the is indifferent: and sheweth when it is good to abstaine from that vse, being otherwise of it self indifferent. Neither ment he any thing els by this his temperancie which he exhorteth vs vnto, but that we shold frame our selues to the weak ones: which thing he himself performed sayth *Chrysostom*, when he circumcised *Timothe*, and toke vpon him the bow. Neither was this (sayth he) hypocrisie, but an edification, and a most profitable dispensation towards the weak. *Origen* proueth that the vse of wine is a thing indifferent: for that although some vse it well, yet notwithstanding some abstaine from it by reason of wicked and superstitious artes, other some vse it to the worshipping of Idols, other some such as are heretikes vse it to establish theyr fonde and madde inuentions, but here arise two doubts: first, what if my brother be offended with that kinde of meat or drinke which is necessary for me to defend there withall the life of my body. For there are some which can not endure without wine. Therefore *Paul* admonished *Timothe* to vse a little wine by reason of his stomake, and often diseases: doubtles if the saluation of our neighbor depend wholly of this abstinence, we ought for a time to abstain. For we ought for our brethrens sake, to geue euen our life: as *Christ* gaue himselfe for vs: and this are we bound to doe euen by the law of charitie, from which no Christian is free. Now be it we must vse suche a moderation, that we must with as great dexterity as we can, and with as little offence render a reason of our doing to our weak brother: to geue him to vnderstand, that it is free for vs to vse any creature of God to the health of our body, so that we receiue it with thanks geuing vnto God. But if he at the length be so obstinate, that he wil not be content with a iust reason, then is he to be left with the Phariseis in his offense: which thing *Christ* hath not only in expresse wordes, but also by his example confirmed vnto vs, when the Phariseys were offended, for that the Apostles did eate meat with vnwashed handes. The second question is: what if after that we haue admonished & taught the weak one, we yet notwithstanding nothing profit: If to the sustaining of our body, we vse the lawfull creature of God, we shall seme to resist *Paul*, who thus wryteth to the *Corinthians* in the first Epistle and 8. chapter. *If meate offende my brother, I will for euer eate no fleshe.* I answered that the Apostle in that place amplified his speache by the figure Hyperbole, and this particle for euer is thus to be vnderstanded, if nede so require. As if he should say, so litle esteeme I mine owne commoditie, that if nede be, I will for euer abstaine from al things indifferent, rather then I will offend my brother. But if by my long abstinence be nourished the infirmity and obstinacy of my brother, then vndoubtedly ought I not to abstayne. For so not to eate, or not to drinke, were not a thing indifferent. For besides that it should nothing profit that obstinate person, it should also hurt the church of God. Therefore that place of *Paul* to the *Corinthians* is to be vnderstanded of the preparation of the minde: that is vnles any other thing let, euery one ought to be ready to abstaine from all manner of things indifferent, to the ende he should not disturb his brethren, or hurt theyr conscience.

Hast thou faith? haue it vwith thy selfe before God. He speaketh to him, sayth *Origen*, which knoweth & beleueth that all kindes of meates are now free through *Christ*. Let him vse this his sayth towards God, and geue thanks to him: and let him not by reason of his sayth compell an other man to eat with a wauering and resisting conscience: and let the same man haue his faith with himself: and let him not boast of it to the hurt of his neighbour. Neither let him with ouermuch licentiousnes vse what meates he list. *Paul* semeth by a certain pzeuention to answer to those, which sayd they wold liue freely, and defende the faith which they had received. *Paul* answereth, haue thou thy sayth before God, and kepe it to thy selfe.

*Chrysostom*

Note a  
Great doubt

In other  
question.



*Chrysostome* thinketh that in this place is not to be vnderstanded that sayth, wherby we beleue the doctrines of sayth. For *Paul* before sayd; with the hart men beleue to righteousness, and with the mouth is confession made to saluation. Wherefore it is not inough to beleue rightly before God, vnles also thou profes thy faith before men. But here to make profession of faith out of ceason is ioyned to a vice, which thing pertaineth to offentacion. But I see not why this, which *Paul* now entreateth of, cannot be a doctrine of faith. For christia liberty is not y least of those things which we ought to beleue: which vnles it wer so, y bondage of y law of *Moses*, might easily retorne agayne. Neither doth *Paul* prohibite, but that we may into our weake by then instill the doctrine of our sayth. For our moderation, whereby we frame our selues to them, hereto only tendeth, that they might one day at the length be brought vnto our faith, and be made more strong therein. Wherefore this is the meaning of *Paul* haue it before God, and with thy selfe: that is, exercise not thy faith out of ceason. So he prohibiteth vnto them only the vse of meates for a tyme which they beleue to be free and not properly a true and apt declaration of their sayth. And vnto a weake brother, and to one that is not yet fully perswaded it shall for this tyme be sufficient, if he haue sayth touching the principall poynts of religiō. For it is not straight way required, that he expessedly beleue all things which are to be beleued. This sentence is no defence at all to those which contrary to the most manifest word of God winke at superstitious, and idolatrous practices, and at the prophanations, and abuses of the sacraments, for that they wil not offend the litle ones, but thinke it inough to haue faith in themselves, and before God. For here *Paul* speaketh only of such thinges which are meane and indifferent: and not of thinges necessary or repugnant with the word of God.

Blessed is he which condemneth not himselfe in that thing vvhich he alloweth. Least he should seeme to haue to much fauored the weake, he now to defend the stronger sozt declareth, that the greatest felicity herein consisteth, that euery one when he examineth and peyseth that which he alloweth or doth, do not condemn the same, but do assuredly see that it agreeth with the word of God. This is the greatest felicity of Christians that they neuer at any tyme be accused of theyr owne hart, as though they had allowed or committed any thing which they iudged not to be vpright. These thinges, as sayth *Chrysostome* are not spoken of the wicked, which delight altogether in whatsoeuer they themselves inuent; but of the faithfull which whatsoeuer they thinke, speake or do, measure the same by the rule of a sound sayth, and by the word of God. And *Chrysostome* thinketh that these wordes aunswere to those which were before spoken, *Haft thou sayth? haue it with thy selfe, and before God.* As if he should haue sayd: Let not this seeme to thee a small thing, herein art thou blessed, for that thou hast a sound iudgement of things. For this is a most ample gaine, and better then the whole world. For although al men accuse thee, yet if thy sayth & conscience accuse thee not, thou art blessed, and of this thine inwarde iudgement, thou receivest most great fruit. But the iudgement of thy conscience can not be vpright, vnles thy faith be vpright & perfecte. For otherwise many when they kill Christians and godly men, thinke that they doe God high seruice. Whereunto pertaineth that which *Paul* sayth in the second Epistle to y *Corinthians* the. i. chapter. *This is our glory, the testimony of our conscience.* And *Iob* in his. 27. chapter. *For mine heart shall not reprove me so long as I liue.*

But he which doubteth is condemned if he eate: for that he eateth not of faith. He which doubteth and eateth, is cōdemned, for that he is not perswaded with himselfe, that that which he doth, pleaseth God, wherfore he cā not direct it to his glory; when as he thinketh that it displeaseth him, but euery worke what so euer it be, that wanteth his ende, is sinne. Diudicare, which is turned to doubt, here chiefly pertaineth to infidelity: namely when the minde is tossed to and fro with reasons, neither is there in the minde any firme persuation. Wherefore *Abraham* is commended for that he without any such debatinges beleued.

For that he eateth not of faith. The cause why he is condemned, commeth

Of what faith *Paul* here speaketh.

Christian liberty pertaineth to the doctrine of sayth.

A great felicity of Christians.

The conscience is not vpright vnles it be established by an vpright sayth.



## Cap. 15. A Commentarie vpon the

Not of the uncleannes of the meat, but for that he beleueth otherwise then he sheweth in acte. This sentence is of great force to keepe vnder the strong in sayth, not to compel the weake, & those that are not yet perswaded, to eate those things which they thinke to be prohibited.

This sentence of Paul is general.

The good works of heretikes are to them made sin.

For whatsoeuer is not of faith is sinne. This is a generall cause, whereout is gathered most excellent doctrine: namely that God regardeth not the shewe, pompe, and outward gloze of workes, but weigheth inwardly whether they proceede from a true obedience. And this is done, when by the word of God we beleue that suche things are bothe required of God, and also doe please him. Wherefore whatsoeuer springeth not out of this fountaine is sinne. Origen thinketh also that this sentence is generall. And therefore he sayth that the workes of heretikes are turned into sinnes, for that they sayth is not a true sayth, but a counterfayte and false faith, euen as some knowledge is called a false knowledge. And he citeth this sentence, Let theyr prayer be turned into sinne.

### The fiftenth Chapter.



That are strong, ought to beare the infirmities of the weake, and not to please our selues. For let euery man please his neighbour, in that that is good to edification. For Christe also pleased not himselfe: But as it is written, the rebukes of them which rebuke thee, haue fallen vpon me. For whatsoeuer things are written afore time, are written for our learning, that we through patience and consolation of the scriptures might haue hope. Now the god of patience and consolation geue you, that ye bee like minded one towarde another, according to Christ Iesus. That ye with one mind, & with one mouth may praise God, euen the father of our Lord Iesus Christe, wherefore receiue ye one another, as Christ also receiued vs to the glory of God.

In argument take of the deniall of our selues.

The Apostle still persecuteth that which he tooke in hande, and exhorteth the stronger sorte, and the that were confirmed in doctrine, to beare with the weake, and that with great loue. And first he bringeth an argument taken of the ende of the giftes of God. For they are to that ende geuen vnto vs, that with them we should helpe our brethren, that our strength should serue to make others stronge, and that our knowledge should serue to instruct others. Chrysostome sayth, that here are reproued those froward, and in a maner superstitious persons, in that they are called weake: but others are called strong, which ought to beare with them. And thereto he thinketh Paul had a respect in that he counteth himselfe in the number of the stronger sorte. And this he doth not, as sayth Origen, as a boaster abrode of his owne praises: but by his example to stir them by, who though in might & strength he were not inferior vnto them, yet he made himselfe all things to all men. For this is this word, to beare lightly to be periled. For in Greke it is βασανισμῶς, that is, to beare, and after a sorte to carpe vpon a mannes shoulder. So Paule in an other place: beare ye one anothers burthen, and so shall ye fulfill the law of Christ, whereas he addeth, and not to please our selues, it is a newe profe taken of the deniall of our selues, which deniall we professe. For, not to please our selues is nothing els, as Ambrose interpreteth it, but not to seke that which may be profitable and pleasant to our selues, but that which may be commodious to our brother.

For let euery man please his neighbour, in that that is good to edification. Therefore he addeth, in that that is good, and to edification, that no man should thinke



thinke if we ought to please our brethren, as touching filthy and hurtful affections. In that he before sayd, we ought, & here he useth a kinde of commaunding, he declareth that every one of vs is bound to these things: neither pertaine they to gratification, but to the bonde of the law, and of loue.

For Christ pleased not himselfe. To the ende the more vehemently to stirre vp theyr mindes, he exhorteth them thereunto by an example. For in wordes to professe Christ to be the master of our life, and in very dede to abhorre from his institutions, is both ridiculous, and also full of ignominy and shame. In this sentence this word to please, which in Greke is ἀποκρίν, signifieth to obey, to satisfy, and to be seruiceable. For otherwise that worde being vnderstanded in the common signification, should ouerthrow the sentence and meaning of Paul. For there is none of vs which ought not to please himselfe, when as he examineth his doings by a sound iudgment, and is fully persuaded, that they are through faith acceptable vnto God. Neither did Christ at any time after this maner displease himselfe in those things which he did. But how he framed himselfe to the commodities of other men, we are plainly taught by the holy scriptures. He abased himselfe, and toke vpon him the forme of a seruaunt, when as in very dede he was Lord ouer all: and being of all men the most holiest he did eate with Publicanes and sinners, and being most chaste, he prohibited not his secte to be washed with teares, and to be wiped, and anoynted of a woman noted of great infamy: finally being condemned with most wicked theues, he boughsed for our saluation to be crucified betwene them. He which did and suffred so many and so great things could he seme to haue sought to haue pleased himselfe, or rather to frame himselfe to our commodities? Wherefore the Apostle rightly setteth this example before our eyes.

These are preceptes and not counsell.

But as it is written, the rebukes of them which rebuke thee, haue fallen vpon me. This testimony is written in the 69. psalme. And Paul useth it in this sense, as though he should thus talke vnto the father: Not only the zeale of thy house hath eaten me vp, but also what so euer contumely and rebukes are done against thee, which doubtles is done through al the sinnes of al men, the same wholly lighteth vpon me, and that am I ready euen by the deathe of the crosse to beare and to make satisfaction for. The heartes of men though they were of iron, and harder then euen the most hardest stones, may yet notwithstanding by this example be softened to suffre any thing for the saluation of our brother. Doubtles in this example is much more comprehended, then Paul requireth of the Romanes. For he commaundeth them not, to beare the blames of the weake, but only to be an helpe vnto them, and to heale their infirmitie.

How the contumelies of god light vpon Christ.

For whatsoeuer things are written afore time, are written for our learning. This he addeth in the commendation sake of the holy scriptures: least he should seme not very aptly to haue alleaged that testimony of David. The things sayth he, which were in times past written by the instint of God, pertaine to vs, that we should be instructed by them. Wherefore no part of the holy scriptures is without fruit. For Paul sayth, whatsoeuer things are written, are written to our learning: in other bookes though they be excellently and exactly written, yet thou shalt finde in them somewhat which thou mayst reiect, as that which in no case pertaineth to thee. But in the holy scriptures thou shalt neuer finde any thing, which serueth not to thy instruction and saluation: so that thou weigh the thing rightly. And I would to God, that as many of vs as doe read the holy scriptures, would with this purpose and minde read them, and wold out of euery parte of them seke our owne edification. But a man shal see many, which by reading the holy scriptures, are in dede made the learner, but yet they become nothing at all the better. For they doe not at euery clause, thus question with themselves: what pertain these things to thee? What pertaine they to thy conuersation, and what belong they to thy doings? This without doubt the holy Ghost had chiefly a regarde vnto, not to teach any thing in the holy scriptures, which should be superfluous. In this thing chiefly ought the holy bookes to excel prophane bookes, that nothing can be cut away from them

No part of the holy scripture without fruit.

How the scriptures are to be read.



## Cap. 15. A Commentarie vpon the

Against the  
Libertines

The things  
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The com-  
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of the holy  
scriptures.  
The vtili-  
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holy scrip-  
tures.

The rea-  
ding of the  
holy scrip-  
tures is  
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beleeues &  
to the vn-  
beleeues.

Patience  
and consola-  
tion com-  
meth of the  
scriptures.

them as ouerplus, or superfluous. If these properties be agreeable with the olde testamēt, then much more agree they with the new testamēt. For one & the same spirite was authoꝛ of them bothe. Where now therefore are the Libertines of all men the most arrogant, which brag that they are so high and celestial, that they haue no neede of the holy scriptures: for they thinke that the scriptures are geuen only to weake men, and to little ones. Merely Paul nombꝛeth himselfe amongst those which receiue profite out of the holy scriptures. For he sayth not, they are written for your learning, but for our learning. Neither is there any cause why the Anabaptists together with the Paniches, and Marcionites should bark against the olde Testamēt. For here Paul bringeth a testimony out of the Walmes in the olde Testamēt. Origen by a certaint learned induction proueth, that those things which are written in the olde Testamēt, pertains also to vs. Paul in the first Cozin. sayth, that those things happened to them in a figure, and were sealed in writings for our sakes, vpon whome the ends of the world haue come. And in the same Epistle he citeth this sentence, Thou shalt not binde the mouth of the Ox that treadeth out the corne: and this he declareth was not so spoken, as though God hadde a care ouer Oren, but for that they rather serue for vs. And to the Galathians he sayth, that Abraham had two sonnes, which in very dede shadowed vnto vs two Testaments. And to the Corinthians he sayth, that the Israelites did eate Manna in the wilderness, and drinke of the rocke, that we might knowe, that they did eat the spirituall meat, and drink of the spirituall drinke, namely, of the rocke that folowed them: and that rocke was Christ. Thus much Origen. And doubtles it would be tedious if a man should reckon vp all such kind of testimonies. By these things also let those men consider which seke to prohibite Christian men from the reading of the holy scriptures, how ill they prouide for theyꝝ commodity, whilest the labour to desir theyꝝ owne obstinacy, inueterate abuses, and superstitions.

That we thorough patience & consolation of the scriptures might haue hope. This thing Paul attributeth to the doctrine of the scriptures, that it easely bringeth men to patience, and maketh them willing wholly to committe all that they haue to the gouernaunce of God. And thereout he declareth are taken most swete consolations, and most seruient exhortacions, wherby the minds may be thoroughly stirred vp to execute the deuoties of piety, and of loue. And by that meanes being sensed with a strong and sound hope we shal neuer afterward wauer in noꝝ out, as children and reedes do. These notable and excellent giftes (sayth Origen) he attayneth not vnto out of the scriptures, which only redeth them, when yet in the meane time he beleueth them not, neither understandeth them: but he which both understandeth them and beleueth them. Although I thinke that vnto these wordes is to be added, that God of his goodnes geueth at the length vnto men that dayly rede the holy scriptures, grace both to vnderstand and to beleue: and chiefly seing that sayth commeth of hearing, & the light of sayth shaketh away the darkenes of ignorance. Wherefore the reading of the holy scriptures is most profitable both to them that that beleue and to them that do not beleue. And patience and consolation is sayd to procede of the scriptures, both for that God geueth these things vnto them which perseuer in reding of the holy scriptures, and which beleue them, and also for that in them we rede, that Christ and his members, haue for the truth, and for innocency and piety sake suffered many greauous and sharpe things, and by such examples we are moued: moreouer also for that by them we vnderstand that God hath alwayes bene present with his, so that he hath eyther vtterly deliuered them, or els he hath made them constant and valiant to suffer all thinges. And thereof we conceaue a good hope, that God wil also be the same God towarde vs, and that he will haue vs in the same place and nomber, that in times past he had them, which are commended vnto vs in the holye Scriptures. Neyther are we moued by such examples only, but also we heare God himself exhorting vs to patience and to valiantnes, and also promising vnto vs his helpe. And therby we are made couragious, and do fele sondꝝ and manifold consolations, and also we are stirred



stirred to a good hope of the chiefe felicitie.

Nowv the God of patience and consolation geue you, that ye may be like minded one towards an other, according to Christ Iesus. ] That we should not thinke that the very scriptures can of themselves engender in vs patience and hope and consolation. *Paul* pronounceth God to be the true authoꝝ of these giftes. He vseth inbede the holy scriptures as lawfull instruments, by which he engendzeth these things in our hartes. Neyther doth *Paul* in vayne adde this kind of prayer. For thereby we vnderstand, that it is not inough that we teach vprightlie and saythfully, vnles God geue strength and efficacy to our doctrine. Wherefoze they which preach and teach the people, ought also with dayly and seruent prayers to helpe them whome they instruct: that they being by God made good ground, may receaue seede with fruite. He calleth God the God of patience and of consolation, soz that he can not be named other wise of vs, but of his effectes. And amongst other effectes which are attributed vnto God, *Paul* in this place mencioneth those chiefly, which serued most to his purpose, and which a litle befoze he had attributed to the holy scripture. He wissheth vnto the Romanes mutuall agrement, soz that at that time they somewhat disagreed amongst themselves, as it is manifest by those thinges which we haue befoze red. He wbeith he wissheth not vnto them euery kind of agrement, but y which is according to Christ. For many conspire together and well inough consent in committing of wicked actes, and that very oftentimes agaynst Christ. But we must not pray vnto God soz such an agrement, but rather must pray against it. Els by, According to Iesus Christ, he vnderstandeth, that they should be instructed according to his example.

The scriptures are not of them selues the efficient cause of these giftes.

God is named by his effectes.

What agrement is wished.

That ye with one minde and with one mouth may glorify God and the father of our Lord Iesus Christ ] It is not inough with one mouth, & with one & the selfe same words to glorifie God & Christ, vnles also be added one & the selfe same mind: which is to be vnderstanded by the coniunction of charitie: namely, that all discords be vtterly banished away. There is also required an agrement in the principall poyntes of doctrine, and in the articles that are necessary to saluation. As touching thinges probable it is not of necessity, that all men be of one & the same mind concerning them, so that charity be not by discord broken. Wherefoze I thinke we ought with most seruent prayers to pray vnto God, to geue at the length vnto his Church this most pleasant agrement. For so long as there are so many which dissent from the truth, how, can God with one minde, & with one mouth be glorified.

Touching what thinges an agrement is necessary in the church.

V Wherefoze receaue ye one an other as Christ also receaued vs to the glory of God. ] *Paul* in these his prayers which we haue now heard touched y end of mans life: namely, that we should all agreing in one & the selfe same mind glorifie God and the Lord Iesus Christ. Now he finisheth by the matter, and the thing which he hath entreated of he closeth by with a most profitable conclusion. For here he not only repeteth the end which he had set forth, but also thereunto addeth an example of Christ. Christ sayth he, receaued vs, when we were weake, infirme and lost. Wherefoze it is our partes also to embrace and cherish one an other, vnles we will be vnlike to so excellent a maister. And as he when he erected and holpe vs, sought nothing ells but the glozy of his father, so we in helping our byethern ought to set befoze vs & to regard nothing ells, but the glozy of God and of Christ. And so vehement is this conclusion of *Paul*, that there is left no place to make deniall. For if thy weake and infirme brother did neuer hurt thee, but is other wise of honest conuersation, vnderdoubtedly thou dealest vncourteously, if thou beare not with his infirmity. But if he be obious vnto thee, and haue peraduenture committed any thing, soz which he may seme to be vnwoꝝthy of thine helpe, yet oughtest thou to haue a consideratio to that example, which Christ hath set forth vnto thee, and oughtest alwayes to set befoze thyne eyes the glozy of God, which shall by thy louingnes be illustrated. Neyther wanteth it a certayne religious art and conning, that *Paul* in a maner with the selfe same wordes endeth this matter, with which he began it. For at the beginning he sayd, Him that is weake in faith receaue ye: And here he sayth, Receaue ye one an other.

The vehemency of Pauls conclusion.

Now



Now I say that Iesus Christ was a minister of the circumcision for the truth of God to confirme the promises of the fathers. And let the Gentiles prayse God for his mercy: As it is written, For this cause will I confesse thee amongst the Gentils, and will sing vnto thy name. And agayne he sayth, Reioyce ye Gentiles with his people. And agayne, Prayse God all ye Gentiles, and laud him all people together. And agayne Esay saith, There shalbe a roote of Jesse, and he shall rise to raigne ouer the Gentiles in him shall the Gentiles trust.

In other  
dissent of  
the church  
of Rome.

Nowe I say that Iesus Christ was a minister of Circumcision for the truth of God to confirme the promises of the fathers. *Paul* by a most soft transition, as I thinke, now goeth to take vp an other discorde, which at that time was risen not only at Rome, but also in other Churches. For those Churches, for that they consisted partly of the Iewes, and partly of the Gentiles, were long time at great dissension by reason of the differences of kinred, and of nations. For the Iewes through the pride that they conceived, bicause of the lawe that was geuen vnto them, and through the hautines and opinion of their holy stock and blood, deriued of the fathers, insolently contemned the Gentiles. But the Gentiles not able to beare that boasting and arrogancy, despised the Iewes, as men through their own default reiected of God, and in a maner excluded, for that they saw that they were now after a sort substituted into theyr place. Wherefore *Paul* to take away these contentions opportunely vseth this reason, wherewith he had knit vp his former talke: namely, that Christ had receiued them to the glory of God: which benefite for as much as Christ had bestowed as wel vpon the Iewes, as vpon the Gentils, it was not meete that they following theyr owne iudgement, should so much esteeme the differences of kinred and of merites, (which God in receiuing of them wayed not,) that therfore they should be disseuered one from an other. Wherefore *Paul* hereunto wholly bendeth himself, plainly to declare that bothe the Iewes and the Gentiles are through Christ, receiued of God into fauor. And he first maketh mention of the Iewes, for that vnto those before all other men, was preached the Gospel of Christ. And that they should not attribute this to theyr owne vertues, *Paul* rendreth a reason, why Christ would by himself be vnto that people a minister of saluation. This sayth he was done for the promises sake which were made vnto the fathers: least they should lye boyde and frustrate, if Christ should haue done otherwise. For that had bene a great empairing to the truth of God, which ought to be most constat. For Christ bestowed not this benefit vpon the Iewes, for y they were more worthy then other nacions, but y the truth of God should not seme to haue deceiued them. Neither could they refer to the commendation of their owne dignity, the promises that were made to theyr elders. For those promises ceased now to be due vnto them, for that they had degenerated from the faythe of theyr elders, and had thowow their perpetuall violating of the lawes, stirred vp y wrath of God against them: vnles God had had a consideration to his truth, rather then to theyr worthines. These things hath *Chrysostom* very wel noted in these wordes. And Christ ministred vnto Circumcision, that is, vnto the nation of the Iewes, when preaching the Gospel, he called them back to saluation and to life. This ministry consisted not in masses, belles, alters, prayers for the deade, holy water, stoles, silke vestments, choyse of meates, bowes, candles, ashes, and other rites, ceremonies, and ornaments of the Popes maiestie. Neither did he in title only carry about the dignity of the ministry, as many at this day doe, but he daily fed the sheepe committed vnto him, and with all industry and diligence preached vnto them the wordes of saluation. When others slept, he watched in prayers: in which it can not be doubted, but that he by all maner of meanes desired of God, that the ministry which he executed, might be moste frutefull to many. And as touching his

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his private life, he alwayes behaved himself holily and innocently, and adorne his ministry with a most excellent example of his whole life. For what so ever is commaunded in the law, the same he wholly so performed and accomplished, that it being after that manner fully accomplished, can not be any more a burthen to vs which are now through faith adioyned vnto Christ. For the olde ceremonies haue now ceased, whose shadowes are now at the light of the truthe taken away. And there withall also the ciuil commaundements are abrogated, where as that publike wealth is now no more of necessity vpon the earth. The righteousness also of those lawes which they call Mosaicall, although it can not perfectly be fulfilled of vs, yet partly through the holines of Christ which he communicateth vnto vs, it is performed and accomplished, and partly through the power of the holy Ghost which he distributeth to the beleuers, it is with great endeuor, according to that which is geuen vnto euery man, expressed, and that which wanteth, is through the grace of Christ not imputed. Finally he gaue his life for his, which was the last worke of his ministry. But whereas *Origen* noteth, that the Apostle ment here to gather an argument against the Ethnikes, if they should not despise the Jewes, although they abode still in the obseruations of the law, when as Christ himself was both the minister of the law, and obserued all these things diligently, this in my iudgement seemeth wide from the purpose. For here rather we learne, that the strength and foundation of the promises made vnto the fathers, was that saluation should be attained vnto for mankinde through Christ: although otherwise there were extant many other promises of the possession of the land of Canaan, and of the kingdom of the world. Which things forasmuche as Christ performed not, as which pertained not to his ministry, we ought to vnderstande, that they were rather things annexed, then the sinewes, and summe, and strength, and iuyce of the promises of God. And hereunto not a little serueth that which *Paul* wryteth in the second Epistle to the Corinthians the .i. chapter, *All the promises of God are through him, yea and through him. Amen.*

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What is  
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fathers.

And let the Gentiles praise God for his mercy. Vnto the Gentiles he attributeth mercy, and to the Jewes truthe, not that these two can be seperated the one from the other, for there is no worke of God, which hath either mercy without truth, or truth without mercy: but *Paul* ment to distinguish these things, euen as they were in more force, and as they were more declared in the saluation either of the Jewes or of the Gentiles. Christ as touching that conuersation which he had vpon the earth, was geuen to the Jewes, that the truthe of the promises should not be made frustrate. But if thou wilt descend to the very roote and foundation, euen those promises leane only to the mercy of God. For what thing els but euen his mere goodnes and mercy could haue moued him, to promise vnto the fathers, that Christ should come of theyr stocke: And although the Gentiles are sayd to be grafted in by mercy, yet here also truth hath place. For God knew euen from eternallie, that the Gentiles should be called to saluation. Wherefore it was true: for things false can not be knowne. And therefore it was necessary that that truth should attain to his effecte. Whereouer the scriptures kept not in silence that the Gentiles should at the length be called, as those Prophecies testifie, which are a little afterward alleaged. But the Prophecies of the holy scriptures, ought without all manner of doubt to be true. Wherefore the grafting in of the Gentiles pertayneth to truthe. But this ought not to be overhipped, that *Paul* when he entreated of the Jewes, spake not only of the truth, but also straight way after it made mention of the promises: as if he should haue sayd that Christ was geuen vnto the Jewes a minister of saluation, to confirme the truthe of the promises. But the calling of the Gentiles was in dede foretold, but as it should seeme it was promised to none: vnles peradventure any man will contende, that vnto *Abraham* were promised the Gentiles, when it was sayd vnto him, *In thy seed shall all nations be blessed*, but as we haue already sayd, this may seeme to be spoken rather in the way of foretelling, then in the way of promise. And if a man think this reason somewhat weak,

Mercy  
and truth  
are ioyned  
together.

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any man.



## Cap. 15. A Commentarie vpon the

be may folloio that which we befoze sayd, that the Apostle had a regarde to that which is most frequent in the holy scriptures. For in them is euery where promised, that the Messias should come of the seide of the Jewes: but not in so many places, nor so often is mention made in them of the callinge of the Gentiles. And to speake briefly, these distributions of Paul are not so to be vnderstanded, as though one part can by no meanes be ioyned with an other. And this may plainly be pproved by these two places: *with the harte we belene to righteousness, and with the mouth is confession made to saluation.* Againe, Christ died for our sinnes, and rose againe for our iustification.

What to  
confesse  
signifieth.

As it is written, For this cause will I confesse thee amongst the gentiles, and wil sing to thy name. ] This prophesie is witten in the 18. Psalme, wherein is affirmed y the prayes of God should be celebrated amongst the Gentiles: which also is shewed by these other testimonies which are here added. And this can not be vnderstanded but of y redemption purchased vnto vs through Christ. The last testimony maketh mencion only of the hope and sayth of the Gentiles, & that the kingdō of Christ should be spred abrode euen amongst them also. In the 18. Psalme David speaketh vnder the persō of the body of Christ, that is, of the Church: *I will confesse thee amongst the Gentiles.* Here to confesse signifieth nothing ells, but with seruile prayers to set forth the prayes of God. And by those thinges which went a litle befoze in that Psalme is gathered, that that should be verified of the victorie gotten, and of the ouerthrow of the enemies.

A reuilla-  
tion of the  
Hebrewes.

And agayne Reioyce ye Gentiles with his people. ] This is witten in the 32. chapter of Deut: *Ye Gentiles stirre vp his people to reioysing.* And the cause of this, common ioye is befoze recited, namely, for that God had set at liberty his frō their enemies and from those that hated them. Howbeit there are some which thinke rather that this testimony is taken out of the 67. Psalme, where we thus rede: *Let the Gentiles be glad and reioyce: because thou indigest the people in equity, and directest the Gentiles vpon the earth.* Howbeit from whence so euer this place be taken it maketh no great skill: for in ech place the sence is in a maner one and the same. I thinke rather, that it is taken out of Deutro, for that in the Psalme this particle *vwith my people, or my people,* wanteth. Howbeit this we ought not to be ignorant of, that the subtle Jewes to anoyd these testimonies, commonly say that the Hebrewes are in the holy scriptures oftentimes called Gentiles. And they cite that place out of the 1. chapter of Esay, *Wo to that sinfull nation, a people of iniquity,* in which place in the Hebrew is red *Hoi goi chata.* But this maketh nothing to their purpose. For in Deut: it is red, *ye Gentiles stirre vp his people to reioysing.* In which wordes we manifestly se that the Gentiles are distinguished from the people of God, which are sayd should be adopted of him. For they shall not only celebrate songes of thanks geuing for the victorie obteyned by Christ, but also shal prouoke the Hebrewes to do the same: which thing we se is at this day most perfectly accomplished. For at this day the Christians cease not to call backe to saluation the obstinate and stiffe necked Jewes. Neither can they deny, but that that which foloweth pertayneth to all nations vniuersally.

Prayse God all ye Gentiles and prayse him all people. (This is taken out of the 116. Psalme) For here the holy ghost vnder these wordes of vniuersality comprēhendeth not only the Jewes, but also the Gentiles.

There shall be a roote of Iesse: and he shall rise to raigne ouer the Gentiles, in him shall the Gentiles trust. ] This is witten in the 11. chapter of Esay, and amongst other testimonies concerning the Messias this without doubt is most notable. Andoubtedly the stocke of David, both in the captiuities, and especially when the Jewes were oppressed of the Romanes, seemed so barre, and in a maner dead, that there could of it be hoped for no moze fruite. And therefore the Prophet comforteth this dispayre with this prophesie. *Out of this stocke (sayth he) shall bud forth a twigge, which shall be a signe to all the Gentiles, whereunto they may by heapes flye, and in whome they may put all theyr hope.* Paul here semeth somewhat to decline from



from the Hebrew veritie. For, that which he hath turned, shall rise (following the Seventy, which haue in the translation, *dyigolpewo*) is in Hebrew, He standeth. But Paul seemeth to haue added an explication, *This rod shall stand*, when yet the plant sowed before to haue bene utterly destroyed, and the stocke was iudged of all men barren and unfruitfull. Wherefore Paul rightly sayd, he shall arise, namely, after ward to stand more firmly. And that which the Hebrews say, *Leuias*, that is, for a signe, Paul hath with the 70. turned, to raigne ouer the Gentiles. For, that signe shalbe to this end erected, to be as a septer, wherewith the nations of y<sup>e</sup> world should be gouerned. Finally Paul with the 70. sayth, In him shall the Gentiles hope. When as in the Hebrew it is *Alau Goum iedarcho*, that is, the Gentiles shall seke after it. But this difference is not great, for no man will seke after y<sup>e</sup> thing which he is in dispayre to find. Howbeit as touching this place, hereby we vnderstand, that the Gentiles should come vnto Christe. For here is foretold that he should raigne ouer them, namely by his spirite and worde. And the nations shall hope in him. Which is not possible to be done wythout sayth: for out of it, as out of a fountayne, springeth hope.

Hope springeth out of faith, as out of his fountaine.

The God of hope fill you with all ioy, and peace in beleuing, that ye may abound in hope thorough the power of the holy ghost. And I my selfe also am perswaded of you bretherne, that ye are also full of goodnes, and filled with all knowledge, and are able to admonish one an other. Neuertheles bretherne I haue somewhat boldly after a sorte written vnto you, as one that admonisheth you, thorough the grace that is geuen me of God. That I should be the minister of Iesus Christ amongst the Gentiles, consecrating the Gospel of God that the offering vp of the Gentiles might be acceptable being sanctified by the holy ghost.

The God of hope fill you with all ioy, and peace in beleuing, that ye may abound in hope thorough the power of the holy ghost. When Paul had set forth his reason, wherby he exhorted both the Jewes & the Gentiles, to cease of fro the inward dissensions, for y<sup>e</sup> God through Christ had no les receiued y<sup>e</sup> one, the he had y<sup>e</sup> other, neither had regard ether to the kinred or merites, as he which had utterly made the equall as touching one and the selfe same saue, and the selfe same benefites, after ward he turneth him to prayers, and desireth God, that by the power of the holy ghost he would adorne them with most excellent giftes, and celestially vertues. Neither thinks I that any man is ignorant, of how great efficacy and how liuely, an exhortacion is when prayers are adioyned vnto it. For those things which we exhorde men vnto, are by no small argument confirmed and proued to be iust and honest, when we are not in doubt to aske them of the most high & most louing God. By this meanes also we declare, how much we esteeme and how earnestly we desire that which we pray for, when as we are not asered for it to weary eu<sup>r</sup> God himselfe with our prayers: we thereby also admonish those with whome we haue to do, from whence are to be hoped for strenghts to performe those things which we exhorde vnto: not of the flesh, nor of the power of man, nor of the world, but of the helpe and ayde of God only. For soasmuch as we are now wounded, and in a maner thrust through by original sinne, there is now left no whole part, by which we can eyther go aboute or thinke any thing that is sound. And hereof came this healthfull custome receaued in the Church, that with the recitall of the holy scriptures, in which men are taught the commaundements of God, should be ioyned supplications and prayers. By which yet we are taught although with silence, yet not obscurely, that it lieth not in our power, but in the mercy of God, to execute his commaundements and will. And therefore Augustine many times vsed this kind of argument agaynst the Pelagians. For they falsly affirmed, that

Vnto exhortacions are for iust consideration added prayers.

An argument agaynst the Pelagians.



mans will was free as touching those things which are acceptable to God, and profitable to saluation. For, this holy Father thought it a thing vayne and superfluous, that we should with dayly prayers after a sort begge of God that thing, which of our selues we are able to performe.

Why God  
is called the  
god of hope.

And he sayth, *the God of hope*: for that, as sayth *Origen*, he had made mention of hope in that sentence of *Esay*, which was the last testimony which he had alleged. But I thinke, that forasmuch as it is a matter of an incredible hardnes, to stay vp and to establish the hart with a firme and assured confidence, that we may without all manner of doubting be perswaded in our selues, that we are thorough Christ receaued of God, therefore *Paul* sayd, *the God of hope*. He (sayth he) the author of so great a gifte fill you with ioy and peace in beleuing, that is, thorough sayth. He putteth sayth first: and out of it springeth hope: and therout are deriued peace and ioy. For when we beleue and hope, we obteyne righteousnes. And after that followeth peace and ioy. And in these three things (as we haue before declared) consisteth chiefly the kingdome of God. And as before he made mention of the holy ghost, saying, *Righteousnes, peace, and ioy in the holy ghost*, so here also maketh he mention of him. For he addeth.

They whi  
che trust  
not in God  
are heauy.

That ye may abound in hope thorough the power of the holy ghost. Neither is this lightly to be passed ouer that he sayth, That ye may abound. For hope engendereth not peace and ioy vnles it be ample and plentiful. For those which haue but litle sayth we see when aduersities come are heauy and sore troubled. For euen as they: harte is ouer runne with feare, so they: speach yea and they: countenance is ouerwhelmed with heauines. Peace and ioy, although they may be referred vnto the mynde, for they which beleue and which are confirmed in hope do reioyce in the Lord, and haue peace both in their conscience, and also towards God, yet notwithstanding by reason of the consent and vniity, whereunto *Paul* exhorteth the church of Rome, I encline rather to this sentence, to vnderstand that ioy, whereby euery man reioyleth for the commodities and giftes of his brother: and likewise that peace, whereby the faithfull with an entier affect of loue embrace one an other, and are knitte together with an indissoluble bond of mutuall loue. Neither sayth *Paul* only, thorough the holy ghost, but also expresseth his power. For forasmuch as he wished that those giftes might be in the Romanes full, perfect, and abundant: he by the way signifieth that it is requisite to implore a great force of the spirite, that they might attayne to those giftes.

What is  
done in  
this conclu  
sion.  
It is profit  
able for vs  
to prayse  
our bze:  
when.

And I my selfe also am perswaded of you brethren that ye also are full of goodnes, and filled with all knowledge. Forasmuch as *Paul* hath hether to at large discoursed as touching doctrines, to teach that man is iustified without workes by faith only in Christ, and also hath as touching maners exhorted them, to be obedient to the publique power, to loue one an other, to receaue the weake, and that the weake should not iudge the stronger, and that they should agree amongst themselves: now least the Romanes should be displeased with him, as though he had attributed vnto them that they had very litle profited in the religion of Christ and had taken vpon himselfe more then was meete, by this conclusion he warily remedieyth that affect, which otherwise mought easely haue seemed to haue sprung of the fleshe. And as *Ambrose* noteth, whilest he prayseth them, he more seruently inflameth them to those things which he had admonished them of. For when a man perceaueth that he is praysed especially of excellent men, he commonly more diligently applieth his study and endeuor, least he might seeme to haue ben adorned with a false commendation. And by this meanes *Paul* bringeth himselfe out of the daunger of ill suspition, in that he sayth, that he is fully perswaded of they: excellent goodnes, and singular knowledge: but for that he was the generall minister of the Gentiles, it had not bene his parte to haue pretermitted his ducty towards them. Goodnes in this place which in Greke is ἀγαθωσύνη, as *Craspius* noteth, signifieth all kinde of vertues, and is opposite to κακία, which on the contrary side comprehendeth all kinde of vices. But how coulde *Paul* without a lye pronounce these things.



things of the Romanes: When as in that Church were many weake ones, and they were infected with greuous dissensions and brawlings amongst themselves. Is it lawfull for the minister of the word of God to lye, to beare with the wicked affects of the people, which peradventure would take it in ill parte eyther to be taught, or to be stirred by to doe well, or to be accused? Doubtles I thinke that in y<sup>e</sup> Church were many very weake members, & which were infected with those vices which haue bene reprobued of the Apostle. Wherefore the thinges which are here w<sup>r</sup>itten, nothing pertaine to those members. But it is likely, that amongst them were many most perfect and most holy men, which were abundantly adorne<sup>d</sup> of the holy Ghost both with much knowledge, and with honest maners. To these men the Apostle referreth this parte of his talke. Neither here only doth he after this maner w<sup>r</sup>ite, but also in the first to the Corinthians. For he saith, *through him ye are enriched in all thinges, in all kinde of speache, and in all knowledge, so that ye are not destitute of any gift.* These thinges was not Paul aske<sup>d</sup> to pronounce of the Corinthians, who yet did neede to be taught, what giftes of God were more excellent then others, and to be confirmed touching the resurrection, and to be admonished to abstaine from fornication, to excommunicate the incestuous person, to vse the supper of the Lorde rightly, not to prefer themselves before others, because of they<sup>r</sup> institutions, and a great many such like thinges: which vndoubtedly he ought not to haue w<sup>r</sup>itten, if all the members of that Church had bene by the holy ghost so adorne<sup>d</sup> with the giftes of God, and with knowledge, that they wanted nothing. And if the case were so then, what shold we now at this day loke for, that our people should in all poynts be perfect? Which yet I would not that any man should thinke I speake, as though I were of this mind that the slouthfulness and negligence of pastors is to be bozne withall. For euen as at that time they which were of the excellent sort, mought by very good right be adorne<sup>d</sup> with great praises, for that they continually labored in admonishing, teaching and instructing others, for Paul and the rest of the Apostles omitted nothing which was to be done for the common saluation, so ought these men to behaue themselves, to the ende these Apostolicall praises might iustly be applied vnto them also. Origen somewhat curiously enquireth how they are sayd to be full of all goodnes and knowledge, when as there is none in this life which is without all maner of faulte, and we now see through a glasse only in a riddle. And to contract al his sayings into a few words, he sayth, that these thinges are to be expounded according to the small measure of this life, and according to the degree and time of euery mannes conuersion. Chrysostome noteth that Paul begon this Epistle with the praises of the Romanes. For straight way at the beginning he sayd, *that he gaue thanks vnto God, for that they sayth was spread abroad throughout the whole world: and that amongst them he would receiue consolation of they<sup>r</sup> mutuall faith, and now also endeth in they<sup>r</sup> praises, but yet in such praises as are of much more excellency then the first.* For it is a farre greater matter to be full of all goodnes, and to be filled with all knowledge, that they are able to admonish one an other, then to haue sayth, which is euery where published, and such as of which the Apostle himself may take some consolation.

That ye are able to admonish one an other. If they were full of all knowledge what neede was there that one should admonish an other? Ambrose as though he would vndoe this knot, thus w<sup>r</sup>yteth: *He sayth, to admonish, and not to teach. For of those thinges are we admonished, which otherwise we know, but in the meane time are slipp<sup>d</sup> out of the minde.* But I doe not thinke that Paul in this place had that consideration. For if we speake of maners, there is none which may not sometimes be admonished. But if we speak of doctrine, this is the duety of wise men, and of those which are gouerners ouer Churches to instruct and to teach others. And least any man should take it amisse, some booke haue, *ἀλλήλους*, that is, others, & some haue *ἀλλήλων*, that is, one an other. But as I haue declared, either of these words will very well agree with Pauls purpose.

Neuertheles brethren I haue somewhat boldly after a sort written vnto you, as

Whether  
Paul could  
truly thus  
praise the  
Romanes.

Whether  
any may be  
truly sayd  
to be full of  
all goodnes  
The apostle  
saith with  
that, that  
he beganne  
this epistle  
with the  
same (I  
say) endeth  
it.

They whi  
che other  
wise know  
thinges  
may be ad  
monished  
touching  
them.



## Cap. 15. A Commentarie vpon the

What thin-  
ges Paul  
wrote som-  
what bold-  
ly.

Paul by ex-  
cusing him-  
selfe alter-  
reth not  
the things  
which he  
had writ-  
ten.

The excuse  
of the au-  
thor of the  
booke of  
Machabees  
is not to be  
compared  
with the  
excuse of  
Paul.

The priest-  
hoode of  
Paul was  
to preach  
the gospel.

one that admonisheth you, through the grace that is geuen me of God. That I should be the minister of Iesus Christ amongst the Gentiles. This is another part of his Apologie. He had confessed that he knew assuredly, that they by reason of theyr singular goodnes, and excellent knowledge, were apte inough to admonishe one an other. Wherefore they might say: Why then hast thou so boldly written? Because (sayth he) God would that I should be the minister of the Gentiles. But ye are nombred amongst them: wherefore to the ende I would not leaue mine office vndone, I was bolde to write these things vnto you. He sayth, that he thought not only to write, but also to write somewhat boldly and freely: for that, as *Erasmus* thinketh, he had at the beginning sharply repproued Idolatry, and the sonde wisdom of the Philosophers, and most filthy lusts. But this in my iudgement is not very likely. For those things pertained not to the Church of Rome, but to the Ethnikes that were straungers from Christ. For Paul ment to bpbzaide vnto the the most wicked actes, that they might vnderstande how farre wide they were from the true righteousness, in as much as they did put theyr trust in humaine strengths, and in the ayde of sciences: wherefore I thinke rather that he had a regarde to those things which he had written in the Chapters next going before. Such as are those, which *Chrysostome* hath noted, least by any meanes it come to passe, that he neither spare thee. Again, be not wise in your selues. Again, why dost thou iudge thy brother. And this, why dost thou despise thy brother? wherunto a man may adde these, destroy not with thy meat, him for whom Christ hath died. Again, do not for meat sake destroy the work of God. These and such like things mougt Paul seme to haue writte somewhat boldly. Howbeit in excusing himselfe he changeth nothing but only ppretendeth his vocation, that is, his Apostolicall office. This forme of excusing is farre diuers from that which the author of the booke of Machabees vsed. For he towards the end of the second booke is in doubt whether he had written well or no, and addeth, If I haue no done well, yet is it that I was able to doo. As if he should haue sayd Pardon me. But Paul who doubted not but that he had written nothing but by the instinct and impulsio of the holy ghost, only declareth this, what moued him to write so freely and so boldly: and sayth, as *Chrysostome* noteth, I do not excuse my selfe repproue you, but God hath commaunded me thus to do. For as his Apostleship was of the Lord, so also came his wordes from him. Howbeit he somewhat mitigateth his speach whē he sayth, As one that admonisheth you: and this we must thinke to be spoken bycause of the better and holier sorte. And what to admonish signifieth, we haue before declared out of *Ambrose*. He calleth the Apostleship the grace that was geuen vnto him. For he was not thorough his owne merites placed in that office. For euen at that selfe same time wherein he was called he most cruelly persecuted the members of Christ.

Consecrating the Gospel. For so *Augustine* turneth it, and that very aptly as *Erasmus* also noteth. The word is composed of *τὸ ἱεὺς* and *ἐργον*. And *ἱεραργον*, is to worke in holy thinges. Wherefore *Chrysostome* in this place very well writeth, that Paul here hath made mencion both of his *λετρον* and of his *ἱεραργον*: as if he should haue sayd. This is my priesthoode, to publish abroad the Gospel, and to preach. Wherefore though I haue somewhat boldly written these thinges vnto you, yet ought ye not to take it in ill parte. For no man imputeth it as a fault to the priest, that he do exercise holy thinges pertaining to his office. Vnto me vndoubtedly is this kind of sacrifice committed by the preaching of the Gospel, to offer by the Gentles a most acceptable sacrifice vnto God. By sword (saith Paul) as *Chrysostome* writeth, is the Gospel: the sacrifice whiche is killed with my right hand are the Gentles. Let our Cake consecrators go now, and boast that they are therfore priestes, for that by their inchauntments they transubstantiate bread & wine. This is that sacrifice, this I say is y priesthoode, which the Apostles executed, and which also the pastors of the church ought now to execute. Neither yet ought the ministers of the church therfore to be called sacrificers, because the Apostle so speaketh in this place. For he bleth a metaphoze, and excellently alludeth to

to



to those thinges which were done in outward sacrifices. Many at this day sayne themselves to lament our church, for that they are now without a sacrifice. But we haue hitherto much more iustly lamented, that in them hath nothing bene sacrificed thorough pure and Euangelicall sermons. And euen at this day also, after that by the benefit of God there is free course geuen to the Gospel, we bewaile that such sacrifice is so rarely done. Let them answer me now, whether of vs hath greater cause to complayne? Our cause is so much about theyrs, & theyrs so much vnder ours, how much the holy scriptures euery where commend this kind of sacrifice: but of that other they neuer so much as once make mention: and how much we here offer an humane sacrifice according to the prescript of God: but thereby the deuillish iuggling of the Pope the soules of the simple are most cruelly killed: and finally how much we by our sacrifice spread abroad the worshipping of God: but there vnder the forme of piety is retained still in the Church most horrible Idolatry.

I compare  
son of the  
sacrifice of  
the Masse  
with the sa-  
crifice of  
the gospell.

That the offering vp of the Gentiles might be acceptable being sanctified by the holy ghost. ] He is utterly depriued of all feeling of piety, which out of these wordes receaueth not incomparable joy: when as he heareth that God is so desirous of our saluation, that he counteth the conuersion of euery one of vs, as a most acceptable sacrifice.

Our con-  
uersion is  
like a sacri-  
fice.

I haue therefore whercof I may glory thorough Iesus Christ in those thinges which pertaine to God. For I dare not speake of any thing which Christ hath not wrought by me to make the Gentiles obedient, in woord and deede, with the power of signes and wonders, by the power of the spirite of God: so that from Ierusalem, and the regions round about euen to Iliricum I haue caused to abound the Gospell of Christ. Yea so I enforced my selfe to preach the Gospell, not wher Christ was named, lest I should haue built on an other mans foundation. But as it is written, To whom he was not spoken of, they shall see him, and they that heard not shall vnderstand hym.

I haue therefore whereof I may glory thorough Iesus Christ in those thinges which pertaine to God. ] I see that some are in doubt how this part should hang together with those thinges which went before. And in my iudgement they may thus be ioyned together. Paul had before sayd, that by reason of his Apostleshippe and vocation he was moued, to instruct the Romanes also by his epistles. But peraduenture they were troubled in theyr mindes with a certayne doubt, which made them to thinke thus with themselves. But what is the cause that thou ouerhipping other nations, doost beginne with vs chiefly? It is not so sayth Paul. I haue now great occasion to reioyse, but yet thorough Christ, but yet in those thinges which pertaine to God. I haue not ouerhipped other partes of the world, but amongst them also both farre and wide. I haue spread the Gospell. But Chrysostome after an other maner ioyneth these thinges together. He had last of all (sayth he) pretended his Apostleshippe, as the cause moving hym to write these letters which he had sent to the Romanes. And in this office he had made himselfe to be after a sort a sacrificer which with the sword of the woord of God offred vp the Gentiles. Now lest any man should speake ill of this dignity and function which thing the fals Apostles did, or deride him as one which boasted himselfe to be an Apostle, and a priest, when as he was not able to proue that, to the end he would declare that he was chosen of God, & sent by God he bringeth forth those signes & tokens of his vocation & ministry, which shall streight way be spoken of. He reioyleth that he hath wherof to glory: but he addeth, thorough Christ, & in those thinges which pertaine to God. Whereby we ought to learne y we ought to glory of those benefits only which we haue obtained through Christ. For in those thinges which our own strenghts are able to performe & to bring to passe, there

Tokens of  
the ministe-  
ry of Paul



sufficient matter to glory of. Wherefore let vs not puffe by our selues, for riches sake, or for beauty, or for honours of the world, or strength of body or for other things which serue not to any vse to aduance the kingdome of God amongst men. The instruments to amplifie the kingdome of God are the signes which *Paul* bringeth to proue his Apostleship. And he declareth that he had them abundantly by which were a great many nations brought to the obedience of God. *Chrysostome* compareth, and that aptly, the tokens of the priestehood of *Paul*, with the long garments, little bells, miter, and cappe, wherewith the priests in the old law were consecrated: and teacheth that the ornaments of *Paul*, or rather his weapons, wherewith he ouercame the Gentiles, and offered them vnto God as sacrifices, were of much more excellency: as his sacrifices were much more excellent then the sacrifices of the high priests of the Iewes. But our Bishoppes, Cardinalls, and Popes seeing themselves destitute of those Apostolicall ornaments and signes of *Paul*, thought it good to bring in agayne those ornaments of *Aaron* and of the *Leuits*, that at the lest way they might haue somewhat wherewith to blear the eyes of the common people, but with how great fruit or rather with how great hurt vnto the Church they haue done this, God knoweth, and we haue to muche felt and had experience thereof.

For I dare not speake of any thing, vvhich Christ hath not vvrought by me, to make the Gentiles obedient. ] Now he openeth that which he before sayd, he had to glory through *Iesus Christ*. For he sayth that he will speake nothing, neither make accompt of any thing, but of those things only which Christ had don by him: that is, that he will not glory of his owne doings, but rather will suppress them, and kepe them in silence. Whereby let vs learne that all the ornaments of ministers, all gifts, all spirituall faculties, and endowments of the minde are to this ende given of God, to bring men to the obedience of God. Wherefore let them beware, which hold those gifts with themselves without fruit, or bestowe them otherwise then they ought to doe. But here marke diligently, what are the weapons and signes which *Paul* teacheth to pertaine to Apostles.

In vvord and in dede. ] These two are the things wherewith *Paul* wrought through Christ: vvords, I say, and dedes. Under this vvord, vvords, are comprehended publique preachings, priuate communications, disputations and Epistles, which when he was absent, he wrote to sundry Churches, and to his scholars. And these things proceeded both from Christ and from the power of the holy Ghost. And vvorkes containe signes and wonders. But what difference there is betwene those two, it is not easy to expresse. *Origen* thinketh, that those things only are called signes, which although of themselves they are wonderfull, yet doe they also betoken some other thing to come to passe. But wonderfull things are those things which draw men only into an admiration: for that they are not done after an accustomed maner, but contrary to the force and order of nature. But this distinction he himself also confesseth, is not obserued in the holy scriptures. And not to goe from this place which we are in hande with, all the miracles what so euer *Paul* wrought, were signes, wherby was proued the truth of his preaching. Which self thing is to be affirmed of the wonderfull vvorkes of Christ, and of the Prophets. But the vvritings of the new Testament, which euery where make mention of the signes and wonders which Christe and the Apostles wrought, imitated the phrase of the olde Testament. For there a man shall oftentimes finde these vvords othoth and mopherim ioyned together. Neither thinke I that these things are distinguished the one from the other, but only in degree or greatnes. Although I am not ignorant, that signes or othoth may be suche things, as haue in them no admiration at all: such as are accents, letters, poynts, vvords, and suche like, which we doubt not are signes, when yet notwithstanding they procede either of arte, or of nature. But the holy scriptures to signifie that certaine vvorkes of the Prophets of Christ and of the Apostles, did not only betoken some thing els besides y which was done, but also stirred by an admiration and amasednes, therfore ioyned together

A comparison betweene priestehood of Iesus and the ministry of Paul.

The papisticall high priests haue brought in agayne the ornaments of Aaron.

Words & dedes are the instruments of the Apostleship. Signes & wonders.



gether these two wordes. This doubtles is my iudgement: which I see not, why I oughte not to holde still, vnlesse any other can shewe a better. And this thyng ment *Paul*, when he said, *workes*. How be it there are some which think, that here to are to be annered the labors, watchings and examles of innocency, which shined forth in the whole life of *Paul*. This peradventure is not amisse spoken: but therefore haue I not mencioned them, for that they were commen vnto *Paul* and to the rest of the faithfull, neither could they properly be mentioned as signes of the Apostleship. Hereby also we gather, that the only cause of miracles is, that by them might be confirmed the doctrine and truthe of God.

The cause  
of miracles

So that from Ierusalem, and the regions round about euen to Illiricum, I haue caused to abound the Gospell of Christ. It is a very long iorney from Ierusalem to Illiricum, yea if a man should goe the highest way thither. But when he addeth, the regions rounde about, he comprehendeth, as *Chrysostome* noteth innumerable cities and prouinces. And as before in fower wordes only, namely vword, *workes*, signes, and *v*wonders he comprehendeth after a sorte thinges infinite, so here also with the selfe same breuity he comprehendeth most large spaces of the world. And he addeth, that he had made the Gospell of Christ to abound, to geue vs to vnderstand, that he had not lightly or slenderly preached, but had euery where left the Gospell of Christ perfect and confirmed, before that he departed. *Origen* compareth *Paul* with *Moses* and *Aaron*. For vnto them also God gaue power to work signes and wonders: by which yet they could not call backe euen Egypt alone, (when as it was but on only region,) from theyr idolatry and infidelity. That thing which *Paul* had somewhat couertly signified in the beginning of this Epistle when he said, That I may haue some fruit amongst you, is amongst other nation: he now more manifestly expreth. For he declareth what, and how many those nations were, and what he did amongst them.

I compare  
so betwene  
*Paul*  
*Moses* &  
*Aaron*.

Yea so I enforced my selfe to preach the Gospell not where Christ was named. These things are therefore mencioned, that the Romaines might vnderstand that *Paul* was famous by the most proper marke of the Apostleship. For it was not the office of the Apostles to succede in other mennes *workes*. Yea rather other men succeded them. For theyr office was to spreade abroad the Gospell, to plant newe Churches, to ordaine meete ministers in the Churches which they had instituted, that the truthe of Christ might the quickly be knowne throughout the whole world. And for as much as the Apostles wer of more strength then others, it was meete that they should execute those *workes* which were of more difficultye. But it is a much more difficulte and pearillouser thing to preache the Gospell there, where before hath nothing bene heard of Christ, then it is to defend doctrine already receiued and established.

What was  
the office of  
the Apostles.

Least I should haue built vpon an other mannes foundation. He calleth an other mans foundation, Churches instituted by other Apostles. Neither is this to be ascribed to ambition, but rather to the office of the Apostleship, & to the incredible zeale which he had to aduance the Gospell. He doth not rashly adde this word, I enforced. For sometimes he was of necessity compelled to goe to Ierusalem, to Antioche, to Rome, and to other places, in which the Apostles had before preached.

But as it is written, to vvhome he was not spoken of, they shall see him, and they vvhich haue not heard, shall vnderstand. This testimony is taken out of *Esay* the 52. Chapter, which is therefore with the more diligent consideration to be perused, for that neither the verity of the *Debet* any thing disagreeeth from the words of the Apostle, neither also can any man doubt, but that the prophet foretold these things of the *Messias* and of the preaching of the Apostles. For in that chapter are written those wordes which were before cited, *How beautiful are the feete of them that bring the glad tidings of peace.* The meaning of *Paul* is, that forasmuche as the holy Ghost admonisheth, that a care be had, that the preaching of the Gospell be with most quicke speede spread abroad amongst all nations, that they to whome before he was not spoken of might heare, and they which had not heard, might vnderstand

derstand



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vnderstand, therefore (sayth he,) am I with so great feruentnes of minde stirred vp to preache there, where the name of Christ was not before heard of. But woe be vnto vs, which neglect to preache there, where the name of Christ is heard of, & true faith and piety towards him is miserably fallen in decay. And so farre is it of, that we will seeke other places, in which the Gospell hath not bene heard of, that we will not so much as kepe still those which are already gotten, neither will we defend the churches already planted. Undoubtedly we wil imitate him, which from Ierusalem euen to Illiricum, and in all the regions round about, caused the Gospell to abound: when as yet in the meane time we will be counted most stout defenders of the doctrine of the Gospell.

Therefore also I haue bene oft let to come vnto you. But now seeing I haue no more place in these quarters, and also haue bene desirous many yeares agoe to come vnto you: whensoever I shall take my iorney into Spayne I wyll come vnto you. For I trust to see you in my iorney, and to be brought on my way thitherward by you, after that I haue bene somewhat filled with your company.

The cause why Paul went not at the beginning to Rome.

Therefore also I haue bene oft let to come vnto you. The Romans mought by these wordes haue suspected, that Paul had contemned them: when as he being appointed of God to be the minister of the Gentles, had yet notwithstanding in bestowing the benefite and office of his preaching preferred other nations before them. This was not the cause sayth Paul. But soasmuch as ye had already heard the Gospell, and your sayth was now published throughout the whole world, but in these places Christ was not yet preached, I was hitherto letted by the ministry committed vnto me, that I could not come vnto you. Paul before in the beginning of this epistle mencioned this selfe same thing. *I had purposed oftentimes (sayd he) to come vnto you: but hitherto I haue bene letted.* But there (saith Christostome) he spake nothing of the cause, but here he sheweth it, namely, for that he was stayed in those places, which he could not leaue, before that he had filled them with the Gospell. And what was the cause, why he went not to the Thessalonians, when yet his desire was thereto, he declared in the epistle which he wrote vnto them. For he sayth, that Satran was a let vnto him; but he alleadgeth not the planting of new Churches. And this difference of causes Origen noteth. But I see also an other cause, why the Apostles somtimes were compelled to do contrary to that which they had appointed in their mynde: the admonishment (I say) of the holy ghost. Touching which thing we read in ch. 16. of the Actes, *As we passed through Phrygia, and the countrey of Galatia, we were prohibited by the holy ghost to preach the word in Asia.* And again in the same place. *They assayed to go into Bithynia, but the holy ghost permitted them not.* But Ambrose sheweth, that there was also an other cause, why Paul so earnestly enforced himselfe to preach the Gospell there, where Christ had not ben heard of, namely, to preuent the false Apostles. For if they had gotten into those places before the, they would not haue taught Christ very sincerely: and if they had once solued pestilent errors, the Apostle succeeding them should haue had much more a doo to bring them to good ground agayne. For those nations must needs afterward not only haue learned, but also must haue taught to put away the errors, wherewith they corrupt teachers had infected them.

Why Paul made such speeche in going about country.

But now seeing I haue no more place in these quarters &c. He sayth that he had iust cause which letted him that he could not come to Rome. Now, he putteth the in hope of his comming which was next to be spoken of. For if I depart hence now (sayth he) I shall not do otherwise then my office requireth. And that shall then be, after that in these quarters there shalbe no more place, wherein I haue not built a Church. And I haue a great desire to see you. Which thing, I hope shal shortly come to passe. But here the Romanes mought say: dost thou then contemn the state of the Apostleshippe, and dost thou count it for nothing to come vnto vs to whome the Gospell is already preached, and dost thou ouerhippe those, which as yet



yet haue heard nothing of Christ? *Paul* answereth, it shal not be so. But soasmuch as (sayth he) there is nothing as yet bestowed vpon the Spaniards, and their whole countrey lieth open for me, I thinke now to go into that countrey. And so it shal come to passe, that I will come by you, that I may a few daies solace my selfe in the Lord, and in the purenes of your sayth, and your louing confabulation, and spirituall familiarity. Here let vs note the obedience of the Apostle, which preferred the necessary condition of the Apostleship which was such, that it behoued him to go not whither he would, but whither nede required before his so great a desire to se the Romanes although the same desire were very iust and honest. *Erasmus* noteth that the Apostle taketh away from this word Hispania, the first sillable. For he writeth Spania, And peraduenture they so speake in Grecia. And when he wrote these letters, he was at Corinthus in Achaia. But we also at this day in Italy call that contrey no other wise then *Paul* doth. For we say Spagnia and Spagnuolo, utterly cutting of the first sillable.

For I trust to se you in my iorney; and to be brought on my way thitherwarde by you after that I haue bene somewhat filled with your company. The Apostle desireth not only to haue y<sup>e</sup> fruition of they<sup>r</sup> godly and swete familiarity at Rome, but also that after he had satisfied both his and they<sup>r</sup> desire, he might by them be brought into Spayne: not that he was affected to any pompe or gorgeous shewes, or that he desired, as at this day the Popes and Cardinalls doe to bee brought on his way with honour: but that euen in the iorney might by them that went with him to communicate his doctrine and exhortations to the Church of Rome and to others. For it can not be doubted, but that they which would accompanie him in his iorney would obserue and note all things, which by the way they epyther heard of him, or saw in him: that when they came home, they might declare the same, & edifie the Church moze firmly. It is likely also that *Paul*, soasmuch as he had occasion to trauaile into sondry countries and which were far distant, would chiefly picke out such companions as were well knownen in those places & cities, which they should trauaile thorough, that by them might be opened a moze redier entrance to preach the Gospell. For although the truth of Christ haue no nede of mans helpe, but that it can consist without it, yet notwithstanding for the moze commodious spreading of it abroad, it is lawfull for a godly man to vse familiarities frendshippes, and societies. For he knoweth that all his thinges are Gods and Christs: after that he hath once utterly gotten and consecrated himselfe vnto him. We find also in the latter epistle to the Corinthians the first chapter, that *Paul* when he should go to Ierusalem, desired to be brought on his way by them to whom he wrote that epistle. But whether the Apostle according to his hope went into Spayne, and by that occasion visited the Romanes, it can not by these words certainly be gathered. For the godly sometimes promise vnto themselves many thinges and that with a godly and iust desire, which yet haue not successe: for they were by coniecture led that it should be so, and that by humane reason only and not by the impulsion of the spirite. As in the epistle to the Philippians, *Paul* being a captiue at Rome, thought that he should be deliuered from those bonds, and that he should liue longer, and abide with them al to their commoditie, and to the ioye of they<sup>r</sup> sayth: *That your glory (sayth he) may thorough Iesus Christ abound in me by my return vnto you.* When yet not withstanding it came farre otherwise to passe then *Paul* looked for. And yet by this meanes is no derogation done to the godlines and dignity of the saints. For by reason of they<sup>r</sup> healthfull hope which springeth out of a true and naturall sayth, they promise nothing vnto themselves certainly, but y<sup>e</sup> which they haue receaued out of the word of God, or by a singular admonition, or by reuelation. But as for other thinges which are subiect to the chaunces of this life, sometimes by reason of some humane coniecture they doe hope that such thinges shall happen vnto them. Which if they happen otherwise, yet are they not frustrate of they<sup>r</sup> will. For the thinges which are not promised in the holy scriptures, or by a singular oracle of the holy ghost, they wish not to be geuen vnto the

Why  
*Paul* desired to be brought on his way into Spaine by the Romanes.

Whether the Apostle went into Spaine.

The desires of the saints are not always fulfilled.

How the saints be haue themselves touching things geacoming by happen

absolutely



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absolutely: but they submitte all such thinges to the prouidence of God, which they know assuredly doth much better prouide for men, especially for the godly, then they themselves can prouide by any theyr owne wit or industry.

But now goe I to Ierusalem to minister to the saintes. For it hath pleased them of Macedonia and Achaia, to make a certaine communication to the poore saintes that are at Ierusalem. For it hath pleased them, and their debtors are they. For if they haue communicated theyr spiritual thinges to the Gentiles, theyr duety is also to minister vnto them in carnall thinges. When therefore I haue performed this, and haue sealed them this fruit, I wil passe by you into Spaine. For I know that when I come, I shall come to you with fulnes of the blessing of the Gospell of Christ.

Unto Paul besides the preaching of the Gospell, was committed the charge of the almes.

But now I goe to Ierusalem to minister to the Savntes. The Romaines might haue sayd: seeing that thou hast now no more place there, why dost thou not straightway take thy iorney to vs warde? Paul sheweth what letted him. For besides that he was called of God to preache the Gospell there, where Christe was not yet spoken of, he had also an other charge appointed him, as it is truly and plainly declared in the Epistle to the Galathians, namely, that as he preached Christ amongst the Gentiles, he should also haue a consideration of the poore which were at Ierusalem. Which thing he himselfe in that Epistle sayth, he had faithfully performed. For those amongst the Gentiles whome he had brought to Christ, and entrusted in the doctrine of sayth, he diligently exhorted to distribute their almes, to helpe the poore which were at Ierusalem, who were at y time most greuously afflicted. Of this thing we haue large mention made and lively examples set forth in the Epistles to the Corinthyans. This office (sayth he) now stayeth me, that I can not come vnto you. For there hath bene money gathered in Macedonia, and in Achaia: and the same must through my ministry be carryed to Ierusalem. For, that is it which he addeth.

For it hath pleased them of Macedonia and Achaia, to make a certaine communication to the poore saintes vvhich are at Ierusalem. Paule in the meane time whilst he setteth forth these thinges to the Romains, (as Chrysostom admonisheth) doth not only serue his purpose, namely to declare what was y cause which withheld him so long, but also couertly prouoketh the Romaines to the like liberality, that they also should bestowe almes vpon the saintes. And Origen addeth, that Paul dothe this modestly and cunningly. Paul was so diligent in his office, that he not only faithfully performed it, but also pretermitted no occasion at all, for the well executing of the same. This thing Peter, James, and Iohn required at his hands, and that vndoubtedly not without the motion and will of the holy ghost. Which thing Paul promised he would diligently performe. Wherefore least he might seeme to leaue voyde and vndone that charge which God had committed vnto him, and which also he himselfe had promised to performe, he thought it good to vse this policy and diligence. And that the Apostle after this peregrination, wherein he had traualled through Macedonia and Achaia, and after that he had ben at Ierusalem to distribute there the almes, whereof is here entreated, purposed to goe to Rome, the Actes of the Apostles plainly testifie. For in them in the 19. Chapter it is thus writtten: Now when these thinges were accomplished, Paule purposed in the spirite to passe through Macedonia and Achaia, and to goe to Ierusalem: saying, after I haue bene there I must also see Rome. Which thing Origen very well noted. Neither was he deceived of this purpose. For at Ierusalem he was so oppressed of the Iewes, that he was compelled to appeale to Cesar: vnto whome he was at the last brought, not in dede, to goe through Rome into Spayne, but there with glozy to suffer death for the name of Christ. Whereby also the same Origen gathereth, that this Epistle was



was written after those two Epistles to the Corinthians, and that by a firme and sure reason. For seeing that in them he maketh mention of the gathering of these almes, and here he writeth that now he had gathered them, and would carry them to Jerusalem, it is manifest that this Epistle was written after them. But where as he sayth, *It hath pleased them of Macedonia and Achaia*; he commendeth the ferventnes and diligence of those nations: of which diligence Paul in the latter Epistle to the Corinthians the 9. chapter much gloryeth. Undoubtedly greate was that force of love, to helpe with money the Jewes which were so far distant from them: and especially seeing that they themselves were very poore, as it appeareth by the selfe same chapter to the Corinthians which I before cited. And doubtles we oftentimes see, that the richer men are, the more unwilling they are to geue almes, when as in the meane time, the poore and meaner sort geue largely and lovingly: which thing Christ affirmed of that widow, which offered that only mite, wherein consisted hir living for that day.

It hath pleased them, I say, and theyr debtors are they. When he sayth debtors he doth not a little stirre by the Romanes, to doe the like. For they whome he had mencioned were no more debtors, then the Romanes. And seeing y<sup>e</sup> case was as touching eche a like, the Romanes could by no meanes be exempted from that law. Moreover when they are called debtors, they might thereby know, that these things pertain not only to gratification, or free geuing. For these things pertain to liberalitie, but the other to iustice, to that iustice I say, whereby are ordained the mutuall permutacions of things. And doubtles it is meete, that he which hath received any thing, should againe repay somewhat. Now be it the Apostle is not altogether so severe, to require of them so much as they had received, which yet by extremity of iustice, might have bene required at theyr hands. They had received of the Jewes spirituall things: wherefore seeing that they repayed vnto them carnall things, they gaue muche les then they had received. This kinde of argument taken from the lesse to the greater, Paul vsed in the first to the Corinthians, to declare that vnto the ministers of the Church are stipends due. For thus he writeth: *If we haue sowed vnto you spirituall things, is it a great matter if we reap your carnall things?* Those almes Paul calleth a communion, to shew that they are no rashe beneuolences, or vnfruitfull gifts. We haue Christ common with them, we haue the Sacraments common, one doctrine, one redemption, one eternall life is common to vs and to them. Why then ought not the fruits of our possessions to be common betwene vs both? Verily in the articles of our faith, we professe the communion of Saintes. But a great many, when they speake this, knowe not what it meaneth. For things diuine they vse as common: but the priuate things which they possesse on earth, they wil not communicate to the needy. I doe not here with the Libertines and certaine Anabaptists, holde that things ought to be common. Let the proprieties of things abide: let possessions be certaine and definite: let not the limites of houses and lands be confounded. But let the fruit of them, not only serue our vses, but let it by a certain iust proportion so be parted, that it may profit both our selues and the poore. Christ disdained not to communicate vnto vs all his good things which are bothe eternall, and most chiefe. Now muche more ought we to repay vnto him in his members, those transitory and vnconstante things which we haue here on earth. Vnto the Saintes, sayth he: for they are two wayes commended (sayth Chrysostome,) bothe for theyr pouertye, & for theyr vertue. The selfe same thing in a manner he wrote to the Galathians by these words, but chiefly to the householde of faith.

Their duety is also to minister vnto them in carnal things. In Greke it is λειτουργία. Here we see y<sup>e</sup> almes are adozned with a noble title: for λειτουργία was before attributed vnto princes: & a litle before that vnto the ministry of y<sup>e</sup> church. For Paul by reason of the preaching of the gospel called himself λειτουργόν. Wherefore this beneuolence towards the poore, is compared both with the office of the publicke magistrate, and w<sup>th</sup> the ecclesiastical function. And doubtles in those almes is a

ppm.j.

certaine

The epistle was written after the two epistles to the Corinthians.

The riches sometimes are more unwilling to geue almes, then the poore are.

Almes are called a communion.

Things are not to be made common.

The dignity of almes



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Almes are  
called a sa-  
crifice.

Whether  
Paulo mi-  
nister vnto  
tables, ne-  
glected the  
Gospell.

It was  
profitable  
vnto the  
ministry  
of Paul to  
gather  
almes.

certain administratiō of iustice. For as we haue said, herein we geue not frely, but there is redyed a debt. And this kind of oblation the holy scriptures cal a sacrifice, For Paul to *Phil.* in the last chap. thus writeth: *After that I had receaued of Epaphroditus the things which were sent of you, an odor that smelleth swete, a sacrifice acceptable and pleasant to God.* But can this differring of going to Rome and to Spaine, be counted iust and lawfull? If we compare almes with the ministry of the word, doubtles they are many wayes inferiour vnto it. Shal it then be imputed as a fault in Paul that he would rather minister vnto tables, then to go to preach the Gospell? And doubtles it should so be, if he had had no expresse commaundement touching this thing. But soasmuch as he was sent, not only to preach amongst the Gentiles, but also to provide almes for the poore which dwelt at Jerusalem, in that he saythfully executeth ech office, he committeth nothing which may iustly be reprovued. And moreover this function not a litle helped to the authoritie of his preaching. For the false Apostles, which euery where sought to bring him into hatred and into contempt, vsed commonly amongst other things to lay against him, that he agreed not with the other great Apostles, with Peter (I say James and John, and that he taught the Gospell farre other wise then it was taught in the Church of Jerusalem: for in that Church were obserued the ceremonies of Moses, from which he like a runagate had fallē away. Paul being euery where charged wyth these slaunders, and in a maner condemned, was euen amongst the Gentils therfore had in no small suspicion: by which meanes it came to passe, that the fruite of his preaching was much diminished. Wherefore to the defending of the authoritie of his Apostleship, his manifest and publique consent and agreement with the Church of Jerusalem much profited. And of that consent this function was a most certayne argument. Wherefore in the meane tyme, whilest he occupieth himselfe in gathering of almes, he doth nothing which disagreeth from his office of preaching the Gospell. Now let vs declare that debt. They haue (sayth he) communicated vnto them their spirituall thinges. The summe of all this Christ comprehended, when he sayd, *Saluation is of the Iewes.* And Paul befoze in this selfe same epistle, *Who are Israelites* (sayth he) *to whome pertayneth the adoption, and the glory, and the Testaments, and the geuing of the law, and the woorshipping, and the promises: of whom are the fathers: and of whome came Christ as touching the flesh.* These thinges befoze pertayned to the Iewes only: but now by reason of the Gospell they are transferred vnto vs. For then was the table prepared: but we are called to the feast. But thou wilt say this came not thorough they? will or industry, but for that they refused to come when God inuited them. If thou speake this of the vnblesing Iewes, thou erreth not. But the true Iewes, such as were the holy Apostles and disciples of Christ and Euangelists, came not only themselues to the wedding, but also became ministers of this communication. This selfe same communion Paul befoze byged when he sayd, *Thou art made a companion, and a partaker of the fruites of the fruitfull oliue tree, when as otherwise of thy selfe thou wast a wild oliue tree.*

VWhen therefore I haue performed this, and haue sealed them this fruit. I wil returne by you into Spaine. ] Whereas he sayth, when I haue sealed, it is all one, as if he had sayd, when I shall haue restored it being now sealed. For things which are committed to a mans charge to be caried, are commonly sealed by, that it may the certainer be knowen that they are all whole and without fraude rendred to the which ought to haue the: which seales if they be vnbroken & whole, the is his selfe by brought the discharged. Wherefore Paul by this kind of speechment to signifie his innocency, & simplicitie & vpight dealing touching this money. For me are I willinger & redier to bestow they? goods vpon I poore, if they vnderstand I they shal be administrated saythfully. He here calleth almes by the name of fruite, which he befoze called a communion or communication, and that for many and iust causes. First for that after the Gospell is solued and receaued with a pure and liuely faith straight way is geuen iustification befoze God. Then is it requisite that there folow some fruite both of a pure and perfect life, and also lone towardes our neighbours

Almes is  
called fruite.



boos, that there may be had some assured signification of our inward righteousness. Moreover those almes are called fruite, for that such liberality was fruitefull to those nations which dealt so lovingly with the poore saynts. Last of all that communion sentred to bring to them of Ierusalem some fruite of their piety, for he which putteth his trust in Christ, and professeth him when he is in extreame troubles, although he haue a reward in heauen, yet here also oftentimes when it seemeth good to God, he reapeth such frutes. Further lest the Romanes should suspect, that the time would be very long and uncertayne before Paul would come vnto them, therefore when he speaketh these thinges, he setteth and appointeth a certayne time. So soone (sayth he) as I haue performed this which I am in hand with, I will come vnto you. Agayne he maketh mention of his iorney into Spaine which although he accomplished not, yet ought not Paul therefore to be reprobred of an vntruth. For this is sufficient to discharge his faith, that when he wrote those letters, he purposed the same thing in his mind which he wrote. For no mortall man hath the euents of thinges in his owne hand. But to the full and perfect nature of a lie, as Augustine testifieth, is required a will to deceaue. And thereof we haue a manifest testimony in the latter to the Corinthians. The same thing touching this matter writeth Gelasius in the 22. the 2. question. For (sayth he) so much as his will was then to doo, he pronounced that he would in dede performe.

It is not a lie, except it be done with a mind to deceiue.

For I know that when I come I shall come to you: with fulnes of the blessing of the Gospell of Christ. Christostome semeth at the first sight to referre this fulnes of blessing to almes: for that Paul many times caled them by that name which thing I thinke he did according to the custome of the old scripture, wherein a gift or reward is oftentimes called a blessing. For Iacob desired Esau to vouchsafe to receaue the blessing which he had sent before him. And Abigail desired Dauid to receaue the blessing which she brought. And Dauid sayd to the elders of Iuda. Receaue ye the blessing of the pray of the enemies of the Lord. And so the meaning of this place, that Paul hopeth that when he shall come to Rome, he shall find layd vp with them a great and plentifull almes for the poore: which he here calleth a blessing. This sence were apt inough, but that this word, of the Gospell, is added, which is a let thereunto. After that Christostome had peysed that word, he at the length leueth this way, to interpretate blessing for the aboundance of all vertues and good workes: and they without doubt are a most plentifull blessing of the Gospell: namely, that they which beleue, should shine most brightly with excellent workes. Christostome also is of this mind, y Paul by a certayne spiritual prudence comendeth those thinges in the Romanes, wherunto he chiefly exhorted the. And this is much vnderstanded amongst the best lerned oratores, to vse a demonstratiue kind of spech for a deliberatiue kind. But Ambrose expoundeth the aboundance of the blessing of the Gospell, to be a confirmation of the doctrine of the Gospell by miracles. Origen addeth y this pertai- neth to the gift of prophesying, as though Paul should prophesie, that he should come to Rome with most excellent gifts. This exposition disliketh me not, and especial- ly when I consider with my selfe those wordes, which were before cited out of the 19. chapter of the Actes: For Luke in that place saith, that Paule purposed in spirite to goe to Rome. And he might boldly promise vnto himself that he should bring a boundance of spirituall giftes, who knew assuredly that vnto him was graunted the grace of the Apostleship: which he doubted not, but that it shold amongst them be fruitfull. And I thinke that no man is ignozant, but that the fruit of preaching is sometime muche holpen by the piety of him that preacheth: and sometimes by the simple and pure faith of the hearers: although in very dede all whole ought to be ascribed to the power, force, and working of God.

Times are a blessing.

A demonstra- stratiue kinde of spech vsed for a delibera- tiue.

Wherof cometh the fruite of preaching.

Also brethren I beseeche you for our Lord Iesus Christes sake, & through the loue of the spirit, that ye helpe me in my busines with  
 Amen. ij. your



your prayers to God for me. That he would deliuer me from the vnbeleuers in Iury, and that this my ministry which I will doe at Ierusalem, may be acceptable to the saintes. That I may come to you with ioy by the will of God, and may together with you, be refreshed. The God of peace be with you all. Amen.

The spirit  
of loue.

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We pray  
for those  
stages  
which we  
know shall  
be given  
vnto vs.

Prayers  
consist not  
of the wor-  
shines of  
them that  
pray.

How we  
ought to  
pray for o-  
thers.

I beseeche you brethren. &c.] The force of this obsecration of prayer is hereby made plaine, for that it is set forth not only through the name of our Lord Jesus Christ, then which there ought to be vnto vs nothing more holy, but therewithall also is mingled the loue of the spirite. And this particle, through the loue of the spirite, is all one I thinke, as if he had sayd, through the spirite of loue. For as in *Esa.* is mention made of the spirite of strength, of wisdome, of fear, of counsel. &c. so geue vs to vnderstande that all the excellent faculties or powers of the minde come from the spirite of God, so here is mention made of that gifte of the holy Ghost, whose helpe *Paul* most needed: namely that the *Romains* should with a seruent loue pray vnto God for him. Verely the corrupt affects of our vncleane nature doe so dyaio and plucke vs one from an other, that vnles we be holpen by the bond of the holy Ghost, we can not be ioyned together with a true and holy societie: and if that societie want, then shall there vtterly be no fruit of mutuall prayer. It may peradventure seeme straunge vnto some, as sayth *Origen*, that the Apostle when as in the spirite of God he knew that he should come to Rome, wold yet notwithstanding imploze those mennes prayers. This in my iudgement no man shoulde call in question. But we should rather learne, that holy men, althoughe they certainly know, that God will geue vnto them whatsoever is expedient, yet they also knowe that he will oftentimes geue it them through the prayers of his. The Lord also knew, that the father would deliuer vnto him all things: yet notwithstanding he continually prayed vnto him, and so prayed, that he sayde. *Father into thine hands I commend my spirite.* And as he knewe that his spirite should without all doubt be receiued of God, so doubted he not, but that the same was to be obtained by his prayers. Moreover by those wordes we gather, that the force of prayers consisteth not of our workes and merites. For *Paul* so greate an Apostle, desireth to be holpen by theyr prayers, who were far inferior vnto him: although *Ambrose* sayth, that many little ones if they be gathered together into one, make great ones. This saying I mislike not, so; *Christ* sayd: where so ever shall be two or three gathered together in my name, there am I in the midst of them: Againe, touching what thing so ever two or three shall agree together, it shall be done vnto them as they desire. And how much the prayers of the Church profited, it is plainly declared in *Peter*. For he was deliuered by the Angel, when as continual prayer was made for him. And seing now that publike prayers are so profitable, they ought without all doubt most often to be celebrated. Wherefore godly men so often as they are either sicke, or are in any great daunger, ought to require the publike prayers of the Church: and afterwarde when they haue obtained theyr request, they ought also to require y church publicly to geue thanks to God for theyr sakes.

That ye helpe me in my busines.] In Greke it is *συνάγω νι σάδαι μοι*. This doubtles is more, then to helpe a man in his busines. For that word signifieth properly, a man to take vpon him one and the selfe same labo, one and the selfe same trauail, one and the selfe same struing, and confide with him, so; whome he prayeth. And by this phrase of speache *Paul* doubtles instructeth vs, with what affecte we ought to pray for others: that is, to transfer vpon our selues as much as is possible the miseries, afflictions and sorowes of him, so; whome we pray.

That he vould deliuer me from the vnbeleuers in Iury.] The first thing that he desireth them to pray for him, is, that he might be deliuered from the vnbelieving Iewes, whome he knewe deadly hated him. For they, although they wished that all the Christians might vtterly be destroyed, yet they hated *Paul* aboue all others:



others: for that no man more vehemently then he begged, that the ceremonies of Moses should be taken away. And in this iorney as it is set forth in the 20. and 21. chapters of the Actes. Agabus and other Prophets foretold vnto him greuous chaunces which should happen vnto him at Jerusalem: wherefore both by that history, and by this prayer it is manifest that the minde of Paul was troubled with no small perplexity. Which perplexity yet God so restrained within certaine limites, that it nothing letteth him from the worke of the Lord: For the Apostolical history most plainly testifieth, that he most constantly answered vnto the Prophets and brethren, which dissuaded him from this iorney, *I count not my soule and life so precious (sayd he,) that I will delay to runne my course, and to fulfil my ministry, which the Lord Iesus Christ hath deliuered vnto me. And I am redy, (sayd he) not only to be bound, but also to dye for our Lord Iesus Christes sake.* Wherefore Paule was not afeard to die, but he therefore desired to be deliuered, that he might minister vnto the saintes, and that he might come to Rome, and so goe into Spaine. For it had bene muche better for Paul to haue died, then so to haue bene beryed with perpetuall contumelies, and to liue as one layd forth to all iniuries. This he himselfe signifieth to the Philippians, saying: *To dye is to me a gaine. How be it to abide in the fleshe is profitable for your sakes: and I hope that I shall abide.* Paule after this manner maketh request to the Romanes, not in dede for his owne commoditie, but for theirs. And doubtles if they had a desire to see Paul, it was theyr parts withal manner of prayers earnestly to contend, that according to his desire, he might be deliuered from the unbelieuing Jewes.

And that this my ministry which I haue to doe at Jerusalem, may be acceptable to the saintes. The other parte of his request is, that the saintes might gently accept his traualle and paines. The condition and state of the godly is doubtles miserable as touching this world. They take most grievous paines for the saluation of others, not only to prouide for theyr soules, but also for theyr bodies. And yet oftentimes they doubt, whether they shall be well accepted of them, whome they seeke to profit. Neither dothe Paul without cause suspect, that this might happen also as touching them which fauoured Christ. For in those first times there was in the Church of Jerusalem, a certaine great zeale to obserue the law. From which when they hearde that Paule was fallen away, they bare but small good wil towards him. Wherefore Paul feared least his duty towards them, should haue bene reiected, and least he should haue bene frustrated of that consent & agreement which he saw was nedeful for him to the preaching of the gospell. Wherefore the preachers of our time ought to comforte them selues, if they see that theyr paynes which they take in teaching are not accepted of the people. Neither ought they which faithfully handle the distribution of almes to be grieved if they can not please all men. Christ himselfe the more paynes he toke for our sakes, so much the more incurred he the displeasure of the Jewes. Wherefore it ought not to seme vnto vs any great iniury if we be compelled to suffer y<sup>e</sup>, which we see he hath suffered. Hereby also let vs vnderstand, that we ought not only to helpe the poore, but also we must haue a care, that our oblations may be acceptable and pleasant vnto the which thing they litle consider, which when they geue any thing, geue it with a frowning countenance and with bitter & opprobrious wordes. This is a paradoxe of Christian philosophy, & a doctrine intolerable vnto the fleshe, that we should w<sup>th</sup> a valiant minde tollerate iniuries, although they be vniustly inflicted vpon vs, and that we should not cease to do good vnto them, which haue our traualle and diligence in suspicion, and beare a deadly hatred against vs. But it is meruaile how Paul calleth them saintes who beare vnto him no great good fauour. But he saw that with faith and iustification is ioyned very great infirmities, and that oftentimes it happeneth, that holy men haue no vpriight iudgement touching thynges humane: either for that they are not rightly instructed, or els for y<sup>e</sup> they are fraudulently seduced by others.

That I may come with ioy vnto you by the will of God, and may together

MMm.iii.

vvith

Why Paul was about all the other Apostles obnoxious to the Jewes.

The state of the godly is miserable as touching this world

Some of the Jewes th<sup>t</sup> were Christians bare no great good affection to wardes Paul.

What is to be seene vnto, in geuyng of almes.

Paradoxes of christian philosophy

With iustification is oftentimes ioyned great infirmity.



## Cap. 16.

## A Commentarie vpon the

with you be refreshed. ] This is the ende why he wished to be deliuered: namely, that he might be with the Romanes and others, whome he might by his diligence and labour helpe in the aduancing of the Gospell. Herein Paul placed all his consolation. Let the ministers now go and boast of their riches, and revenues and commodities, omitting in the meane tyme the apostolicall office of doctrine, of preaching, of labours, and of troubles. For herein both Paul put his solace & rest. This also is to be noted, the lowlines and modesty which Paul bleth whē he speaketh these thinges. For he saith not, that I may teach, admonishe, instruct & correct you: but that I may comforte and refresh my selfe with you. This is it which he sayd at the beginning of this epistle: To confirme you, that is, that I might be comforted together with you, thorough that sayth which is common, both yours and mine.

The God of peace be with you all, Amen. ] He last of all wisheth vnto them peace, and that no common peace, but the peace of God, which ought truly to be called the chiefe good thing. For as Paul in an other place sayth, it passeth all vnderstanding. With peace he began his epistle, and with peace he endeth the same. And when as he himselfe could not as yet be with them, he wisheth y they might haue with them the God of peace, that is, God pacified and mercifull, for so signifieth this particle, the God of peace.

### The sixteenth Chapter.

**I** commend vnto you Phebe our sister, which is a seruant of the Church of Cenchrea. That ye receaue her in the Lord, as it becommeth saintes, and that ye assist her in whatsoever busines she nedeth of your ayde: for she hath geuen hospitality to many, and to me also.

What manner of minister Phebe had in the church.

Phebe the woman commended.

I commend vnto you Phebe our sister. ] Men thinke that this holy woman carried this epistle of Paul to Rome. She had bene a minister in the Church of cenchrea, not indeede in teaching publikely, but in looking to the poore, which were distressed at the charges of the Church. And what manner of widowes, either as touching age, or as touching maners were required to that charge, it is at large set forth in the epistle to Timothy. By what manner of meanes she was an helpe vnto Paul we know not, But it is inough for vs out of this testimony of Paul to vnderstand, that she had oftentimes bene beneficiall both to many others, and also to Paul himself. She is here three ways commended, for that she was a sister, for that she was a minister, and for that she had geuen hospitalitie to many others, and to Paul also. Wherunto also may be added, that she was holy: for Paul streightway addeth, as it becommeth saintes. Hereby it is manifest y Christians that are strangers, ought not only therefore to be receaued, for that they are brethren, but also for that they pertayne to God, as saynts, and wholly dedicated vnto him. Cenchrea is a towne nigh vnto Corinth, and a port or haven longing to that towne. Neither is it to be meruailed at, that Paul here commendeth a woman: for he also wrote letters of commendation to Philemon for Onesimus his bondman.

Salute Prisca and Aquila my fellow helpers in Christ Jesus (which haue for my life laid downe their owne necke, vnto whom not only I geue thanks, but also all the churches of the Gentles) Likewise greete the church that is in their house. Salute my welbeloued Epenetus, whiche is the first fruite of Achaia in Christ. Salute Mary which bestowed much labour on vs. Salute Andronicus and Junia my cosins and fellow prisoners, which are notable amongst the Apostles, and were in Christ before me. Salute Amplias



Amplias my beloued in the Lorde. Salute Urbanus our fellow helper in Christ, and Stachis my beloued. Salute Appelles approved in Christ. Salute them whiche are of Aristobulus house. Salute Herodian my kinsman. Salute them whiche are of the frendes of Narcissus which are in the Lord. Salute Triphena & Triphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured much in the Lorde. Salute Rufus chosen in the Lord, and his mother and mine. Greete Asyncritus, Plegon, Hermas, Patrobas, Mercurius, and the brethren which are with them. Salute Philologus and Julius, Nereas and his sister, and Olimpas, and al the saints which are with the. Salute one an other with an holy kisse. All the Churches of Christ Salute you.

Salute Prisca and Aquila. This woman Prisca the wife of Aquila is called of Luke in the 18. chapiter of the Actes Priscilla. Her husband Aquila was borne in Pontus, but as touching his stocke he was a Jew, and he was of the same art or science that Paul was. But why he setteth the woman befoze the man, we know not but hereby it is manifest that the loue of ech of them was notable, when as for Pauls sake they did put theyr life in danger. Wherefoze the Apostle cōfesseth, that not only he himsef is much in the debt but also all the churches of the Gentils: for it was euident that they had done a great benefit to them all, in that they had preserved Paul theyr teacher and maister. Neyther is this to be passed ouer with silence, that he calleth the man and the wife his helpers, and συνεργους, which commonly they cal, fellow workers. And not without a cause. For they instructed in the way of the lord Apollo a Jew & one that had very great knowledge in the law: as it is wryten in the 18 chap. of the Actes. All these which are there named Paul hath adozned with most excellent titles: Which if a man diligently consider, conteyne nothing that is earthly or worldly: but conteyne most excellent gifts and vertues which God had geuen vnto them: that we might vnderstand, what are the things that ought to moue vs to loue men. If there be any which loue them that are rich, beawtifull, mighty, and in honour, they ought to know, that this is not the Apostolicall loue. Riches indeede, and beawty, and honour are the giftes of God: but yet not such, that we ought with a singular loue to embrace them.

What thing  
g. s ought  
to moue  
christians  
to loue one  
another.

And the Church that is in theyr house. Paul writeth the selfe same thing of these persons in the first to the Corinthians the last chap: either bycause that theyr samely was so godly instructed that it mought seme to be a Church, or els for that the saythfull gathered together into theyr house to celebrate holy assemblies. And this interpretacion I thinke to be the likelier, although Chrysostome, Origen, and Ambrose follow the first.

The first fruites of Achaia. They which befoze all others come to profess religion plainly declare, that they litle regard men and the iudgements of the flesh, but only follow the impulsio of the holy gost. Origen in stede of Achaia retheth Asia: whome he that will follow let him vnderstand Asia the lesse wherein is Ephesus. I meruayle at Ambrose, which referreth first fruites to present dignity, as though he were placed in some magistrateship or principality which semeth not vnto me very likely, and especially for that this word, in Christ, is added.

My kinsmen and fellow prisoners. Kyned alone could not haue moued him: but he the gladlier mencioneth them, for that they had suffered together with hym. They came to Christ befoze Paul, they are called notable amongst the Apostles: not that they were of the number of the 12. Apostles, but for that as it is most likely they had sowed abrode the Gospell in many places, and had built many Churches. Origen thinketh that it is possible that they were of the number of the



72. disciples. Which I thinke can not be: for they fell away from Christ. But how attributeth he this vnto his wife: as though the office of the Apostleship could agree also with her: Paradiuenture they are called notable amongst the Apostles, for that they were well known vnto them, and were of no small reputation in the Church of Christ. This sence I dislike not so that the very wordes be not repugnant thereunto.

Narcissus  
made a free  
man by  
Claudius  
Cesar.

Them which are of Aristobulus house. He biddeth not them to salute Aristobulus himselfe: peraduenture for that he beleued not in Christ. Yet he had of his household that were Christians. Which self thing is also thought of those whome he addeth, the friends of Narcissus. This man was made a free man by Claudius Cesar, and was a man of great might, but other wise wicked, an extortioner, and one euill spoken of: howbeit Ambrose thinketh that he was an elder.

In the Lord. For all the family of Narcissus beleued not the gospel. Vnto these men he ascribeth no titles: peraduenture for that they were weake, and did not so boldly profess the Gospel.

Apollo. Origen thinketh that Apollo was that Apollo borne at Alexandria: but I know not how I should be of his minde touching that. For so great a man without doubt, should haue bene adorned with some most notable title.

He therefore peraduenture sayth that these women Tryphona, Tryphosa, Persis, & Maria laboured, for that they had such a ministry as before we sayde Phebe had.

The booke  
of Hermas  
is not in  
the Canon.

His mother and mine. He calleth this woman mother, because of her affection towards him, and not that she was so by nature. So before he called Phebe his sister.

Hermas. Origen thinketh that this man was the author of the booke called the booke of the Pastor: which scripture he sayth seemeth to him holy, and inspired by God, which is a plain argument, that that booke is not to be receiued as Canonically.

Vith an holy kisse. This amongst the Hebrewes was a token of peace and of brotherly amitie.

All the churches of Christ salute you. Here are ment those churches through which Paul had passed, or which were nigh to those places.

Now brethren I beseech you marke them diligently, which cause diuision and offences, contrary to the doctrine which you haue learned, and auoide them. For they that are such, serue not the lord Jesus Christ but their owne bellies, and with faire speche and flattering, deceiue the hartes of the simple. For your obedience is come abroad amongst al. I am glad therefore of you, but yet I wold haue you arise vnto that which is good, and simple concerning euill. The God of peace shall treade sathan vnto your fete shortly. The grace of our Lord Jesus Christ be with you.

I beseeche you brethren, marke them diligently which cause diuision and offences. He had willed them before to salute the godly. Now he admonisheth them to beware of the wicked. He willet them diligently to marke and to consider them: for that as it oftentimes happeneth, they can not easely be found out, but after long time, and after that they haue done some great mischief. In these wordes are noted the false Apostles, and as Chrysostome sayth, diuers of the Iewes, which by reason of the ceremonies of the lawe did cause diuision and dissension in the Churches. These men serued theyr voluptuous pleasures and their bealy, and not God: such as they were also, whome the Lord sayd deuoured the houses of widowes. Suche men Paule to Timothe calleth intractable, vaine speakers, deceiuers of mennes mindes, and which were of the circumcision. They overthrow sayth he, houses: they teach those things which are not meete, for filthy gaine sake: whose mouth ought to be stopped.



stopped. A certaine Prophet of theyrs sayd. That the men of Crete haue alwayes bene li-  
ers. euill doers, and stouishfull bellies. And in the latter Epistle to Timothee, which  
crepe into the houses of widowers, and lead captiue women laden with sinnes, alwayes lear-  
ning, and neuer comming to the knowledge of the truth. They vse fayre speech (sayth he)  
but by theyr flattering they seke nothing else but to deceiue you. These are two marks  
to know false Apostles by. They serue theyr bealy, and speake sayre or flattering-  
ly. Such men sayth Origen ment Christ, when he said, They come vnto you in shepes  
clothing, but within they are rauening wolues, sherpes clothing are sayre wordes, the  
gredines of the belly signifieth the rauening of wolues. And Origen addeth, See in  
how great dainger they are, which exercise not them selues in the holy scriptures, by  
which only these men are discerned. These wordes are diligently to be noted, that  
true doctrine is discerned from fals, by the holy scriptures only. We make not dis-  
cordes in the church, as the bondslaves of the Pope falsly slander vs, but we as  
muche as lieth in vs, and as our bounden duety is, resist theyr conspiracye which  
they haue made against the truthe, and with which they haue so long time op-  
pressed it.

Two  
marks to  
know false  
Apostles  
by.  
One by  
the word of  
God false  
doctrine is  
discerned  
from true.

And auoyde them. The Church hath no other sword but excommunication.  
This sword the Apostle admonisheth them to vse against these men.

Your obedience. This he therfore addeth, least by reason of this admonition,  
he might seeme to haue no good opinion of them. And this in dede is the common  
interpretation. But I like very wel, that which Origen sayth, that here is conert-  
ly repproued the ouermuch easenes and redines of the Romanes to beleue. For y  
redynes putteth liers and false Prophets in hope to deceiue them. Wherefore he  
exhorteth them, not so easely to suffer them selues to be deceiued. Which expositi-  
on yet, if any man shall thinke not to agree with this that foloweth, (I am glad  
therfore of you) we ought to vnderstand, that it is better to offend on that behalf.  
For if they should haue true doctrine taught them, and sound teachers, there shold  
follow very great fruit. Wherefore he exhorteth them, and stirreth them by to pru-  
dence, namely to heare with iudgement, and to try & examine those things which  
are spoken, befoze that they beleue them. I would haue you, (sayth he,) wise to that  
which is good, and simple concerning euill: as if he should say. Be ye without guile and  
fraude: and be not crafty and subtil to deceiue, and to doe iniuries. Paule requy-  
reth at theyr hands simplicity, but yet ioynd with prudence: he requireth also prudence,  
but yet a simple prudence. So Christ sayde, Be ye prudent as serpentes, and simple as  
doves. Wherefore let no man boast of the ignorance of the scriptures, or of the want  
of knowledge in doctrine, or of vnskilfulnes in doing of thinges: as though this  
should be counted vnto him a praise. For God will haue vs vnskilful to committe  
things vniust, but prudent, wary, circumspect & industrious to finde out, to iudge,  
and to perfoyme those things which are good.

And the God of peace shall tread Sathan vnder your fete shortly. Out of this  
notable promise the Romanes in times past mought, and we at this day may re-  
ceiue most swete consolation, and confirme our selues valiantly to fighte, seeing  
that we are assured of the victoery. He promiseteth that the troubles, dissensions and  
offences wherewith the Church of Rome was troubled, shoulde be diminished and  
broken: and there withall also sheweth that all our temptations are to be overcome  
by the strength and helpe of God. There is no small emphasis in this word Con-  
terere, that is, to treade vnder. For it is vled in those things, which are so broken  
that they can by no meanes be restozed againe. But this perfect, full, and absolute  
victoery we haue not in this life. For here the deuill still renueth warre against the  
seruants of God. Therefore some thought that this saying of Paul is to be refer-  
red to the comming of Christ, which for that Paul beleued to be euen at the doores,  
therfore he addeth shortly. But Ambrose thinketh that this is to be vnderstanded  
of Pauls comming to Rome. For by it they shoulde so be confirmed, that all impe-  
diments of saluation shoulde vterly be expelled. But I thinke neyther of those ex-  
positions to be of necessity. For we may simply vnderstand that Sathan shall be  
overcome, and so overcome, that he shal no moze be able to do any thing to hinder  
our

We are  
made sure  
of the vic-  
toery.



our saluation. And *Paul* by this kinde of speche, setteth elegantly to allume to that which is written in *Genesis*: that the serpent in deede should haue the heale: but his head should be broken in pieces by the seede of the woman. Which thing so; as much as *Christ* hath perfozmed, he hath also geuen power to his members to be able to doe the same. In *Luke* the 10. chapter the disciples sayd vnto *Christ*: *Even Lord, the devils also are through thy name subiecte vnto vs.* Vnto whome *Christ* answered, *I saw Sathan like lightning fall downe from heauen. Behold I geue vnto you power to treade vpon Serpents and Scorpions, and ouer all the power of the enemy.* And yet is not this victoꝝ to be taken in this sense, as though hencefoꝝth we shal no more be assaulted with temptations: so; oftentimes temptations are profitable so; vs. And euen when we are in to much security, and haue all things quiet and in tranquillity, *God* himself stirreth vp vnto vs an aduersary, that our strength being at conflict with him, should not ware heavy in slouthfulness, but should with a godly exercise be stirred vp.

*Temptations are profitable for vs, lest we should growe out of our selues to idleness.*

The grace of our Lord *Iesus Christ* be with you. Under the name of grace he comprehendeth both the fauor of *God* towards his, and also the effectes thereof, that is, sundꝝ giftes and faculty and endowmentes: All which vnder one word he wisheth vnto the Romanes. Towardes the end of the chapter going before he wished vnto them peace, saying, *The God of peace be with you all,* Here he wisheth vnto them grace: that so;asmuch as he had begonne this epistle with these wordes, *Grace vnto you, and peace,* so also he mought wyth the selfe same wordes end it.

*Timotheus* my fellow worker, and *Lucius*, and *Iason*, and *Sosipater* my kinsmen salute you. *Tertius* which wrote this epistle salute you in the Lord. *Gaius* myne host and the host of the whole Church saluteth you. *Erastus* the receauer of the City saluteth you, and so doth *Quartus* a brother. The grace of our Lord *Iesus Christ* be with you all Amen.

*Timotheus* my fellow worker saluteth you. Before with great diligence he reckoned vp those whome he would haue at Rome to be saluted in his name: now also he reckoneth vp those which send salutations vnto them. And before that we come to the reherfall of the, this is not to be passed ouer, that amongst those which dwelled at Rome and were saluted of *Paul*, no mencion at all is made of *Peter*: who if he had then ben at Rome it is not likely that *Paul* would haue overhipped him. For these so diligently whome he sendeth salutations were much inferior to him. Of *Timothe* I will speake nothing. For his name is famous both in the Epistles of *Paul* and in the Actes of the Apostles. And this semeth to be sufficient to the commendacion of him, that *Paul* oftentimes calleth him his sonne, and his naturall sonne. And in this place he calleth him fellow worker.

*Mencion is made of Peter.*

*Lucius per adventure is Luke.*

*Lucius.* This man *Origen* supposeth to be *Luke* whose name is drawen of *Paul* to the forme of the names of the Romanes.

*Iason.* Of this man is large and manifest mention made in the Actes of the Apostles the 17. chapter. The Jewes that were at *Thessalonica* were troublesome vnto him, and accused him vnto the Magistrate, so; that he had geue lodging and harbꝝough to *Paul* and *Silas*.

*Sosipater.* This man peradventure, as *Origen* thinketh, is that *Sosipater* the son of *Pirrus* of *Berea*, of whome also *Luke* maketh mencion in the Actes.

*Tertius* which wrote this epistle salute you in the Lord. *Tertius* sayth *Ambrose* not in nomber, but in name. No man is ignorant but that the Romanes were called, *Terti*, *Quarti*, *Quinti*, *Sexi* &c. Neyther executed this man any small office in that he was the scribe or secretary of *Paul*.

*Gaius* mine host and the host of the whole Church saluteth you. It must nedes be that this was a god and godly man. For the Lord commaunded his disciples that when they came into any citie, they should first of all loke, whome they



they thought to be a mete man with whome they might be, & might abide. **W**herfore seeing y Paul was most diligent in obseruing the commaundements of the lord he would not vndoubtedly leue this vndone. Whereout may we gather the worthines of Gaius. This Gaius, Ambrose thinketh to be that man to whome Iohn the Apostle wrote, reioysing of his loue and deuoties which he shewed towards the faithfull. And vndoubtedly it was a great token of religion and piety to bestow hospitality not only vpon Paul, but also vpon the whole church. This is he (sayth Origen) of whome Paul sayth to the Corinthyans, I geue thanks to God that I baptised none of you but Crispus and Gaius: and he addeth, that it was an old tradition, that this man was afterwarde Bishop of Thessalonica.

Erastus the receauer of the citie saluteth you. ] Although the magistratships and dignities of this world encrease not the faith of Christ, yet forasmuch as Paul knew that they are certayne ornaments of piety he would not reiect them. So to the Philippians, They which are of the house of Cesar salute you.

The grace of our Lord Iesus Christ be with you all Amen. ] He agayne wisheth vnto the selfe same thing that he before wished: not that y repetition thereof is vayne: but to declare that it is a thing moste necessary and most oftentimes to be prayed for.

To him now that is of power to establishe you according to my Gospell and preaching of Iesus Christ by the reuelation of the mystery which was kept secret since the world began, but now is opened and published among all nations according to the scriptures of the prophets, according to the ordinance of God for the obedience of faith, to him I say only wise be prayse thorough Iesus Christ for euer Amen.

To him that is of power to confirme you. ] This part wanteth in some books and in some is put at the end of the 14. chapter streight way after these wordes, Whatsoeuer is not of faith is sinne. But now it is red in the last place of this epistle: neyther will we alter that order. Marcion, as Origen telleth vtterly reiected certayne epistles of Paul: and other some of them he so allowed, that yet he would not admitte them, but only mayned and gelded. So he vtterly reiected the two last chapters of this epistle. Wherefore in the bookes that he corrupted this part vtterly wanted. But we together with other sound and catholike interpreters wholly allow these wordes which he hath cut of: & therfore wil we interpret the Paul is with a great zeale of piety moued to the end his epistle with the prayses & glory of God. To him (sayth he) which is only wise be prayse thorough Iesus Christ for euer. We can not render prayse and glory vnto God but thorough Christ. For as thorough hym are deriued all giftes vnto vs, so on the other side thorough the selfe same are referred prayses and thanks geuing from vs to God. Wherefore they which beleue not in Iesus Christ, do neither vnderstand nor set forth the true God from whome all good thinges come. He is onely wise: For he is not, as sayth Origen, wise by wisdom: as men commonly are: but therefore he is wise for that he begetteth wisdom: not only, in that he hath brought forth his only sonne, but also for that by his breathing and spirit he maketh vs wise.

VVhich is able to confirme you. ] Forasmuch as we are weake and infirme, we haue perpetually nede of confirmation. Wherefore Paul sheweth vnto vs the fountayne, from whence we ought to seke it. And he prudently inculcateth thys and especially to the Romanes, for that as we haue sayd, they were troubled with sondry discordes amongst themselves.

According to my Gospell and preaching of Iesus Christ ] Hereby it is manifest that God confirmeth his not by humaine inuentions or tradicions, or by the law but by the Gospel, which vndoubtedly is nothing ells but the preaching of Christ.

According to the reuelatio of the mystery which was kept secret since the world began

Marcion reiecteth the two last chapters of this epistle. We can not render glory vnto God, but thorough Christ.

How God is wise.

God confirmeth his by the gospell.



## Cap. 16. A Commentarie vpon the

The gospell  
is no new  
doctrine.

began: but now is reuealed. ] By this pzeuention he answereth to theyr cogitaci-  
ons, which suspected the Gospell to be a new doctrine. It is not so (sayth he). For it  
was before the world began, but it was hidden in silence & kept secret a long time.  
But why God euen frō the beginning reuealed vnto some of the fathers although  
indeede to a very few so great a secret, namely that all mankind should by so won-  
derfull a meanes be reuewed, and saued by Chzist, and why he opened this vnto  
the people of the Jewes only, and that no otherwise then in shadowes and prophe-  
cies, we can not by our coniectures and vnderstandings attayne vnto. For God  
according to his most high liberty and wisdom shewed this secret, both when, and  
to whome, and in what sort he himselfe would.

According to the vvrtinges of the prophets. ] This he addeth, lest any man  
should suspect and count weake the new reueling of this mystery. It hath the tes-  
timony of the Prophets.

According the ordinance of God. ] That which we now sayd, namely, that  
this mystery was not reuealed by mans inuention or wisdom, but only by the  
hidden will of God, he now in these wordes confirmeth.

For the obedience of fayth ] Last of all he putteth the end why the Gospell was  
reueled, namely, that men should beleue it, and by that meanes be saued.

Amongst all nations. ] As touching this preaching of the Gospell there was  
no atception of persons. Chziste sent his Apostles to preach thoroughout the  
whole world.

*The ende of the Commentarie of D. Peter Martir  
vpon S. Paules Epistle to the Romaines.*

Faithfully perused by M. Dauid Whitehead.





*A diligent Index or table, of the most notable things, matters, and wordes, contayned in this whole worke.*

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Utication of efficacy is an effecte of predesti-	190	Workes iustify not.	57.68.69.87.103
nation.		Workes and carnal propagation, are not cau-	
<b>VV</b>		ses of saluation.	246
Weking, what it is.	433	Workes of darkness what they are.	434
Wedding garment, what it is.	434	Wrath of God, what it is.	1938.278
Words and deedes are the instruments		Worshipping of God, what is the truthe	
of the Apostleship.	448	thereof.	23
		<b>Z</b>	
		Zachary slaine betweene the temple and	
		the altare.	96

*Faultes escaped, desiring thee Reader, to marke  
them in thy booke, according to the Table here following.*

Folio.	Line.	Faultes.	Corrected.	Folio.	Line.	Faultes.	Corrected.
10	121	Unto this senses	Unto his senses	133	25	we are notably	we notably
30	148	By loues and colours by lines and colours		238	131	dissension	destruction
34	115	an Image of the	another image of the	239	149	desired to be slain	desired not to be slain
33	15	not to vnderstand	not to be vnderstand	245	135	they wyll	they wyll not
37	211	said, whe word (was said (when word was		264	26	to persift God	to resist God
cod. 2	21	or that he wold	for that he wold	272	150	thought he	neither thought he
40	238	and lying waytes	and lying wonders	278	146	persecution	perfection
42	139	out of other men	for other men	299	137	secreey	of the secreey
59	237	false	fallies	308	228	afflytted (therfore affyxed (vnto it	
61	19	his appointed	his lawes appointed	310	137	was he drine vnto it	therfore was he drine
68	217	pertained vnto him	pertained not vnto	cod. 2	42	is that it	is that which
69	149	the accidences	if the accidences	317	14	tended to other	tended to no other
78	231	that so	that it is so	319	25	as the simple	as by the simple
89	216	triflingly	triflingly	326	221	a very similitude	a very apt similitude
97	237	he leaueth vs	he leueth vs	341	135	he vnderstand of	he vnderstandeth
102	140	them selues	for themselves	344	141	Iesus the priest of	Iesus the priest
105	255	a much greater lone	that he bare a muche	cod. 43		into	not into
108	01	place	placed i so firm a place	355	137	member	number
112	131	created with some	created with sinne	cod. 2	51	and abode the	and abode
123	147	haue bene they	bene saued if they	356	127	fallen into seueritye	fallen seuerity
124	113	are called	which are called	359	213	Israelites clane first	Israelites clane fast
139	119	as haue	as we haue	cod. 16		entisements	by entisements
cod. 23		proposition	proportion	361	129	who not	who differ not
140	228	were not true	were true	363	152	that that maner	that after that maner
142	255	the mansions	the inuasions	cod. 53		for the amplifying	if for the amplifying
150	116	before when he	before vfed when he	364	240	stayned from al	discerned from all
157	27	soldiers	soldiers wet on arfar	365	151	Omnis	Omnes
159	16	in a merite	in it a merite	368	26	to be the	put to be the
cod. 2	25	holtiis promeretur	holtiis promeretur	369	26	not in thy name	we not in thy name
166	151	with as it is his first	with this first	380	247	was by these facts	was not by these facts
173	129	and the effect	and the defect	381	246	he formaketh what	the fire maketh hat
183	141	rites	cit yes	385	245	after such for	after such sort
184	218	the worse they	the worse thyng	386	11	uen freely	men, it is geuen frely,
185	141	now condemnation	now no condemnation	387	149	strengths	strengths of nature
189	219	these	forasmuch as these	393	146	one calleth	one he calleth
cod. 14		should moue	should meane	cod. 2	24	if I all sayth	if I haue all sayth
190	125	so that these	so are these	405	210	of righteousness is	righteousnes is of
195	238	effects	effects	406	137	but not by	but not by faith
196	254	can not disagree	can not agree	407	211	thou hast receyued	thou hast not receiued
200	110	world tooke	word tooke	418	243	trifling effectes	trifling offices
211	151	eternall wright	eternall weight	428	117	Iohn	Iehu
221	120	wife appointed	wyse men appoynted	429	22	Onely if God	Only of God
cod. 2	8	newly that he	namely that he	430	219	as our feare	without feare
123	218	so that he	so that ye	436	132	be which auengerth	which he auengerth.





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*Cum Gratia & Priuilegio Regiæ  
 Maiestatis per Decennium.*



